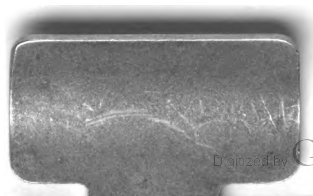


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A N N A L S
OF THE
PROPAGATION OF THE FAITH.

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A. M. D. G.

ŒUVRE DE LA PROPAGATION DE LA FOI.

ADDRESS

OF THE

BRANCH COUNCIL FOR GREAT BRITAIN.

SECOND



EDITION.

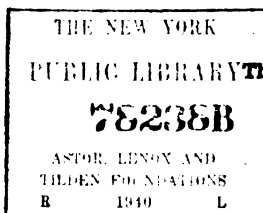
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1839.

Branch Council for Great Britain.



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ADDRESS.

TO THE CATHOLICS OF GREAT BRITAIN.

Feast of the Assumption, 1839.

THE Œuvre de la Propagation de la Foi, originally established at Lyons, with the purpose of collecting by small weekly subscriptions, funds for the support of Foreign Missions, by statutes, under the seal of the Council of Paris, and bearing date, October 1838, and January 1839, charged us, the council above-named, with the task of introducing their organization to the notice of the Catholic public in this country.

In now addressing, for the second time, our fellow-countrymen, we come not forward as men soliciting their patronage for a new and untried system of benevolent contributions, but with all the confidence which success can inspire, and all the assurance of increasing support to an institution which has already received a gratifying and edifying encouragement.

Still there may yet be many who do not know even of the existence of such a society; many who know that it exists, but know nothing beyond its name; and many who are sensible that its objects are most meritorious, but have looked in vain for facilities to forward them. To all such, to whom we confidently look for valuable and cordial co-operation, we beg to address the following statement.

On the 3d of May 1822, some pious laymen formed a society at Lyons, having for its object to assist, by prayers and alms, the Catholic missionaries charged to preach the Gospel to foreign nations.

The bond of union among the members was simply to recite a very short prayer every day, and to give a weekly subscription of one "sou" towards the support of the missions.

The importance of the benefits (no less than Christianity and civilization)—which at so small a cost to individuals were to be conferred upon so large a portion of mankind; the strenuous efforts made by various sectaries in these countries to disseminate their respective creeds; the continually increasing demand for new missionaries of the True Faith; the urgent necessities of those who already laboured there; the diminished resources of the Roman College "*De Propagandâ Fide*," on whose support these missions chiefly depended; and the cordial and grateful approbation of sovereign Pontiffs frequently expressed,—all operated to swell the numbers of the young society.

It has now risen into maturity and strength. "The grain of mustard seed" has grown into a great tree, and overshadowed nations with its branches. Having extended itself over the whole of France, the society has quickly spread through Belgium, Holland, Portugal, Switzerland, Savoy, Piedmont, Italy, Germany, Russia, and the Levant; it has lately penetrated into Portugal, and Great Britain may now likewise boast of having her name enrolled in the catalogue of its affiliated branches. About the same time the Sister Isle, still as ready as she has always been, whether to glorify the cause of religion by her sufferings, or to support it by her charities, formed a branch society of this great association, with all her prelates at the head of it.

The Parent Society had not long existed before it began to put forth, for the use of its members, its periodical Annals. They contain accounts of its receipts, and of their application; with many interesting communications made to the council by the various missionaries; and other documents relating to its affairs. These annals, which appear six times a year, have now reached the sixty-fifth number, and form a sequel to the interesting and well-known "*Lettres édifiantes*." Editions have been circulated in the French, German, Italian, Flemish, and Portuguese languages; and, since it has been in contemplation to establish a branch of the society in this country, an English edition has been published, the first number of which is dated January 1838. The existence of an edition in the language which now prevails in so many parts of the world, and the

additional facilities thus afforded for circulating this interesting information, cannot fail to be advantageous to the cause of religion in general; while it furnishes an additional inducement to support the society from which the publication emanates,

This edition has till now been printed at Paris. We are sure it will be gratifying to our Catholic brethren to be informed that the demand is so much increased as to warrant the publication of it in future in London. The first number of this edition will appear on the first of September next, the first day of every alternate month; and a portion of the preceding annals, in a digested and condensed form, will appear on the first day of October next, and of every alternate month.

The Œuvre de la Propagation de la Foi had, previously to May 1838, collected upwards of £200,000, which it had distributed among nearly eighty missions in distant countries.*

The peculiar obligations of Great Britain and her colonies to this Society will be readily estimated, when we inform our brethren that

*** MISSIONS WHICH HAVE BEEN ASSISTED OUT OF THE FUNDS OF THE SOCIETY :—**

<i>Europe.</i>	The Holy Land,	Yu-nan,	Richmond,
Zante,	Aacyra,	Su-Tchuen,	Charleston,
Santorini,	Nabeek,	Non-Quang,	Bardstown,
Naxia,	Mardin,	Nan-King,	Vincennes,
Syra,	Babylon,	Fo-kien,	Cincinnati,
Tyno,	Salmas (Persia),	Corea,	St. Louis,
Salonica,	Thibet,	Mongolia,	New Orleans,
Bulgaria,	Hindostan, }	East-India Islds.	Mobile,
Philippopoli,	Verapolis,	—	Caribbee Islands,
Constantinople.	Cochin,	<i>America.</i>	British Guiana,
—	Madura,	Hudson's Bay,	Dutch Guiana.
<i>Asia.</i>	Madras,	Newfoundland, }	West-India Islds.
Burma,	Ava, }	Labrador, }	—
Scio,	Pegu, }	Nova Scotia,	<i>Africa.</i>
Smyrna,	Siam, }	Halifax,	Algiers,
Aleppo,	Queda, }	Upper Canada,	Tunis,
Damascus,	Cochin China,	Dubuque,	Tripoli, in Barbary,
Tripoli,	Camboja, }	Détroit,	Copts of Egypt,
Sgorta, and }	Laos, }	Boston,	Cape of Good
Eden, }	Ton-King,	New York,	Hope.
Antoura,	Macao,	Philadelphia,	—
Mount Libanus,	Kiang-si,	Baltimore,	Australasia.
	Koui-Tcheou,		

out of nearly £40,000, received in the year ending May 1838, Great Britain supplied less than £100, while she received in her colonies nearly £2,000 from the funds of the Society. We will specify three examples of this liberality :—

	FR.	C.
To Dr. Fleming, V.A. of Newfoundland and Labrador	9,672	40
To Dr. M'Donald, V.A. of the English Antillas	10,500	—
To Dr. Polding, V.A. of Australasia	15,000	—

being upwards of £1,400 to these three alone.

Such generous efforts of zeal for that religion which knows no distinction of nations, and seeks no return from human gratitude, will not, the Council are confident, fail of their due effect on the noble minds to which they are now pleading. Britons as we are, we cannot be indifferent to the necessities of our own countrymen, when they are reduced to such extremity as to have moved the pity, and called forth the tender charities of the stranger. The emigrant appeals to us from the bleak wilds of the north; the colonist solicits help from the infectious west and the persecuting east; the convict implores our mercy from the horrors of his penal settlement in the south.

Catholics as we are, shall we do nothing to promote the universality of the faith we boast of among those nations that still sit in darkness? Our Protestant fellow-countrymen subscribe their annual millions, to furnish forth their hosts of missionaries; the poor man brings his mite, and the rich man showers down his gold, and for what? Alas! when the result of so much munificence is frequently to render the labours of our future missionaries only the more difficult, and at best only to circulate opinions of Christianity which we cannot but deem erroneous, shall we think our weekly halfpence too expensive an antidote to so great a misfortune? Besides, there are several countries where Catholic missionaries alone have succeeded in obtaining a footing, and shall these be left destitute?

If it be whispered, that the admitted wants of religion in this country must first be satisfied, we point to the daily proofs of our regeneration, and reply that the day of depression is past—that it is time to forget our weakness,—to rise up and nerve our disenthralled limbs with new vigour, and to take our proper station among the Catholics of the world. Let us remember that every bond of union

which links the Catholic of Britain to his brethren in Christ strengthens the religious spirit of each ; that the proudest characteristic of our Church is her universality, and that her charity and communion of saints are essentially commensurate with the universe. She does not require that the objects of her sympathy should be present ; her reward is neither in the applause nor the gratitude of man ; and the benefits conferred on the poor stranger, and the distant savage, will as surely be acceptable to the Father of Mercies, and be entitled to their reward, as the relief bestowed on the more conspicuous necessities of our brethren in Great Britain.

It is certain, moreover, that charity is a virtue with which men become more enamoured, the more they are familiarised with its charms. In the countries where this institution has extended itself, particularly in France, where its members are most numerous, other charities have kept pace with its progress, and flourished more luxuriantly than they did before : and, in Britain, as elsewhere, it will be found that no charitable fund will be diminished, because its subscribers have added one halfpenny to their weekly expenditure. Is it credible, that charity has reached so high a level in this country, that every attainable halfpenny of the Catholic's income is absorbed already, and that, for so glorious and praiseworthy an object, he cannot part with one more ? The Council place more reliance on the generosity of their countrymen than to give ear to such suggestions, when the temporal and spiritual necessities of hundreds of zealous missionaries, and tens of thousands of precious souls, are needing their assistance.

We do not wish to interfere with any prior or more immediate claim. If any poor brother have but one mite to give, and hesitates whether that one shall be bestowed upon the interests of religion abroad, or upon those which surround him at home, we cheerfully withdraw our claim for it, and only ask him to assist us by those prayers for our success which the poorest can best afford.

But, while we disclaim all rivalry, and ask no undue preference for those purposes of charity which we have in view, we should gain but little countenance from the spirit of British independence, did we not boldly declare our own. In the emphatic words of the Council of Paris, the constitutions of the Society, " to whose unity, " uniformity, and universality its success is owing, necessarily imply " the exclusion of all coalition between the *Œuvre de la Propagation*

"de la Foi and any other work, however respectable it may otherwise be, either in its objects or in the persons who support it." It does not depend upon us to alter these constitutions. All attempts to modify or adapt them to the ideas of the different nations which have received this institution, have uniformly been rejected. We present them to our Catholic countrymen in their purity and integrity; and, if it should seem that they have not intrinsic worth sufficient to recommend them, let us now add a stronger recommendation than any words of ours can give.

In the 58th Number of the Annals, May, 1838, the Councils of Lyons and Paris thus address their subscribers: "It would be idle in us to attempt to add anything to such numerous and pressing recommendations; [the pastorals of the French hierarchy.] What effect could our words produce, after what has been said by those to whom it has been given to govern the Church of God? Still, in order to crown this splendid mass of exhortation and panegyric with a fitting conclusion, we will confine ourselves simply to recalling the words of the Supreme Head of the Church, repeating what he was pleased lately to communicate to a holy Bishop, and many other persons, with an express injunction to convey the intelligence to us:—'That this Society for the Propagation of the Faith is, in the midst of the afflictions that oppress him, the consolation reserved to his heart; that its successes are his joy, and that he counts on the members of this Association for the support of the missions.'"

Other testimonies of His Holiness's approbation have since been given. The precious relics of St. Exuperius, lately discovered in the Roman Catacombs, have been sent, adorned in the richest manner, to the Church of the Council at Lyons, to remain there "as a public and solemn pledge of His Holiness's good-will and gratitude for the services rendered to Catholicity by this Association." (Annals, No. LXI.) We have also been informed of various expressions of his continued approbation, and of the gratification with which he looks forward to the success of this Institution in Great Britain. Not only has he praised its organization; he has even paid it the high compliment of suggesting it as a model for other societies. To ensure its welfare, and to protect it from errors and difficulties, he has especially recommended it, by a direct appeal to their General, to the care of that illustrious Society which had the

honour to send forth the great Jesuit missionary, the patron of the Œuvre, the glorious St. Francis Xavier.

Nor do we lack powerful sanction at home ; we are now proud to appear before the Catholic world under the patronage of all the Vicars Apostolic of England, and the majority of those of Scotland ; and we cannot but feel sure that their sanction will remove all timid scruples from the minds of any who may, till now, have hesitated to join this pious and charitable association.

The RULES and PRIVILEGES of the Parent Association, and all its Branch Societies, are as follows.

The qualifications of a member are :—

1. To invoke the benediction of Heaven on the men who generously devote themselves to the foreign missions, on their labours, and on the Society to which they look for support, by reciting every day a Pater and Ave, or even by offering up, once for all, with this intention, the Pater and Ave of his morning and evening prayers, adding each time the following invocation, “ St. Francis Xavier, pray for us.”

2. To contribute to the funds of the Society one halfpenny per week.

For greater convenience, one member is charged to receive the contributions of ten subscribers, the amount of which he hands over to another member, who receives ten similar contributions, that is, one hundred halfpence ; and he, in his turn, gives the entire sum to a third member authorized to receive ten such subscriptions, that is, one thousand halfpence.

Donations made by persons not members, or by members over and above their ordinary subscriptions, may be received by any of the collectors.

The final transmission of the funds, the distribution of the Annals, and the general business of the Society, will be managed in Great Britain, as they are in France, by a Council, whose services are essentially gratuitous.

The privileges which this Society offers to its members are as follows.

I. INDULGENCES.—The sovereign Pontiffs Pius VII., Leo XII., Pius VIII., and Gregory XVI., have granted to the members of the Society for the Propagation of the Faith, both in France and in all other places in communion with France, various indulgences, a list of which, with the conditions for gaining them, is on the wrapper of each number of the Annals.

II. ANNALS.—Every collector to the amount of ten halfpenny subscriptions (£1. 1s. 8d. a year), will receive, gratis, a copy of each number of the annals (in French or English, as may be preferred,) which appears during the year for which he collects. He is bound to allow those whose subscriptions he collects, freely to peruse the same, and it finally becomes his own property.

Every individual who subscribes an amount equal to, or exceeding ten weekly subscriptions, will be entitled to one gratuitous copy.

The council have recently decided to distribute the more interesting portions of the preceding Annals in a condensed and digested form, and they propose to have this circulation gratuitous, and on the same principle as that of the current Annals, unless they shall find this to be injurious to the interests of the society.

Persons willing to become collectors, are requested to apply to the secretaries, or any member of the council, for the usual form of authorization.

For the convenience of the collectors, printed charts will be furnished by the council, which, it is particularly requested, may be filled up with the names of their subscribers.

In paying over the money collected, collectors are requested to state the locality from whence the subscription comes.

In order the better to promote the circulation of the interesting intelligence received from the missions, arrangements have been made, by which the Annals may be regularly supplied to *purchasers* by

Mr. KEATING, 38, Duke-Street, Grosvenor-Square ;

Mr. DOLMAN, 61, New Bond-Street ;

Mr. JONES, 63, Paternoster-Row ;

Messrs. ANDREWS, Duke-Street, Little Britain ;

and other Catholic Booksellers.

The council take upon themselves the charge of circulating to subscribers the *gratuitous* copies to which they are entitled, but do not sell any.

The nine first numbers of the English edition, commencing with January 1838, are now on hand, and form a separate volume, for which a separate title page has been prepared.

New members who wish to receive these, are requested to state expressly that their first payment is retrospective for the years 1838 and 1839, otherwise they will receive the current numbers only as they appear. The price at which the works will be sold is no more than sixpence a number, but the council trust that the sale will be extensive enough to make good the expense of publication, and become a source of profit.

We have now laid before the Catholic public of Great Britain a short summary of the history, objects, organisation, and recommendations, of the Society which we represent, and of which we invite them to become members.

The amount of subscriptions and donations in Great Britain, up to the present time, exceeds £1,130.

After so auspicious a commencement, our ultimate success ceases to be questionable.

To the Catholics of Great Britain we appeal! To the children of confessors and martyrs, whose only comfort and support was that religion which we seek to spread, we appeal: we call on your gratitude to aid her cause. To the lofty spirit which endured, and the Catholic spirit which has forgiven persecution, we appeal. We claim its zealous assistance for still suffering churches. To the descendants of a people which in its hour of darkness was fain to receive the light of faith from foreign missionaries, we appeal. In the name of those who yet abide in the shadow of death, we invoke sympathy for the missionary and his flock.

In aiding strangers by this little subscription, can you think that you prejudice any nearer and more domestic claim? We do not ask you to alter, but to extend your charity: and, were it otherwise, the diminished fund would be compensated by a more valuable equivalent. Increasing zeal would supply the deficiency, and the good example of your growing piety would do more for your country than many halfpence. France has found it so: she has gained more by the spread of religion than she would have lost if the whole funds of

the society had been subtracted from her charities. And France was already Catholic. England is yet to be converted.

We are, &c.

By order of the Council,

H. R. BAGSHAW.

F. RIDDELL.

JOHN GRADY.

J. HARDMAN.

CHARLES WELD.

Secretaries.

NOTE.—Any person desiring further information respecting the Society, is respectfully referred (if by letter, post-paid) to the Secretaries; to Messrs. Wright & Co.; or to any of the above-mentioned Catholic Booksellers.

ANNALS
OF THE
PROPAGATION OF THE FAITH,
A
PERIODICAL COLLECTION
OF
LETTERS FROM THE BISHOPS AND MISSIONARIES
EMPLOYED IN THE MISSIONS OF THE OLD
AND NEW WORLD:

AND
OF ALL THE DOCUMENTS RELATING TO THOSE MISSIONS AND THE
INSTITUTION FOR THE PROPAGATION OF THE FAITH.

This Collection serves as a continuation of the "LETTRES EDIFIANTES."

JULY 1839.—No. I.



LONDON:

PUBLISHED FOR THE INSTITUTION.

Sold by KEATING AND BROWN, 38, Duke Street, Grosvenor Square ;
DOLMAN, 61, New Bond Street; JONES, Paternoster Row; P.
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RICHARD COYNE, Capel Street; J. BATTERSBY, Essex Bridge,
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1839.

With the approbation of Superiors.

[Entered at Stationers' Hall.]

**Printed by J. L. Cox & Sons, 75, Great Queen Street,
Lincoln's-Inn Fields.**

ANNALS

OF THE

PROPAGATION OF THE FAITH.

MISSIONS OF AMERICA:

UNITED STATES.

DIOCESS OF VINCENNES.

THE Diocess of Vincennes comprises a vast extent of country which still retains the name of Indiana; in remembrance of the people by whom it was formerly inhabited. On the southern shores of Lake Michigan, between the rivers Ohio and Illinois, were found in greater numbers than perhaps in any other quarter, the tribes of that red race who migrating from Asia by the Straits of Beering, and the Alautian islands, peopled the American Continent at some very remote period.* When more than a century ago Catholic missionaries visited those unknown regions they planted the cross there and assembled to the "Great Prayer" crowds of docile disciples, amongst whom they gradually introduced the blessing of European civilization. Later, when the sudden and irregular influx of colonists, who in the space of forty years amounted to seven hundred thousand, disquieted the original inhabitants, many of them withdrew in search of solitudes, where they should be left in more peaceful possession of the soil. Yet in 1835 the Kickapows and the Miamis and the Potowatomies continued masters of the forests of their forefathers, and their wigwams might be seen still standing by the side of the new villages of the white men.†

* Such is the result of the recent investigations of science, particularly of the labours of M. de Paravey.

† See in No. LV. of the Annals, page 138, a letter from Father Petit, of the Society of Jesus, who visited the Miamis of Indiana.

But the Government of the United States had already resolved on forming to the west of Arkansas and the Missouri a district exclusively Indian, where the remnants of the savage nations that are scattered over the immense territory of the Union were to be assembled together. A series of emigrations, some voluntary, some forced, was then commenced, so that towards the close of 1836 the Kickapows, the Miamis and two bands of Potowattomies were collected within the legal district. A third band, composed almost exclusively of Christians, attached to the place where they had received the gospel, and terrified at the prospect of a distant country where perhaps they could not have the succours of religion, solicited, in their favour, an exemption from the general measure; and in expectation of a favourable decision those savages (in reality such only in name) remained quiet in an extremity of the diocese of Vincennes where the Reverend M. Desseilles had been for some time charged with the spiritual direction of the Catholics.*

Towards the end of 1837 they were deprived of this zealous missionary. M. Petit, a young man, twenty-six years old, who a short time before had been a Barrister at Rennes, but who afterwards consecrated himself to the service of God in the missions of America was sent amongst them. Not long after this they received a definitive order from the federal Government to follow their countrymen who had already emigrated. Having spent some months of happiness amongst those patriarchal Christians M. Petit was destined to see them reduced to ruin. He had to receive their adieus, to console their sorrows, and calm the first murmurs of approaching exile. He did more; he accompanied his beloved Potowattomies during a journey of five hundred miles, in order to uphold their courage by the renewal of the Holy Sacrament, succour the sick, and perform the last offices of religion over the remains of their dead whom they left in great numbers upon the road. He quitted them only when they had reached their destination, and entrusted them to the care of the Reverend Fathers of the Society of Jesus, who are established in the centre of the Indian territory.† His task was accomplished; worn out with fatigue he died on his return.

* See two letters, one from the Bishop of Vincennes, No. XLIV. page 318, of the Annals, the other from Father Van Quickemborne, No. LV. page 129.

† We shall shortly give letters from the Belgian Reverend Fathers of the Society of Jesus, whose missions established in the diocese of St. Louis, extend throughout the whole of the country inhabited by the savages.

Such are the facts developed in the following letters. The correspondence of the missionary with his family will make known a few edifying particulars of his short life; in his letter to the Bishop of Vincennes will be found the narrative of the afflicting emigration of which he was the last victim. Those letters seem to us to be full of much useful instruction. What more edifying to piety than that boundless love of God and men with which the heart of the new Apostle was inflamed, and which destroying in him every thing of self, made his disciples exclaim, "He is not a foreign black robe; he is a red skin like us." And is it not an interesting spectacle for faith, to witness that everdaring power of the church, which, in these days of egotism and indifference, calls forth a young man, brought up in the delicate and studious habits of our European civilization, transports him to a people living in a savage state in the midst of the deserts of the new world, as the angel did Habacuc to Daniel in the lion's den; unites them by the ties of the most ardent charity, and sanctifies the flock through the pastor and the pastor through the flock? It is said that a pagan tribe solicited by European colonists to cede them their lands, replied: "Shall we say to the bones of our fathers, rise and follow us to unknown skies?" And in effect their lifeless fetishes did not accompany them. But not thus was it with the Potowattomies, their priest accompanied them, and with him God who comes down at the voice of the priest. In the place where they are for the future to take up their abode, that merciful God will come down again upon other altars which the hands of other missionaries have raised up. And the people thus upheld and consoled amidst the vicissitudes of its stormy existence will be another witness to attest the universal charity, the divinity of the Holy Church of Rome.

*Extracts from the Correspondence of the Reverend M. PETIT,
Missionary of the Diocese of Vincennes, with his Family.*

Benjamin Mary Petit was born at Rennes, on the eighth of April 1811. His piety and charity were from his earliest years the joy and consolation of a Christian mother. Having completed a brilliant course of studies in the college of Rennes he applied himself to the study of the law, and had been for some years received at the bar, when towards the close of 1835 he felt himself called to the Apostolic ministry. Dr. Bruté, bishop of Vincennes, who happened to be at that time at Rennes, his native city, hailed with satisfaction this new voca-

tion and thenceforward regarded M. Petit as one of the most cherished hopes of his future clergy.

M. Petit, awaiting the moment of departure, went to the Seminary of St. Sulpice, where he remained until the close of May 1836. He embarked for New York in the beginning of June, whence he continued his journey to Vincennes. It was in the latter place that he resumed his theological studies. He was in deacon's orders, when, in the month of October 1837, an unexpected circumstance hastened his ordination. On this subject he wrote to his mother, on the 15th October, in the following terms :

"I am now a priest; and the hand which is writing to you, has this day borne Jesus Christ. How express to you all I would wish to say, and yet how shall I not attempt to say something on a subject on which no tongue can adequately dwell? My hand is consecrated to God; my voice has now a power which God himself obeys! How my voice trembled this morning at my first mass, when, at the *Memento*, I recommended you all to God!—and to-morrow I shall do the same, and after to-morrow, and every day of my life. When I recollect that in two days hence I shall set out alone to a distance of three hundred miles, to confer the sacraments, and to impart graces amongst a people with whom I am unacquainted, I tremble at the sight of my nothingness. When I think that I am to travel in company with my God reposing on my bosom night and day, am to carry with me on horseback the instruments of the great sacrifice,—converting the humble cottage of some obscure Catholic into the palace of the King of Heaven—how deeply am I penetrated with the reflection of St. Paul, that to effect great things, God delighteth to employ things that are not : *ea quæ non sunt*! Oh, it is then that I willingly offer myself up; and I must say, that at this important moment of my life, I do not feel any thing painful; all is the sweet attraction of the will of God, who, by his grace, ordains and regulates all. With what delight do I place my trust in him! Pray for me: now is the time. Since the 24th of September I had been in deacon's orders, when one evening a letter was received, announcing the death of M. Desseilles, who spent seven years as a missionary amongst the Indians. He sent for spiritual assistance to Chicago and Logansport, the two nearest places where a clergyman was to be found; but one of the priests was ill, at the time, and the other having been confined to his bed for many weeks, was in too weak a state to undertake a journey of seventy-five

miles. M. Desseilles was left to die alone. The blessed Mary no doubt assisted him. This is one of the severest trials of a missionary ; but as they expose themselves to this danger for the love of God, He, whose goodness is so great, will not abandon them at the hour of death ; and if he deprives them at the hour of death of the assistance of a priest, it is doubtless to add to their crown the merit of this last sacrifice. His lordship decided on sending me to the dwelling of the deceased, to put his affairs in order ; it was understood I was to make this journey as deacon, when a letter was received from M. François, of Logansport, expressing his sorrow at being prevented by sickness from giving the benefit of his ministry even to such amongst his congregation as were dying. This letter affected me a good deal. His lordship was preparing to ordain an Irish priest in the course of the ensuing week ; in speaking of my journey, he frequently said, ‘ You ought to be a priest ;’ but he was aware that I was anxious to have more time to prepare. However, I felt myself urged to say to him that, in the present state of things, I had no objection to receive ordination, if he thought proper. This being in accordance with his own views, my ordination was determined on. Ordained priest yesterday, I said my first mass to-day, and am to set off in two days to Southbend, to console some Indians who have petitioned his lordship in affecting terms to send them another priest. At the same time I am to assist poor M. François at Logansport. I am not alarmed, because I hope in Him whose unworthy minister I am. Pray for me. I shall be seventy-five miles from the nearest priest ; left entirely to myself, but upheld by the powerful arm of my God. I shall conclude by saying, that the sentiment which predominates in my heart this happy day is one of great joy, under the weight of the new obligations I have just contracted. I know not whether I have reason to be uneasy ; but I feel my heart so light, so happy, so contented, that I am myself much astonished. From mass to mass to go forward even unto heaven. You recollect that I often said I was born happy : I can say the same even now ; for in the first mission I am called to, God treats me as a spoiled child. I had always desired a mission amongst the savages ; there is but one in Indiana, and it is I whom the Potowattomies call their father, ‘ *the black robe*.’ ”

Some days after, M. Petit set out for Southbend, where he remained until the beginning of September 1838, dividing his time amongst the savages and the American Catholics of the neighbourhood. But it was amongst the savages of Chichipé Outupé, an Indian village,

that he delighted to announce the gospel ; their frankness and simplicity possessed a peculiar charm for him. Let us hear himself speak of his first residence amongst them.

“ I remained twenty-one days in the midst of them. Our time was spent as follows. At sun-rise the first peal was rung ; you might then see the savages moving along the paths of the forest and the borders of the lakes (there are four of them contiguous ; the church is built on a sloping ground near the largest of them), and when they were assembled, the second peal was rung. The catechist then gave, in an animated manner, the substance of the sermon preached on the eve ; a chapter of the Catechism was repeated, and morning prayers recited. I then celebrated mass, the congregation singing canticles ; after which I preached, my sermon being translated by a respectable French lady, seventy-two years old, who has consecrated herself to the missions in the capacity of interpreter ; the sermon was followed by a *Pater and Ave*, when the congregation sung, *In thy succour, O Virgin, do I place my trust !* and quietly dispersed. Confessions then commenced, continued until evening, and were sometimes resumed after supper. At sunset they were again assembled, for the catechism, followed by an exhortation, evening prayers, and a canticle to the Virgin. I then gave them my benediction,—the benediction of poor Benjamin. But God hath done great things in me : *Fecit mihi magna qui potens est*. Many were in the holy habit of communicating frequently. Deprived of that happiness since the death of M. Desseilles, they continued the practice of spiritual communion with all the ardour of pious desire. I baptized eighteen adults, and blessed nine marriages. The proselytism of these good people is admirable ; they go a considerable distance to such as manifest a desire to become Christians, for the purpose of instructing them. Each of those who received baptism, and did not belong to the village, brought back with them some young persons who knew how to read, solely for the purpose of learning from them their prayers and the catechism. I cannot tell you how attached they became to me during my short stay amongst them. ‘ We were orphans,’ said they to me, ‘ and, as it were, in darkness ; but you have appeared amongst us, and we live. You are to us instead of our father who is dead ; we shall do nothing without your advice.’ ‘ I do not hold the hearts of others in my hands,’ said an aged man, with the big tears in his eyes, as he shook me by the hand ; ‘ but mine can never forget what you have told us. Whilst you were in the midst of us, if we were

in sorrow we came to you, and were consoled. To whom shall we go when you are gone?' When passing by a wigwam, I raised the mat which serves as door, and put my head in to say 'good-morrow, my children!' if you saw the frank smile with which they answered 'good-morrow, father!'—if you heard them ask, with the simplicity of children, leave to hunt in autumn, and when they received my benediction, with the paper, on which were marked down the fasts and days of abstinence,—if you saw their swelling hearts when the circle knelt down in silence around me at the moment of my departure, you would understand why, in bidding them the first farewell, I experienced the same feelings which I felt for the first time when I left Rennes; I was on that day also again quitting my family."

The young missionary frequently returned to his Indian village; he was there in the commencement of 1838, when he wrote as follows :—

"Here I am at Chichipé-Outipé, in the midst of my Indian church. How I do love those children of mine, and what pleasure do I feel it to be amongst them. This mission is attended with much labour; but then what consolation! There is an incredible movement in favour of Christianity amongst those poor infidels. There are now from a thousand to twelve hundred Christians, whose fervour and simplicity are no less admirable than touching. I was asleep on my mat the last day of the year 1837, when, towards midnight, I was suddenly awakened by a discharge of musquetry. It does not take much time to get up when one sleeps in one's clothes on a mat. I hastened to the door, which I no sooner opened, than my room was filled with Indians, men, women, and children, who came to wish me a happy new year. They knelt down around me to ask my blessing, and then, with countenances beaming with smiles, they each shook hands with me. It was a real family fête. I addressed a few words to them on the year which was past, and on that which had just commenced, and led them to the chapel, where we spent a short time in prayer. They then requested permission to pay the same compliment to the chiefs, a permission which of course I most readily granted. I love them dearly. When I enter a cabin, if you were to see the little children crowding round me and climbing on my knees :—the father and mother making the sign of the cross, in pious recollection, and then coming, with a confiding smile on their countenances, to shake hands with me, you could not but love them as I do. In the evening they may be seen in

their cabins, their heads inclined over the fire, singing canticles or reciting the catechism. Their zeal is most surprising. I have at this moment Christians, who have been converted only for the last three weeks, who have learned their prayers, catechism, and canticles in a very short time. I begin to speak their language a little, and to understand what they say to me. I should never end were I to give you all the interesting details I have to communicate. I am really too happy: do not wish me any thing better. May God protect this mission, for it is threatened with approaching destruction; the government wishes to transport the Indians to the other side of the Mississippi. I live between hope and fear; but I place both one and the other in the hands of the Lord.

“April 4th, 1838.—I am now residing in the beloved village of my Indians. I have a vast dwelling, built of entire trees, placed one upon the other; in more than one place the light may be seen through the walls; my fire-place is large enough to contain half-a-ton of coals; the floor is of planks, which, not being fastened, shake under the feet like the keys of a piano under the fingers of the musician. At night, a mat is thrown upon it, with two blankets, one under, the other over me; and I sleep as well as if I lay on the most luxurious bed in the world. I went last week to preach over the grave of a poor Catholic, who died without having seen a priest for the last twenty years at least. There were only two Catholic families in that part of the country, the rest being Protestants; yet my auditory was numerous, comprising even the methodist ministers. Obligated to preach in English, I was afraid I should be embarrassed; but God is pleased to take pity on us, and more than once have I experienced the effects of the promise of the Saviour ‘Take no thought how or what to speak, for it shall be given you in that hour what to speak.’ I knelt down in the corner of a large room filled with benches, addressed a short prayer to God, recited an *Ave Maria*, and having made the sign of the cross, commenced my sermon. I continued speaking about an hour, and felt perfectly at my ease. I justified the faith which was professed by the deceased, spoke against private interpretation, shewed that authority was established by God to decide on disputed points of faith, dwelt on the uninterrupted mission in the Catholic church, the necessity of unity in doctrine, and concluded by refuting the numerous calumnies circulated against us.

“The wandering life of a missionary is well calculated to disengage

his affections from every thing earthly ; thus, wandering from place to place, one cannot but feel this earth to be but a land of passage ; as for me, I never felt my heart more free. I believe I can say with truth, that if it is pleasing to the Lord, I desire to die, without, however, experiencing any disgust for life. In the midst of these labours, my health seems to be better ; forty years of mission are, perhaps, before me, and then Heaven ! perhaps not forty days, and Heaven too ! it matters little to me which, provided I am at peace with my God. I have now before me the sad prospect that my Indian mission will shortly be ruined ; this is a cloud which darkens over my present existence ; yet I begin to feel more resigned. The most urgent solicitations have produced no effect upon the mind of the President. My poor Indians have but one chance ; whether they will succeed or not God only knows. It is I who have to dry up their tears when they are on their way to exile. I shall have to level to the ground the altar and the church ; bury the cross which overshadows their tombs, that those sacred objects may not be exposed to unholy profanation ; then I shall have to bid adieu to them whom I love, and by whom I am so tenderly loved. And those Christian souls will waste away, deprived of those sacraments which they approached with so much fervour, languishing under an unknown sky, where I, their father, will, perhaps, be unable to follow them. I shall do all that depends on me not to abandon them. If they are to go I shall accompany them, at least as far as the missions of the Jesuits, on the Mississippi. Those missions are not yet established ; and in the interim, my Christians—my children will die in great numbers, and have no priest at hand to grant them absolution.* God alone is witness to all the sufferings of my poor heart ; for three months past do I pray to know and to do in all this his just and merciful will.

“ 31st May 1838.—I have been longer than usual without writing to you ; but it was Easter time, and the poor missionary was overwhelmed with business. I went first to Bertrand in the Michigan, and subsequently to Southbend, for the Easter confessions and communions ; I then set out for Chichipé-Outipé, where, for the space of five weeks, I heard confessions from morning till night, with no other interruption than that caused by two visits I had to pay to some sick persons, who lived at a distance of forty miles from each other. I went thence to administer the consolations of my ministry to the chief Poka-

* It will be seen further on that the fears of M. Petit were not realized.

gon, who lives in the Michigan, sixty miles from Chichipó-Outipé. You, perhaps, look upon the missionaries as saints; yet I must confess, during all that time, I could scarcely say one prayer. When I had finished confessions, and had recited my breviary, I fell asleep on my mat. One advantage, however, I enjoy—my sleep is that of a child, calm, unbroken, and refreshing; whilst I am also consoled by the thought, that the labour of the day was all for the glory of the good Master to whom I have wholly devoted myself; he is pleased to accept it as a continual sacrifice, and it is, for him who offers it with the proper motives, a continual prayer. There are, however, many moments, when, in spite of the dryness caused by fatigue, I find my heart filled with joy, and my eyes with sweet consolation: it is so glorious to find oneself in a world where one has nothing to do but labour for God. Thanks to thee, my God!"

" July 9th 1838.—I believe, whilst the Indians remain in Indiana, I shall be their missionary. God, by a favour which he has been pleased to grant, rather to their piety than to my misery, has enabled me to hear confessions at present without the aid of an interpreter; I feel surprised when I hear myself speak the language of the savages; although I have not had time to study it, they understand me very well. It is now, particularly, that in this immediate effusion of heart, I see all the beauty of these new-born souls. Their attachment for me, as well as mine for them, is now much stronger than ever, and yet the time is approaching when I fear I shall have to witness the destruction of this mission. A glimmering ray of hope restores me occasionally to a transient serenity; however, I entrust all in the hands of God: he knows what is best. I experience a strange attachment to every thing connected with the Indians: when I am travelling in the woods, if I perceive an Indian hut, or even an abandoned encampment, I feel my heart beat with joy; if I discover any Indians on my road, all my fatigue is forgotten; and when their smiles greet me at a distance, (for almost all of them know me now; even those who are not yet baptised call me father), I feel as if I was in the midst of my own family. When the duties call me amongst the white men, the Potowattomies count in painful impatience the days of my absence; and I also look upon the day of my arrival in Chichipé-Outipé as a day of rejoicing. What joy, what shaking of hands, what blessings before and after night prayers! and then when night comes they cannot quit my wigwam, they seem as if fastened to it. Ah! if I were free when they

are on their way to the Mississippi, they should not go without a priest. Since Easter, I have had the happiness to baptize a hundred and two infidels, and have had four hundred and thirty-four communicants. There are also some Protestants favourably disposed for conversion, but their number is small. I have so little time, and am so much employed amongst the savages, and my congregation of white men is far from giving me the same satisfaction as my poor red skins."

Shortly after this, the American Government took possession of the house where M. Petit lodged, at Chichipé-Outipé, and of the church where the Indians used to assemble for prayer.

"One morning," he says, in a letter dated 14th September, "I said mass there, after which my dear church was stripped of all its ornaments, and my children assembled together before their departure. I spoke to them once more; I wept; my hearers wept too; it was a heart-rending spectacle. We, whose mission was about to perish, prayed for the success of other missions; we all sung together; *I place my trust in thy succour, O Virgin!* The voice of him who intoned the canticle was interrupted by his sighs, and a few only could continue to the end. I set out. It is melancholy, I assure you, for a missionary to see so young and prosperous a work perish before his eyes. Some days after, I learned that the Indians, notwithstanding their peaceful dispositions, had been made prisoners of war. Under pretence of holding a council, they were assembled, and eight hundred of them put under arrest. The Government, at the same time, invited me to accompany them to the place of their destination, the absence of their priest being one of the motives which prevented the Indians from consenting to their exile. I answered, that being subject to my Bishop, I could do nothing without his permission; he had refused to allow me to accompany them, in order to avoid every suspicion of his conniving at the rigorous measures adopted by the civil power.—Providence disposeth all things admirably.—At that moment the Bishop was to consecrate the church of Logansport. The ceremony was fixed for the 9th of September, and on the 7th the Indians were to encamp within a quarter of a league of that town. On the morning of the 5th of September, the Bishop, on his way from Chicayo, entered my room, at Southbend. 'My son,' said he, 'in an hour we set out for Logansport;' and he lavished on me all the consolation which it is in the soul of a father to impart. I was calm as a man who moves not under a weight that threatens to crush him. We learned on our

way that the Indians, driven at the point of the bayonet, had many sick amongst them ; that many huddled together in transport waggons died of heat and thirst : this news was a sword that pierced my heart. In fine, on the morning of the 7th, his lordship gave me permission to follow the emigrants, on condition of returning upon the first orders, or as soon as another missionary should replace me. I went immediately to see my children. At first, I thought I could not enter the camp without permission ; they all came out to have my blessing. The Americans, arranged in files on each side, were in the greatest astonishment. ' This man,' said the General, ' has more power here than I.' I was permitted to go where I liked, and had the consolation to find myself in the midst of my family, and to see the countenances of my dear children once more beam with joy. On Sunday, the 9th of September, his lordship consecrated the church of Logansport ; I officiated in the camp, whither his lordship came after mid-day, and confirmed twenty of my good Indians. That day was a day of triumph for our holy religion, the whole city was in the camp, astonished and edified at the piety of the Indians. The American journals spoke of the occurrence, and every one read with emotion the admirable scene of this congregation assembled on their mats before an altar erected under the shade of a wide spreading tree.*

* In a letter, dated Sept. 9th, and addressed to the Editor of the Annals, Dr. Bruté retraces a few of the recollections of that interesting day. " On the Sunday, M. Petit was invited to celebrate mass in the middle of the camp under a large covering, which suspended from a lofty tree, shaded the altar : after mid-day, I repaired to our good Indians ; a crowd of persons from the city, protestants, as well as catholics, was collected together, and could not but admire the piety, the recollection, and the resignation of those true Christians. When I approached, M. Petit came to meet me, and on his knees solicited my blessing ; they all received it afterwards on my way to the tent : they then arranged themselves in their habitual order ; and some by heart, others from books, sung vespers in the Ottawas tongue. I said the prayer, and pronounced a discourse, which was interpreted by a young man with much judgment and piety. I dwelt first on the marks of the church, the order she has established throughout the earth, that authority at once so imposing and paternal, so well adapted to those poor children of the forest, for them so preferable to the wanderings of protestantism ; in the second place, on the sacrament of Confirmation, the Divine Spirit, the third person of the most Holy Trinity coming down upon them with the abundance of his graces, bringing them that super-human strength which will enable them to support their present pains and future dangers. They intoned the *Veni Creator* in Ottawas. After the first verse I proceeded to the celebration of the sacrament. The number con-

On the following day, I returned to Southbend to fetch my baggage, and here I am to-day journeying to the other side of the Mississippi to a distance of four hundred miles, to establish amongst my Indians a more permanent mission, which I am then to entrust to the Jesuits. Pray for me, that in this long journey God may support me, and that I may not dash my foot against a stone."

M. Petit arrived on the 15th of November at the place the government destined for the Indians on the banks of the river of the Osages, sixty miles from Westport, the last village of the State of Missouri. He had the consolation to find there a brother clergyman, Father Hoéken, who was waiting for the Indians, and who immediately took charge of them. The young missionary was considerably reduced by fever and fatigue; and during six weeks that he remained in that country, he had to suffer from a cruel disease, stretched on the ground with nothing under him but a mat, and no other shelter than a tent; he had, it is true, all the care which the good father Hoéken could show him, who unites to the character of priest that of a physician, but who was destitute of the most indispensable remedies. M. Petit had not entirely recovered when he undertook the journey back to Vincennes the 2nd of January, 1839. The following is the last letter he wrote to his Bishop; it is dated St. Louis, January 18th, three weeks before his death.

"My Lord,

"Your esteemed letter of the 6th of November last reached me on the 23rd of December following, God having been pleased to free me from the fever three days before, neither Father Hoéken nor I hesitated in deciding on my immediate return since the receipt of your letter and the departure of M. Vabret and M. De la Helandière; my departure was fixed for the 2nd of January; I endeavoured to prepare myself for the journey by occasionally taking some gentle exercise. Having travelled a hundred and fifty miles on horseback, I found myself utterly unable to continue my journey in the same way; my strength decreased every

firm was twenty, who had been prepared on the eve. How much we regretted that many were deprived of the same grace in consequence of their being thus forced to emigrate. The ceremony concluded by my giving them my benediction; whilst they were reciting the rosary together, I followed M. Petit to the tents of the sick: one of them received extreme unction, and another the sacrament of baptism; they both died the ensuing night.

day. The Indian who accompanied me on his return to Logansport sent back his horse; mine was led by the stage coach, in which we took our places. We remained a day at Jefferson City, which we reached with difficulty; thence we continued our journey to St. Louis in an uncovered waggon, exposed to the rain, and through very bad roads. God was pleased to permit me to undertake such a journey with three unhealed wounds, the remains of those with which my whole body was covered during the long illness I had amongst the Indians. I arrived in an exhausted and suffering state, and was received by the Jesuits as a brother. After three days repose, I find myself considerably better, and trust that Providence will enable me to take advantage of the first steam boat that sails, as soon as the breaking up of the ice re-opens the navigation of the Wabash, to throw myself at your lordship's feet, and thus fulfil the conditions on which you permitted me to undertake this journey so fruitful in benedictions, provided only that I have profited of the graces which God was pleased to grant me. The Indian, who is the bearer of this letter, is one of my children; he was unremitting in his attention to me on the road, and was received here as a brother and a son; he will meet, I have no doubt, with the same paternal reception from your lordship. I have received a visit from the Right Rev. Drs. Rosati and Loras, who knowing it was impossible for me to go to present my homage, did not disdain to visit your poor priest. I am confused by their visits. I am consulted on the missions, and cannot but feel alarmed at the responsibility of my words. I would so much prefer being silent when I fear so much importance is attached to my answers."

Dr. Bruté was led by this letter to hope that he should soon receive the young missionary into his arms, when, on the 6th of February, he received at Vincennes the following letter, written from St. Louis by the Rev. Rector of the College of the Society of Jesus.

"How great a loss has your Diocese sustained, in the person of M. Petit. He reached St. Louis on the 15th of January, reduced by the fever to a very low state. He had eleven sores in different parts of his body; his complaint was the jaundice. God, I have no doubt, gave him strength, which his body no longer possessed, that he might have the consolation of ending his days here, in the midst of his brethren, and that we might enjoy the happiness of being edified by his virtues. What patience, what resignation, what sentiments of lively gratitude, for those who attended him in his sickness; but above all,

what tender piety towards the Mother of the Saviour. On the eve of the Purification, he asked permission to celebrate the holy sacrifice, in honour of that Mother of Goodness, who had protected him from his infancy, and whom he never ceased to love. So great was his desire, that in spite of the uneasiness I felt, in consequence of his extreme debility, I granted his request. I had an altar prepared in the room next to his, where he celebrated his last mass, assisted by one of our brethren. From that moment he suffered less, slept profoundly for three nights, and felt himself considerably relieved. But on the sixth the symptoms of the disease became so aggravated, that there was no longer any hope of his recovery. On the 8th, M. Petit received the last sacraments with angelic piety. Towards evening on the 10th, I was informed that his last moments were approaching; I hastened to his bed-side; upon seeing me, he saluted me with an inclination of the head, and received me with a sweet smile on his dying lips. I asked if he suffered much; his only answer was a look full of expression on the crucifix, which was hung at the side of his bed. 'You mean to say,' replied I, 'that HE suffered more for you.' 'Oh yes!' was his reply. I put the crucifix to his lips, which he kissed twice with much tenderness. I disposed him to receive absolution again, which I imparted to him. At ten o'clock that evening I was recalled, and found him in his agony. We recited the prayers for the dying, which he followed, his eyes constantly fixed on us. He calmly expired, twenty minutes before midnight, being twenty-seven years and ten months old. According to the custom of our society, his body was dressed in sacerdotal robes. On the evening of the 11th, the community was assembled in the chapel, to recite the office of the dead. His solemn obsequies were performed on the 12th, at which the two bishops, our fathers, and the clergy of the cathedral, assisted. I sang mass, and Dr. Loras gave the absolution. The body was accompanied to the burial ground by a great number of Catholics, on horseback and in coaches. I conclude, my Lord, by praying the Father of Mercies to subject your lordship to other trials than the loss of men so useful as him whose death we deplore; yet we cannot but be consoled by reflecting on the merits of his life."

A letter from the Bishop of Vincennes, who, as a father, had to mourn over a beloved son, shall terminate this narrative :

"All were in consternation; Protestants themselves, judges, lawyers, loved him no less than they esteemed him. On the 14th of Feb-

ruary, we prayed for our young friend. On Sunday I announced that a pontifical mass would be celebrated for him. The whole parish, with a considerable number of our separated brethren, assisted at the sad ceremony. At nine o'clock I celebrated the divine office, at which five priests were present, and addressed the congregation; but there was no necessity for this; the tears which flowed from the eyes of all present were more eloquent than any language. I recalled to mind the death of three missionaries, snatched from us within the space of sixteen months. Ah! who will replace them in this poor diocese, which has been subjected to such severe trials during the first years of its existence. What days of merit have passed since November 1835 for this young barrister, who has died the heir of our missions, worthy in all things of the primitive missionaries, of the fathers Brebeuf, Jogues, and Lallement, for he became the martyr of charity by his last efforts for his beloved Indians. Let us be courageous, and think only of following him, and let his death, so precious before God, induce other priests to come to our assistance, in a country where it is so meritorious to labour, and found with us those interesting churches, the future possession of which we are endeavouring to secure to the Lord."

*Letter of M. PETIT, Missionary Apostolic, to the RIGHT REV.
DR. BRUTÉ, Bishop of Vincennes.*

"Osages River, Indiana Country,
"November 13th 1838.

"My Lord :

"In compliance with the promise you exacted from me, when I received your benediction on my departure from Logansport, I send your lordship an account of our long and painful journey. The day on which you left for Bardstown, to assist at the consecration of a new bishop for our America, I set out for Southbend, to fetch the little baggage I should want on the road. Whilst I was waiting at the hotel, a traveller came up to me, and shewed me a sketch taken with a pencil, representing the ceremony of the confirmation at the camp, the altar at the foot of the tree, your lordship, M. Muller, and myself, our young interpreter, and the Indians, in their grave and pious deportment. I was asked many questions on their language, customs, and traditions. I reached Southbend on the 11th, and immediately set about making my preparations for the journey. I devoted a part of the evening to hear the confessions of some sick; amongst them was

the aged mother of the *Black Wolf* (Muckahtumouag), one of the chiefs. The poor woman was so terrified at the discharge of musketry ordered by General Tipton, when he made prisoners of the Indians assembled in council, that she concealed herself in the woods, and remained there six days, without having taken any food; at last she found a dead pheasant, and ate it. She received a severe wound in the foot, and could no longer walk. It fortunately happened that an Indian, who was looking for some horses, perceiving the underwood stir, went in that direction, and discovered the poor fugitive, whom he put on his horse, and brought in safety to the house of a Frenchman, where I heard her confession. The following morning I set out for Logansport. I calculated on rejoining the emigrants at Lafayette, but they were so hurried forward in their march, that it was only at Danville that I succeeded in overtaking them. They marched along the right bank of the river; the public coaches constantly kept the left bank. I frequently endeavoured, but in vain, to hire a coach to transport me to Danville. At length, having reached Perys ville, I left my luggage behind me, and took advantage of the kindness of Mr. Young, a Catholic, who offered me one of his horses, and accompanied me as far as Danville, with some other persons, whom curiosity led thither.

“ Scarcely had I arrived, on the 16th of September, when a colonel presented himself, to choose a favourable position for the encampment; and shortly after I saw my poor Christians, marching under a burning mid-day sun, enveloped in clouds of dust, and surrounded by soldiers, who hurried on their march. They were followed by the waggons, in which were crowded together the sick, the women, and children, who were unable to walk. They encamped half a mile from the city. I found the camp such as your lordship saw it at Logansport; a scene of desolation, with the sick and dying on all sides. Almost all the children, overpowered by the heat, were reduced to a state of langour and exhaustion. I baptized some new-born infants—happy Christians, who quietly passed from this land of exile to the mansions of bliss. The general, to whom I paid a visit, expressed his satisfaction at seeing me, and by a condescension I did not expect, rose from his chair, the only one in the place, and offered it to me. This was the first night I spent under a tent. Early the next morning, the Indians were heaped together in the transport waggons. At the moment of departure, Judge Polke, who was charged with the general superintendence, presented me with a horse, which the Government hired of an Indian for my

use; the Indian, at the same time, came to me and said, 'My father, I give it you ready saddled and bridled.' We set out for our next place of encampment, where we were to have a few days' rest. The sick chiefs, who had been treated as prisoners of war, were released on my word, and restored to the species of liberty which the rest of the tribe enjoyed. The following was the order in which we marched: the flag of the United States borne by a dragoon, followed by one of the chief officers and the baggage; the vehicle destined exclusively for the use of the Indian chiefs came next; then one or two chiefs on horseback opened a line of 250 or 300 horses, mounted by men, women, and children, following one after the other, according to the manner of the savages; on the flanks of the line were placed, at certain distances, dragoons and volunteers, urging on the stragglers, often with the most violent gestures and language. These were followed by a line of forty waggons, filled with baggage and Indians. The sick were placed in those waggons, under a covering of canvass, which, far from protecting them from the heat and dust, only deprived them of air, for they were buried, in a manner, under this burning canvass; many of them died in this way. We encamped six miles from Danville, where I had the happiness, on two successive days, to celebrate the holy mass, in the midst of my good children. I administered the sacrament to the dying, and baptized some. When we quitted this camp, after two days' rest, we left six graves under the shadow of the cross. There the general sent back his little army, and quitted us himself; he had announced his intention of doing so shortly after my arrival. We soon found ourselves in the extensive prairies of the Illinois, exposed from one encampment to another to a burning sun. They seem boundless as the ocean; in vain does the eye look for a single tree; neither is there a drop of water to be found; the sufferings of our poor sick were here very great, many of them having died of exhaustion and fatigue. We resumed the practice of evening prayer in common, and surprised the Americans, whom curiosity attracted around us, by exhibiting so much piety in the midst of trials so severe. Our evening exercise consisted of a chapter of the catechism, prayer, and the canticle '*I put my trust,*' which I intoned in Ottowas, which was repeated by all with that transport which distinguishes those new Christians in all their religious exercises. Often during the entire night, fifteen or twenty Indians, successively, sang canticles, and recited the rosary, before a tent in which a solitary candle was burning. One of their friends was dead, and they were thus

rendering to his remains the last duties of religion and affection. The following morning his grave was dug, and blessed by his priest, with the stole on his neck ; he recited the funeral service, and cast the first shovel full of clay on the rough-made coffin ; the grave was filled up, and a small cross erected over it, round which, when all the others were gone, the afflicted family might be seen still lingering. The curious, for whom, in the midst of the desert, every thing is a spectacle, struck, in spite of their prejudices, by those simple but imposing ceremonies of death, at last took off their hats, and the smile of derision was changed into a mingled expression of surprise and respect. On the Sunday morning, when the want of wholesome water (and more than once our horses refused to drink that which remained), or any other motive, obliged us to continue our march, I was allowed a delay of two hours. The Indians assisted at the holy sacrifice, and surprised the spectators by the singing of their canticles, some of which have, for me, an inexpressible charm. I gave a short instruction on the gospel of the day, and recommended them to recite the rosary along the road ; the tents were then struck, and we were again on horseback. More frequently, however, we did not travel on Sunday ; on those occasions mass was preceded by morning prayers, and followed by the rosary. In the afternoon, we again assembled for the catechism ; vespers were sung in Indian, which were followed by the rosary, night prayers, and a short sermon, which I gave twice, without the assistance of an interpreter, to the great satisfaction of my hearers.

“ I have every reason to be flattered with the attention I received from the Catholics on the road. When we encamped in a town where there were any, they came to see me, invited me to breakfast on the following morning before my departure, and did every thing in their power to testify their joy at seeing a priest. Having been again attacked by the fever, at some days’ journey from the Illinois, an aged Frenchman came to the camp, and by his entreaties made me promise to take a few days’ rest at his house ; the following morning he introduced his wife to me, and brought a carriage to convey me to his house ; but the apprehension of being prevented from overtaking the emigrants, induced me to decline the invitation. We had scarcely arrived at Naples, where we crossed the Illinois, when a Protestant, married to a French Catholic of Vincennes, learning that a sick priest was amongst the emigrants, came to offer me his house during the two days we were to remain ; I accepted his kind offer, and, thanks to the care with which I was treated,

my fever was considerably reduced. I took a place in the coach for Quincy, in order to complete my recovery by some days' repose in that city. I found there a German priest, Mr. Brickswiede, and a German congregation, who received me with the greatest cordiality. I was equally well received by some American Catholics, and by many of the richest Protestants of the city, who offered me hospitality. When the Indians arrived at Quincy, the inhabitants, who compared this emigration with the preceding ones, could not help expressing their surprise at the quiet modest deportment of our Christians. A Catholic lady, accompanied by a Protestant friend, made the sign of the cross, as a mark of community in religious belief; the Indian women came immediately, and shook hands with her, as the Indians never fail to do when they meet with Catholics. The Protestant lady wished to do the same, but was betrayed by her awkward manner of making the sign of the cross. An Indian woman, who knew a few words of English, came up to her and said, '*you nothing.*' One day, Judge Polke, our principal officer, introduced to me one of his friends, a baptist minister. I was in my tent, surrounded, as usual, by Indians; as he wished to shake hands with them, I told them to approach, telling them that he said he was their friend. He, upon that, affected enthusiasm, which that class can upon all occasions assume; he exclaimed; 'they are the bone of my bone, the flesh of my flesh; I feel here,' putting his hand to his heart, 'that I love the human race. Young man, may the Lord bless your labours amongst them; make them better than they are.' When he was gone, I told my Indians that he was a Protestant minister; to this those who had shaken hands with him replied by a grimace.

"One evening I was waiting in my tent the hour of prayer, when two young persons presented themselves; they were Frenchmen lately arrived from France, who, by the mistake of the captain of a steam boat, instead of going to New Orleans, had been brought to Independence. Those gentlemen understood very little English, and consequently felt themselves in a very difficult position in this distant country. In passing along the road they had perceived our tents and fires; 'it is a fair,' said they to each other, and curious, as Frenchmen always are, they came to see. Surprised to hear some persons speak French, they accosted them, and learning that there was a French priest there, they caused themselves to be conducted to me. I gave them the best reception in my power, and invited them to supper; we spoke for some time of our country; they afterwards assisted at public prayer with much edifi-

cation. They were much alarmed at the state of the country, for the majority of the Protestants were in arms, determined to exterminate or, at least, expel, the leader of a new sect called Monnon, and his adherents, who refused to pay taxes, or contribute in any way to the public burthens. About half a mile from our tents, the two Frenchmen came to a meadow on fire, and saw a great number of men running in all directions, to protect their fields from the fire. They imagined it was a frightful battle they witnessed, and hastened back to the camp, to ask me if they might consider themselves secure. I calmed their fears by explaining what had terrified them, though they were still afraid of being taken up as spys of the Monnonites, amongst whom, it was reported, there were many Frenchmen. The next day we heard the report of cannon and musketry, and saw the troops assembling in arms from all sides, and sixty mules laden with booty, taken the evening before from the Monnonites. We quietly passed through this theatre of fanatical warfare, although, on our arrival, an express was received, inviting the Indians to join the troops against Monnon; this request was prudently rejected.

“ While we were on the left bank of the Mississippi, the heat was overpowering, the weather dry, and the water bad; on the opposite bank, the weather became more refreshing; it was sometimes even cold; this change had the most beneficial influence on the health of the Indians; by the time we reached the Missouri we had no more sick amongst us. The Indians were permitted to hunt along the road from the river Illinois to within a short distance of the Indian territory; they made an immense prey of deer and pheasants; but we had the mortification of seeing, as we approached the country which is destined for their future occupation, that the game was scarce, and the woods less frequent, only a few tufts of trees being found by the banks of the streams, which, at a considerable distance from each other, water those vast prairies. At a day's journey from the river of the Osages, we met Father Hoëken, of the Society of Jesus; he speaks Pottowattomy and Kickapow, and announced his intention of quitting the country of the Kickapows, where he ordinarily resides, to take up his abode amongst my Christians. Thus, my lord, your intentions and mine have been fulfilled; in the midst of the anguish of exile, and the ravages of an epidemical disease, those Christians have received all the succours of religion: the sick have been consoled, the earth which covers the ashes of the dead has been blessed, the exercises of piety have been constantly

kept up, even in their temporal sorrows; he whom these poor people used to call their father, has had the consolation to administer them assistance, and now, entrusted to the skilful hands of the Jesuits, they will have no reason to regret the violence with which they were torn from amongst us and their country, where, as they said, their fathers reposed, to be confided again to those religious men, who more than a century ago implanted in their breasts traditional impressions so favourable to Catholicism. You had no other object in view, my lord, than the glory of God and the salvation of those Christians, nor did I propose to myself aught beside. Let us hope that your wishes have been fulfilled. We commenced our journey on the 4th September, and arrived at our destination on the 4th of November. The number of Indians, when we set out, amounted to 800; some escaped, and about thirty died. I do not think that on our arrival our number exceeded 650. Awaiting the orders of your lordship, which are to separate me from my children,

“ I am, my lord, with the most profound respect,

“ Your lordship’s priest and son in Jesus and Mary,

“ B. PETIT.”

MISSIONS OF ASIA.

LEVANT.

VICARIATE APOSTOLIC OF CONSTANTINOPLE.

Letter of HIS GRACE THE MOST REV. DR. HILLEREAU, Archbishop of Petra, Vicar Apostolic of Constantinople, to M. GOURAND, Rector of the Seminary of Luçon.

“Constantinople, Jan. 10th 1839.

“Esteemed Sir :

“I had taken the necessary measures to terminate, this summer, the visitation of the Vicariate Apostolic of Constantinople, though this is the first year in which the sanitary state of the country permitted me to undertake such a design. I was not able to devote to it more than the month of June, in consequence of having been detained until the end of May for the consecration of the Archbishop of Smyrna. During the months of July and August I was constantly ill, and subsequently was entirely engrossed by other indispensable occupations.

“I first visited the most distant point, towards the extremity of the Black Sea, where a portion of the ancient Colchis, now called Georgia, is under my jurisdiction—the remainder of Georgia forming a distinct mission. The portion of the country subject to me belongs to Russia, and as the policy of that government is to bring all its subjects to embrace the schism of which the Czar is the head, in order, by uniting them in the profession of the same worship, to detach them from all other nations; he interdicts Catholic missionaries from entering his territory. In consequence of this prohibition I could go no further than Trebisonde, where I found some Catholic families in the most deplorable condition. Hitherto they had received spiritual succours from the Capuchin missionaries of Georgia, who sometimes pass through this city on their way to Tiflis, the central station of their missions. The consequence

of being thus spiritually isolated is that they become indifferent to all practices of religion, frequent the churches of the heretics, and are exposed to embrace their errors. During my stay, I was as successful as I could desire in the exercise of my ministry. This city would require a permanent mission, for a great many travellers pass through it on their way to Persia and Georgia, and it is the emporium for the merchandize which our merchants forward to that country. The city is ancient, and surrounded by a wall ; up to the time when it fell into the hands of the Turks, it was the capital of a kingdom of the same name, formed of a part of the Byzantine empire. It is built on the sea-shore, at the foot of a mountain, from the top of which the snow of Mount Causasus is discovered even in the month of June ; its population is about 30,000, composed of Turks, Jews, Greeks, and Armenians, but the first contribute the great majority. The Greeks possess twelve churches, a great many considering their numbers ; they have also a monastery of females, situated in the midst of an old royal castle, near a rock, out of which the chapel is excavated ; yet I know not whether I can properly call that a monastery which is a number of small houses built separate from each other and of various height and forms, occupied by those who come there to embrace a religious life. The community is composed of thirty persons, under the direction of a chaplain. The Greeks are there, as in other parts, strongly prejudiced against the Latins. In the city and its environs there are many families of Greek origin who make exterior profession of Mahometanism, but who live as Christians in the interior of their houses. It is difficult to conceive how men can be found to unite the religion of Christ, so pure and holy, with that of Mahomet, so corrupt and degrading in its practices. It is not the only country where men are found professing Christianity from conviction, and Islamism from fear or cupidity ; we have, unfortunately, many families in the European provinces of the Ottoman empire who are in the same state. The Catholic Archbishop of Scopia, in Servia, has frequently written, to beg me to obtain permission to make public profession of Christianity for those poor people, whose ancestors, in hopes of escaping the cruel vexations of the Turks, embraced openly the Mahometan worship, at the same time that they retained the practice of certain Christian observances. Hitherto I have not succeeded in obtaining this permission ; the Turks must first make some additional progress in civilization, and France, the protectress of Catholicity in the East, must not confine herself to the preservation of those ancient privileges secured in times of greater

zeal, but insist that more indulgence be granted to the Christians, who are so cruelly despoiled of liberty of conscience. I have been obliged, therefore, to defer any further steps until the Turks are more favourably disposed. I return to my visitation.

"I found at Trebisonde some Armenian Catholic families. They are in great poverty; a priest, from Erzeroum, attends to their spiritual wants; as he is acquainted only with Armenian and a little Turkish, he can be of no service to the Latin Catholics. For the last two years emissaries from the Bible Society are established there; two preachers, with their wives and children, reside in the country, and are employed in keeping a school, distributing books and medicine, and giving religious instruction. Judge from this to what danger the Catholics are exposed, who remain whole years without a pastor! What is to be done? I cannot go beyond my resources. It is difficult to conceive what efforts the Bible Society is making, and what expence it incurs to extend its action throughout Turkey and Persia.*

"The country is agreeable, and would be fertile if cultivated; it produces a certain kind of honey, which has the singular effect of intoxicating those who eat of it; it is found in considerable quantities. The vines grow up by the trees and cover their branches, and, what is strange, for so cold a climate, the grapes are left on the vines until the month of January, when the vintagers climb up the trees to gather them. At Constantinople, Trebisonde and the country around is regarded as the source of the most malignant species of the plague, with which these countries are afflicted; while at Trebisonde it is believed, on the contrary, that the plague never breaks out there unless it is brought from Constantinople. For my part, I am persuaded that the filthiness common to the two cities, the use of open sewers in the middle of many streets, the carcasses of dead animals, which are left until they are devoured by the dogs or have rotted away, combine to create this awful scourge. At present, thanks to the progress which civilization is making, quarantines are being established, and there is reason to hope that this evil, hitherto of such frequent recurrence, will gradually disappear.

"There is in France, a tax which brings in considerable sums to the government, which in the towns of Anatolia would produce very little; it is the door and window tax. In Trebisonde there are no windows

* The Bible Society has just established an academy at Galata, a suburb of Constantinople; it has also established this year, in the same place, a library of Greek books, which it had printed at its own cost.

towards the streets, the jealousy of the Turks forbidding their women to look out, so that the houses, seen from the street, are like prisons or partition walls. When the women go out, they always wear a veil, which covers the face and descends to the heels; yet they are not destitute of ornaments; there is one in particular which attracts notice—it is a gold chain fastened to both ears, and hanging from under the chin; when worn by the rich it is ornamented with precious stones.

“ It is here and in the neighbouring ports, that the infamous slave merchants bring those whom they have stolen or purchased in Circassia to be sold in Constantinople, where none but Turks have a right to purchase them. I saw a band of young women and men, with two children in the cradle; these poor creatures are the more deserving of pity as they are forced to embrace the Mahometan faith, though many of them received baptism.

“ The countries I visited are full of historical recollections. Near Trebisonde is shewn the place where the ten thousand Greeks in the celebrated retreat, conducted by Xenophon, regained the sea. Not far from the same city is Keresoun, whence we have received the cherry-tree. The towns Samson, Sinope, and Erekli are along the same coast; in the first are still seen some ancient fortifications of the Venetians. Sinope recalls to mind the wars of the Romans with Mithridates, whose capital it was. Christianity, once so flourishing in these countries, which comprise the ancient Cappadocia, Galatia, and Bythinia, is now in a very wretched degraded state. At a period, which I have not been able to ascertain, the Franciscans had on this side of the Black Sea various establishments, which they were perhaps forced to abandon for want of resources. Let us hope that the goodness of God, and the generosity of the faithful, will add to the number of workmen, and increase the resources which are required for their support.

“ Our apostolic labours, at Constantinople, are confined to the faithful, whom we endeavour to direct and strengthen in the faith; and to prayer and study, by which we hope to prepare the means to announce to infidels the words of truth; God may in an instant prepare their hearts to enter the centre of Catholicity.

“ I recommend myself to the prayers of your fervent pupils, and in a particular manner to your own.

“ Be pleased to accept the assurance of my affectionate attachment.

“ ✠ J. M., Archbishop of Petra, Vicar Apostolic,
“ Patriarch of Constantinople.”

Letter of M. EUGENE BORÉ, charged by the Academy of Inscriptions and Belles-Lettres with a Scientific Mission in the Levant, to the Members of the Central Committee at Lyons.

“ Kingdom of Persia, Tauris,

“ Gentlemen :

“ 8th December 1838.

“ In these times the first duty of the Christian traveller is to raise himself, as much as depends on him, to the dignity of a missionary ; many reasons combine to excite him to this aim. First, if he confines himself to the study of the historical monuments of the country he visits, its manners, and legislation, he runs the risk of adding very few additional facts to those published by his predecessors, particularly if he visits countries through which such distinguished men have travelled as the Chardins, the Niebhurs, and the Burkharts. Should he wish to announce the events of which he is the spectator, he is anticipated by the press. Cairo, Constantinople, and Teheran have their gazettes, in which is published every thing that passes, from the frontiers of Abyssinia to the Persian Gulf, and from the deserts of Tartary to the remotest Pachaics of Turkey in Europe. Obligated, under such circumstances, to confine himself to the impressions made upon him, the traveller is circumscribed to the narrow circle of his personal habits, and deceives his readers, by giving them, for the reality, the expression merely of his own sentiments—so changeable and so erring. How many poets and artists, who have flocked to those countries, on the faith of pompous descriptions, to enjoy the beauties of an imaginary nature, are cruelly disappointed, and curse, when too late, the romantic accounts by which they have been seduced.

“ Another reason for travelling in the the character of a missionary, is in order to fulfil the twofold duty imposed on each one here below, to increase within him the conviction of the truth of religion, which may be done by contemplating the misery and degradation of those who are deprived of its blessings, and to sow, according to the best of his power, that divine germ in the souls of those who have lost it, or who have not yet had the happiness of receiving it. By this means the traveller is able to afford himself the consoling testimony that it is not man alone he is serving, in seeking after human science, in its nature so obscure and insufficient, at the sacrifice of the immutable infinite science which faith imparts. The discovery of cities whose existence was forgotten, the determining the source of a river or mountain, the

harvest, however abundant it may be, of inscriptions of every epoch and every tongue, cannot satisfy the heart or adequately remunerate the knight-errant of science by presenting to him in an uncertain future, the evanescent shadows of what the world calls glory. No, such consolation would be as empty as the ruins and tombs he visits, it could not distract his solitary thoughts from the image of his country ever before his mind ; but on the other hand, if he should believe himself, notwithstanding his unworthiness, guided by the hand of God, to examine the bruised and prostrate body of the Eastern church, probe her wounds, wipe away a few of the tears she sheds, and then call for succour amongst his brethren of the great Western church, he immediately forgets all danger and fatigue, his heart can no longer give way to fear, because he can never believe himself worthy of a lot which would resemble the triumph of martyrdom.

"This feeling, moreover, far from obstructing his inquiries and that laudable curiosity of the mind, is favourable to a spirit of investigation, by multiplying the aspects under which objects are presented to the view, and laying open their mysterious parts invisible to the eye of flesh. The sages of antiquity always travelled with a determination to examine into the religious constitution of the people they visited. Confucius, according to the Chinese annals, penetrated into the places whence I now write in search of the Holy One whom the prophecies placed in the west. Zoroaster set out from those same parts in which he was born, and travelled farther to the east to enlarge and complete the reform he meditated. Did not the philosophers of Greece dwell with the priests in order to become acquainted with their secret doctrine ? and let me ask what should we know of the religion of the Egyptians, the Medes and Persians, if the excellent Herodotus had not done the same ? In the middle ages the boldest explorers of the globe were monks, priests, and pious laymen : and how not admire the conduct of Columbus whom the discovery of a new world might well have made die with joy, when, on the contrary, he describes his anguish and despair at being deprived on a barbarous shore of the sacraments of the Church ?

"These considerations will I trust plead my apology with the reader, who otherwise would have reason to be surprised that a young man, destitute of any specific character, should pretend to exercise any species of mission in those countries. Yes, we acknowledge with a blush, we yielded to the desire to direct the attention of your associa-

tion for the propagation of the faith to those countries, once the active centre of our divine religion, too happy if we could also awaken the zeal of some souls ambitious of extending the Kingdom of Jesus Christ, and of adding to the few missionaries that are scattered over these extensive countries.

"I intend now to speak to you of Armenia, which I have just traversed in every direction, accompanied by the venerable M. Scafi, member of the mission of the French Lazarists of Constantinople. For a long time those gentlemen were anxious to inquire into the spiritual condition of those countries, nor did they disdain to associate one of their brethren with me in my investigations. Commencing my voyage under such auspices, I did not feel alarmed at the observation, that he who travels much is seldom sanctified : *Raro sanctificantur qui multum peregrinantur.*

"It is not easy to determine the precise boundaries of Armenia ; it suffices to observe, that by including all the provinces it possessed in the days of its prosperity, it is equal to the actual extent of France. It is traversed in every direction by the hundred arms of the immense chain of the Taurus; here and there are seen its lofty peaks perpetually covered with snow, from which rise large bodies of water, believed to be the sources of the four rivers that watered the garden of the first man. If in the days of innocence this was the terrestrial paradise, it must be acknowledged that since the fall of man it has been subjected to a curse, for no country presents a more gloomy spectacle, or is more ungrateful to its inhabitants.

"On the highest parts of the mountains, winter reigns throughout the year, and the frosts of the valley yield only to the insupportable heat of a burning sun. Some plains, as those of Erzingam, Akar, the site of the ancient Nicopolis, Erzeroum, Ani and Van, are distinguished by a happy fertility and are in a manner the granaries of the inhabitants; the rest of the soil seems made less for man than for his flocks. The Armenian people formerly enjoyed a temporary opulence, as may be seen at the time of King Tigranes, whose innumerable soldiers all glittering in gold and precious stones were beaten by a handful of Romans under Lucullus. But they were surrounded by people too powerful and too greedy to be able long to preserve their prosperity ; taken and retaken by the great monarchies of the east, Armenia was successively oppressed by the Macedonians, the Romans, the Persians, the Greeks of Byzantium, the Mongols, the Georgians, the Turks and

the Kurdes. Thence the soil is generally as naked and barren as our public places, and in some provinces, such as Vashouragan, one may go many days' journey without meeting with even so much as a hut to shelter one's head. To meet with a shrub is a phenomenon which strikes the traveller with surprise. It is difficult to convey an idea of the painful impression which is made upon the mind of an European traveller accustomed to the life, activity and smiling vegetation of Western Europe, when he beholds the solitude of these valleys, where nothing strikes the eye but a few scattered willows hanging over the fountains near which they grow, and a kind of long useless grass dried up by the sun and wind.

"The few inhabitants who have escaped the periodical massacres, afraid, as it were, to appear in the open day, have taken refuge under ground, where they have excavated holes, that cannot be compared even to our stables. The Turks by whom they are surrounded, not satisfied with exercising over them a proud domination, subject them to the most humiliating exactions, and extort from them the last *paras* which may not have found their way into the treasury of the Pacha or the pocket of the tax-gatherer. These miseries sufficiently explain the motives of the distant emigrations of this people whom we meet with from the interior of India to the centre of Poland. They abandon their homes, and renounce their original character as a grazing and agricultural people, to become traders in the bazaars of the East. In this respect there is a striking resemblance between the Armenians and the Jews. And why this similarity of fortune? Have they, too, rendered themselves guilty of a prevarication, which demanded a severe expiation? We shall endeavour to answer this question.

"The study of the history of the Christians of Asia leads us to conclude that the cause of their social calamities is to be traced to their defection from the centre of the universal church. In every page of their history do we find the proofs of this assertion written in characters of blood. In effect, as soon as the heresy of Nestorius—crushed after his death, and again revived by Barsumas and other disciples of the school of Edessa—had spread through Syria, Chaldea, Mesopotamia, and Persia, the unity of the Christian communions was broken; the pagan people of those countries profited of those divisions to repair the losses they had sustained under the Roman emperors. From this moment the sword of the Sassanidas became as formidable to Christianity as did for Rome the bow of the Parthians under the first Arsacidas.

When speaking, in another letter, of the Nestorians whom we met with, we shall show that the persecutions excited in Persia during the sixth century, against the orthodox, were fomented by those heretics, who, to conciliate the good graces of the Sapers and the Chosroës, gave them to understand that the best means of resisting the sovereigns of Constantinople and weakening the Greek empire, would be to destroy the Catholic population, who seemed to be their natural allies. And what did they secure by this treachery? They rendered the yoke of the infidels more galling to themselves, and dug that abyss of misery in which they are still plunged.

“And at a later period, what advantage did the Greek empire itself reap from its rupture with the Latins? It lost the only allies who could protect its states against the encroachments of Mahometanism. The Greek nation soon felt this, and on different occasions manifested a desire to return to the centre of unity. But there were always some sophists to renew the untenable objections of Photius and Michael Cerularius; the patriarch, reduced almost to the single see of Constantinople, wrote with the pompous title of œcumenical bishop, to the pope, who, in his answer, simply signed himself servant of the servants of God. The fanatic monks of Mount Athos pretended that the light which emanated from them was uncreated as that of Thabor; and in the mean time the Turks pushed on their conquests in Cappadocia, crossed the Bosphorus, and enclosed those proud men in their capital, which soon yielded to the assaults of the Janissaries of Mahomet the Second.

“But it is particularly to the Armenian nation that this observation may with truth be applied. The patriarch, Nerses of Achetarag, convoked a synod at Tovin in the year 520, in which he had the boldness to condemn the decisions of the general council of Chalcedon. Divisions soon arose; some preferred the doctrine defined by the fathers of the universal church, and sanctioned by its supreme head, to the erring interpretations of a metropolitan, assisted by a few *vartabeds* (doctors). The innovators, instead of discussing with calmness questions so important, had recourse to the means always employed by dissidents: they mixed up the political interests of the day with the question of religion, and appealed to human passions. They, like the Nestorians, persuaded the Persian monarch that it was his interest to sever the ties which an identity of faith established between Armenia and Europe. The Persian king found such a proposition too closely

connected with his interests to remain indifferent to it ; to assist the schismatical Armenians was to ensure their subjection ; hence those protracted wars, the misfortunes attending which ought to have been sufficient to correct these rebellious children.

“ A hundred and twelve years had elapsed since this period, when the Emperor Heraclius returning victorious from Spain, and bringing with him the true cross, with orthodoxy introduced peace amongst the Armenians. This state of things continued a century, when John Osnienis re-kindled by his subtleties the dispute which was nearly forgotten. The schism was thus scarcely renewed when the Arabs appeared at the frontiers ; new Philistines, to inflict on the prevaricators the punishment they deserved. The Greeks, from whose communion they had separated, refused them any succour. For many centuries they were scourged by those new enemies, to whom were subsequently added the Tartar hordes of Mongols and Turks. The last Armenian dynasty of the Rhoupénians, forced by these events to retire into Cilicia, found themselves in contact with the Crusaders, who, in the name of Christ, came to deliver their brethren of the East. The orthodox portion of the population, who had secretly preserved their faith, boldly declared themselves, and remorse seemed to seize the conscience of king Leon. In receiving the crown from the hands of Cardinal Conrad, archbishop of Mentz, he abjured his errors, and received pardon from Pope Celestine the Third. Many of the patriarchs of Cis sent the act of their submission to Rome ; of this number was the illustrious Nerses Claienses, whose virtues caused him to be ranked amongst the saints. Another Nerses, not less distinguished, and who bore the name of Lampron, his country, endeavoured to effect a general union in the synod of Rom-Cla, at which he pronounced a discourse, which is preserved by the Armenians as a master-piece of ecclesiastical literature. But the sudden death of the emperor Manuel put an end to all negotiation. The Tartars and the Sultan of Egypt again made incursions into the country. At the council of Lyons some prelates were sincere in the propositions of peace which they presented, but which were not ratified by the rest of the clergy. After this, the Saracens again made their appearance : in Cilicia alone they massacred thirty thousand men, and brought away ten thousand into slavery. The last of the Leons died an exile at Paris.

“ The infidels divided their prey amongst them. The Turks took possession of the greater portion of the country, leaving to the Per-

sians the Eastern provinces; whilst the chiefs of the Kurdes, intrenched in their inaccessible mountains, put the southern Cantons under contribution. Ten years ago, a fourth competitor came from the north to lay claim to his share, and the Russian emperor seized upon that part of the country comprised between the rivers Arpa Soui and the Aras.

“At the foot of Mount Ararat, which tradition points out as the spot on which the Ark rested after the Deluge, is found the monastery of Echemiazin, called by the Turks the Convent of the *Three Churches*. It is the first spiritual centre of the Armenian church, and the place where St. Gregory, the Illuminator, the Apostle of the nation, built the patriarchal cathedral. The successors of St. Gregory established their see there; and as long as they were not driven from it, or called elsewhere by political motives, made it their constant residence. Since the schism, the majority of the Armenians has been subject to their authority, though for seven hundred years two patriarchates, possessing, however, only the shadow of authority, exist at Sis, in Cilicia, and at Aghtama.

“Curious to visit this memorable place, we did not think our curiosity gratified at too high a price, though we had to pass a disagreeable quarantine on the Russian frontier. The schismatical patriarch received us with kindness at his country-house, which is rather agreeable, and is protected by a few groups of trees from the excessive heat of the dog-days which burns up the plains of Ararat. Three bishops were present at the interview, one of whom is coadjutor to the patriarch, and was seated at his side. The second was opposite, on his knees; whilst the third, whose head was white with years, was cooling himself with a fan. Etiquette requires that the chief dignitary of the Armenian church should speak in no other than the national tongue; he affects even not to know the Turkish language. Honouring in my person the character of deputy of a learned academy of France, he granted me the distinguished favour which I ardently desired—to visit his library. This is a privilege which I am not aware was ever granted to any traveller before.

“Geographical erudition is not very far advanced amongst the people of the East; when you tell them you are a Frenchman, they always commence by asking if France is the same as Frankistan; if Paris is near Marseilles, and in the direction of London; if we have a king; and, as the name of Russia has reached those countries, if our king, or sovereign *padichah*, is the same as the sovereign of Moscovy?

This last question seemed to occupy the old man very much; he was confirmed in his see by the czar, and received the decoration of one of the orders of the state. He took care to tell me so, and the next day I had occasion to perceive how lively was his gratitude in seeing in every public hall of the monastery the portrait of his majesty, and the great black eagle over the pontifical throne, in the place which had been occupied by the dove, emblem of the Holy Ghost.

“The ecclesiastical history of the nations of the West must, I think, be less familiar to the patriarch than that of Armenia, for he asked me if the religion of France was the same as that of Russia, and if the head of the church of Paris exercised jurisdiction over all France. I took the liberty of observing to him, that France is, and never ceased to be, Catholic; that the clergy, learned, zealous, and celebrated throughout the world for the strictness of their discipline and their compact unity, comprised more than forty thousand members: a number which struck him with astonishment; for the faithful, subject to his authority, do not amount to more. I added, that the church of Paris was governed by an archbishop, who does not assume the title of patriarch, always sought after with so much ardour by the pride of the bishops of the East; that it acknowledges but one patriarch, called the Pope, to whom Italy, Spain, Portugal, Ireland, a part of England and Scotland, Belgium, Poland, many small states of Germany, Austria, and an innumerable multitude of faithful scattered over America, Asia, and Africa, profess the same humble obedience. I recalled to his mind that many of his predecessors, whose names I cited, had proclaimed the spiritual sovereignty of the Roman pontiff, and that a hundred and fifty years ago, the latter sent some munificent presents to a patriarch of Echemiazin. I had become acquainted with this fact in a memoir of the ancient missionaries, and in effect I discovered that the throne incrustated with ivory, which the vicar-general of Armenia uses on occasions of solemn ceremony, had come from Rome.

“The religious of the monastery are but few, compared with the number found in our convents of Europe. About ten are honoured with the title of archbishop or bishop, without a diocese; there are as many *vartabeds*, or *doctors*, who hold different ranks, according to their respective learning. I met two or three who were really well versed in the language and history of their country. In particular, I feel a pleasure in citing the name of Doctor John, the librarian, who is now engaged in a work on the Antiquities of the Convent and the Succession

of the Patriarchs. As to the other *vartabeds*, they seemed occupied about any thing but science.

“ Echemiazin has lost its ancient importance ; all that remains to it is the authority of its name, and even that is daily decreasing. Its incorporation with Russia has only served the interests of the emperor, who wished to draw into his newly-acquired states the Armenian population of the Persian and Turkish provinces. Besides the grant of lands, and the promise of certain rights and privileges, the advantage of being more closely united to their spiritual head was represented to the Armenians. The Russian government has, by this means, succeeded in withdrawing forty thousand emigrants from Persia and seventy thousand from Turkey. But this emigration, so injurious to the Musselman states, has caused particular attention to be directed to that class of subjects ; they are no longer permitted to cross the Russian frontier, either on pilgrimages or to procure the *meiron*, or sacred oil, which the patriarch alone has the right to bless. Thus the principal source from which the revenues of the monastery were derived is dried up ; even more, we know for certain, that the Turkish government forbids the Armenian schismatical archbishop of Constantinople to hold any communication with the patriarch of Echemiazin, a prohibition which will oblige him soon to arrogate to himself the same rights. This necessity will not be very painful to the feelings of a metropolitan who, like all the heterodox prelates of the East, is tempted to aim at supremacy.

“ On the other hand, the emperor of Russia, concentrating in his person the two-fold power of the state and church, will not long leave to the head of the Armenian church more than a fictitious pre-eminence. It is very probable that the plan adopted some time since, of uniting all the sects of the empire into one body, will be applied to the Armenians as well as to all other subjects. Already, with this view, has the government organized a civil administration in the monastery, in order to direct and control its action ; the manner of electing the patriarch has also undergone important modifications. The dignity is no longer, it is true, set up to auction, as under the Persians and Turks, who, to the shame of the Christian name, speculated on the ambition of the candidates. Investiture was granted only on the payment of enormous fines. This abuse added considerably to the simony of the clergy, a deplorable vice, which completed amongst the Armenians, as it had amongst the Greeks, the national misery ; for the patriarch, in

order to pay this fine, was obliged to extort from the bishops, the bishops from the priests, and the latter from the people, on whom the evil ultimately fell. In this respect, there is a real improvement ; but let us see how far. At the death of the patriarch, the fifteen suffragans, who are dispersed through Persia, Russia, and the other countries of Europe, are convoked to a synod, as well as the great men of the nation, called *Ichekans*, and the deputies of corporations. Four candidates are chosen by ballot, from whom two are selected in the same way ; the successor to the vacant see of St. Gregory is taken by lot from the two last elected, provided the imperial sanction can be obtained. The spiritual independence of Echemiazin is then lost ; and this church, which always refused the paternal and free protection of the supreme head of all churches, is forced in the end to bend the head to a military chieftain.

“ Before quitting the Russo-Armenian province, I must say a few words on the Armenian Catholics who took refuge there during the last war. Their position is most critical, and merits all your attention. Eight years ago they abandoned the Turkish soil, hoping to find in the states of a Christian power an alleviation of their evils. But their hopes have been deceived, and with reason are they made to regret the Musselman yoke. If the government yet tolerates the priests who accompanied the emigrants, it does not suffer them to communicate with their spiritual superiors who remained in the Ottoman territory ; and it interdicts with the utmost care the introduction of any other priest. I had a convincing proof of this, at the period of my quarantine, in seeing my virtuous fellow traveller, M. Scafì, repulsed from the Russian territory by the orders of the government of Tiflis, because he knew him to be a missionary and a priest of the church of Rome. By this means it is hoped that the orthodox Armenians will gradually lose that attachment they have for the Catholic church. Then as death every year carries away a certain number of priests, and as their poverty does not permit them to keep a school, there are no young candidates brought up to replace them. At the end of two generations at farthest, those Catholics must then become schismatics, unless they embrace the religion of the state, or unless Divine Providence is pleased to interfere to save them.

“ The schismatics, too, who are richer and more numerous, and who fill public places under government, have the meanness to persecute their unfortunate brethren. Thus they condemned to six months’ close

imprisonment a Catholic, whose only crime was to have presented a petition to the emperor when he passed through the province last year. They have built, at considerable expense, a church in the new city of Alexandropolis, the ancient Gumru, and, in their pride, insult the poverty of the Catholics, who are obliged to celebrate the Divine mysteries in some obscure corner. One should assist, as I did, at the holy mass in one of those places called churches, to witness the simple and fervent piety of men, women, and children : to hear them sing the litany, whose plaintive tones, and the words ‘ *Der vorhormia,—Lord, have mercy on us!* ’ repeated by the congregation, seemed the chorus of a song of sorrow : one should have had an opportunity of admiring their respect for the priest, whose poverty is seen even in the sacerdotal vestments he wears, and the naked altar at which he sacrifices : listen to their unanimous protestations of living and dying in the profession of the same faith, then share their prodigal hospitality, and witness their joy at being visited by a brother : all this would be required to comprehend all the merit of administering to their spiritual consolation, and turning in upon them one of the little streams of the great river of Catholic charity. The poor peasants said to me, with that good sense and lively faith which distinguishes them, ‘ Our church will perish, sir, for want of a head to command us. We want a bishop ; our priests know not to whom to turn, nor on whom to call, in their necessities. Ah ! beg of our holy father at Rome to send us one.’

“ Besides Tiflis, Lori Akhatsiké, where there are more than four thousand Catholics, we found other villages entirely Catholic, such as Kara-Eklissé, Tepé-Doulak, Keftarik, Palutlu, Kazandji, Acha-Tepé, Chanazar, and another village, called Kara-Eklissé. They are dispersed over a plain which extends from the northern side of Mount Ala-Gueuz, and which, in ancient Armenia, formed a portion of the plain of Chirag. Only four or five priests are charged with the spiritual administration of all those places, considerably distant from each other. Unless immediate assistance be offered, this Catholic population must soon disappear like that of Erivan and Nackchivan, two towns, which the Jesuits and Dominicans formerly converted to the church.

“ Here we approach the Persian empire, where the number of Armenians has been considerably reduced by the last emigrations ; they do not amount to more than twenty-five thousand. They acknowledge as their spiritual superiors two schismatical bishops, who reside at

Nakohivan and Djulfa, a small town, which may be considered as a suburb of Ispahan. To describe, in one word, the state in which religion is there, I shall merely cite an expression of a *Vartabed*, who knew them well: 'In Persia,' said he to me, 'the Armenians resemble the Persians, and the Persians the Armenians,' a saying which expresses the religious indifference of the latter, and the toleration of the former. It is certain that the Armenians are happier and more respected in Persia than in Turkey; they can fill places of importance, and even be named governors of provinces. As religious liberty is not restricted here by any law, a prudent and well-directed effort in favour of religion would have every likelihood of success.

"From Persia I return to southern Armenia, which borders upon it, and shall endeavour to describe the state of its patriarchal see, which is distinct from that of Echmiazin; it is called Aghthamar, from the name of the island where the prelate resides. Its origin dates from the beginning of the twelfth century, and not from the time of Heraclius, as some of his partizans pretend. In the year 1113 of our era, a descendant of the illustrious family of Pahlavouni, Gregory the Third, surnamed *Vgaiaser*, or the *Friend of the Martyrs*, because he had revised the Armenian Martyrology, ascended the chair of St. Gregory, which during fifty-three years he honoured by his learning and virtues. It was the period when the Crusaders held possession of Syria and Palestine, and the authority of the sovereign pontiff had resumed the ascendant over the communions of the East. Gregory then sent his submission to the court of Rome, by an embassy, described by the Latin author, Otho of Fraisingen. It was, no doubt, this striking act of Gregory which determined the schismatical monk, David, to rally round him those who continued obstinate, by declaring himself *Catholicos*, or Patriarch of Aghthamar. By taking possession of the relics of St. Gregory, which he furtively removed from Echmiazin, he strengthened his power; for amongst the absurdities which prevail amongst the people is the persuasion, that the existence alone of the relic in a certain place is the sign of patriarchal supremacy. The right arm of St. Gregory, transferred from Sis to Echmiazin, had already secured to it, in the common opinion, the right of pre-eminence which that see had momentarily lost, and of which it was again deprived when David succeeded in despoiling it of its relic. Aghthamar did not long retain possession of this sacred deposit, for the Patriarch of Echmiazin employed every possible means to recover it. The Per-

sian king, Abbas, well acquainted with this weakness of the Armenians, took care to have the same relic transferred to Dulfa, as an inducement to the colony of captives he had established to remain there. The historians, John Catholicos and Vartan, inform us, that when Aghthamar was dispossessed of this relic, its prelates, to establish their right to the patriarchate, put forward the possession of another treasure ; it was the altar on which St. Gregory celebrated, his leathern girdle, and the veil and sandals *hoghatap* of St. Rypsimes. Such are the reasons put forward by those patriarchs, to establish their pretensions to pontifical authority. Let us now say a word on Aghthamar, which I was anxious to visit, as well for the purpose of ascertaining the state of its see, as of examining the library, which I supposed still preserved in the monastery. Political events fortunately enabled me to accomplish this pilgrimage, which a few days sooner or later would have been impossible, in consequence of the Kurdes, whose territory it was necessary to traverse. The tribes which border the southern extremity of the Lake Van had laid down their arms and ceased from their usual depredations. Their chief, Mahmoud Khan, a formidable prince, who, with his brothers, exercised authority over the entire country, had taken the resolution of calling upon the Turks, to enable him to repel the attacks of his enemies ; he had, therefore, written to Husref-Pacha, governor of the city, Van, in order to obtain immediate succour. The Pacha, taking advantage of the disunion which placed at his mercy enemies who when united are invincible, sent his son, with troops and ammunition, to the Castle of Paklevan, three leagues from Aghthamar, where Mahmoud Khan was entrenched ; in the interim he consulted higher authority with regard to the course he was to pursue. It was during this interval that I arrived at Van, and at the first visit I paid the Pacha, I expressed my desire to see Aghthamar ; he promised to procure me the means of doing so in a few days. As soon as he had received his instructions, he charged me with a mysterious letter to his son, having caused a report to be circulated that it was the treaty of alliance with Mahmoud Khan. Vested against my will with an official character in Turkish diplomacy, I sat out, and, travelling along the borders of the lake, reached Paklevan without accident. This castle, the name of which indicates its Armenian origin, resembles our ancient feudal mansions ; it is flanked by four towers, and is built on a steep and lofty hill, whose foot is swept by a torrent. It was only the 8th of October, and already had winter set in ; the tops of the sur-

rounding mountains were covered with snow, which a piercing wind drifted as far as the gates of the castle. I presented myself to the son of the pacha, a young man of frank and polished manners, a friend and admirer of Franks; he read the letter without changing countenance, and, with a smile, promised to show me, on the morrow, his guests, the Kurde princes. Next morning I was conducted to the council chamber, where I was struck with the singular appearance of the Kurde chieftains, with their ample mantles and enormous cachemire turbans, from which floated to their shoulders a long red bonnet. They were sitting on the ground in a circle, with some Turkish officers. I did not, however, see Mahmoud Khan, whose Musselman puritanism and unbending pride would not permit him to humble himself so far as to appear before a Christian. The principal subject of conversation turned on Europe, and the inventions and progress of our industry. The young Bey, who did the honours of the divan to admiration, announced, with an air of indifference, that the letter sent by his father terminated amicably all disputes, and that they should go to the city that day to ratify the treaty of peace, and celebrate rejoicings on the occasion; he then added, that he would give us the necessary escort to reach the convent. As M. Scafi and I were preparing for the road, a salute of artillery announced the departure of the Bey and the Kurde princes. They were received with distinguished honour by Husref-Pacha, and entertained by him during two days. On the third, he announced a general review of the troops, in order, as he said, to give them an idea of their progress in European tactics. In the middle of the manœuvres, the soldiers, at a concerted signal, surrounded the admiring princes, and conducted them to the prison which had been prepared for them in the citadel. Some time before, rich presents had been sent from Constantinople to Mahmoud Khan, the more securely to deceive him, and draw him into the snare.

“Instead of going directly to the lake, we turned aside to the left, attracted by the ruins of the Convent of Nareg. Its name was associated in my mind with the recollection of the most distinguished writer and most pious saint that the Armenian church can boast of, St. Gregory *Naregatsi*; he flourished towards the close of the tenth century. Whilst kneeling on his tomb, which attracts great numbers of pilgrims, we were surrounded by the entire population of the village, and were asked when would come the hour of their deliverance. Those poor people received us as messengers of Heaven; of all the Armenians of

those countries, the inhabitants of that village seemed to be the most fervent in desiring a re-union with the holy see; as if secret virtue issued from the shrine of the saint they held in such high veneration. Within the last few years, the Kurdes have completed the ruin of the monastery, and have disfigured, too, the elegant portico of the church, which had been repaired by the predecessor of the actual patriarch. Two old men, who have the title of vartabeds, dwell in the ruins of the cloister; one of them, of engaging simplicity of manners, took the trouble to accompany us about a league, as far as the borders of the lake. I was much surprised to learn afterwards, that those two vartabeds were the two prelates of the schismatical church of Aghthamar, next in dignity to the patriarch, and that the old Mechitan, who had the condescension to serve as our guide, was archbishop.

“ The Sea of Van, as the Armenians call it, is a large blue, saline lake, called also the Sea of Aghthamar, from the name of the little island, for which we embarked in a large Turkish boat. A south wind, which always comes down in the evening from the mountains of Kurdistan, filled our sails, and enabled us to reach the shore by nightfall. The darkness kept me until morning in the illusion that I should find the royal edifices attributed to Kakig, first king of the dynasty of the Ardzerounis, of which Thomas Ardzerouni, an historian, descended from the same line, gives such a pompous description;* but, upon awaking, I discovered around me only a barren rock; not an inch of vegetable earth was to be seen. The pretended dyke of Kakig, which the above-mentioned author compares to the gigantic works near Van, attributed to Semiramis, must have totally disappeared under the waters of the lake, and, if the inhabitants of the island are to be credited, traces of those works may still be seen, on calm days, at the bottom of the lake. There remains but the church, or rather chapel, the architecture of which is very inferior, and possesses no other character of originality than some grotesque and shapeless bas-reliefs carved on the exterior, and representing the abridged history of the Old and New Testament. I do not speak of the chamber of honour which was appropriated to our use, and which is built of clay mixed with water and straw, as all the houses of this country are; the only seat we had was a mat made of rushes, whilst the windows were exposed to any blast, being closed only by a simple trellis of wood. But how complain, when the patri-

* *Geography of Ancient Armenia*, Venice 1822. *New Armenia*, page 52, Venice 1806.

arch himself is not lodged better, and when the openings which admit the light into his apartment, instead of glass, have only leaves of old manuscripts oiled over !

“ The patriarch was not at home. Ten days before, I met him by chance in a village, where he lay concealed, in order to avoid the new exactions of Mahmoud Khan. Introduced to a dark room under ground, I beheld an old man, seventy years of age, of lofty stature and regular features, rendered more striking by his thick white beard ; he looked like an ancient pontiff of the East. But to this favourable exterior was not joined the intellectual capacity I expected to find. John *Catholicos*, of Aghthamar, having politely requested me to be seated on his carpet, began by asking me who I was, fearing that my costume disguised a spy or agent of Mahmoud Khan. His fears were removed, when I assured him that I came from Frankistan ; I added the name of France, but I perceived that it was not more known to the patriarch than the other kingdoms of Europe ; the world is limited for him to the rock of Aghthamar, the circumference of which is not more than 1,800 yards, and some Armenian villages dispersed through Kurdistan, and which are under his jurisdiction. When I expressed a wish to visit the monastery, he obligingly answered that his *vartabed*, Joseph, was his representative, and would show me the church and library ; after this, the questions he put me were most insignificant ; I found it impossible to keep up a serious conversation ; I frequently made the attempt, but was not followed by him ; he was occupied in admiring my coat buttons. He had no other attendant than an old bishop, who spoke also a vulgar kind of Armenian intermixed with Kurde. His fine piercing eye had not the expression of simple goodness which distinguished the other ; he seemed to be distrustful of us, as if he dreaded our character of Catholics, the title under which we presented ourselves. M. Scafi, who thought to have an interesting conversation with the patriarch on the origin of his see, the succession of his predecessors, their history, and the points of belief which separate them from the Latin church, was disappointed at meeting with such puerile nullity ; he very justly observed, ‘ that a church that had such a head was yet under the scourge of the Lord.’

“ We had not more reason to be satisfied with the religious who received us at the convent ; there was only one *vartabed* acquainted with the learned tongue which must be known to understand the liturgy. Having gone through the church, the true date of which I learned from him, he conducted me to the library, which consists of

about a hundred dusty manuscripts, thrown together without any order in a corner of the vestry. The greater number of these books, which were incomplete and torn, consisted of Psalters, copies of the Gospels, a few treatises of the Fathers, and some Sermons. I discovered only four rare works, two of which are of real value. What has become of the works collected by the preceding patriarch, which, considering the advantageous position of the island, ought to have escaped the Vandalism of Alp-Arslan and Timour?

“Three other young religious aspire to the dignity of doctors, and represent the future hopes of the clergy of Aghthamar. The first gravely begged me to initiate him in the secrets of the talismanic science, which the Orientals attribute to European travellers, to assist him in discovering the treasures of king Kakig, which, according to a local tradition, are buried within the walls of the monastery. What might have confirmed him in this opinion of my great learning, was his having seen me copy a cuneiform inscription transferred thither, I know not at what period, from the town of Van, where I collected all those inscriptions mentioned by the historian Moses of Chorenus, and which are attributed to the Queen Semiramis. The second, whom I had charged to transcribe for me other inscriptions in Armenian, was not able to acquit himself of his task; and the third, who had come from the Armenian schismatical church of Constantinople, where he could not succeed in getting ordained priest, had come to Aghthamar, in the hope of meeting there with more indulgence. Good God! to what a deplorable depth of degradation has this seot fallen, which has had the sad constancy to remain seven centuries and a half separated from the mother church! Ignorance and misery, the sword of the Kurdes, and the yoke of the Turks, together with the contempt of the other Armenian communions, all weigh down at once upon those obstinate men, whose chief seems to feel a proud complacency in his solitude, where he hears himself saluted by a few with the title of *Catholicos*, or venerable patriarch.

“We set out on the second day; and whilst our bark was hurried from the island, on which my eyes were fixed in a pensive mood, I passed over in my mind the long chain of misfortunes which afflict these our brethren, and I said to myself: ‘No doubt they are guilty, and God hath punished them. But, perhaps, it is ignorance alone that now keeps them in error, and God will have mercy on them, according to that expression of the Redeemer; *Father, forgive them, for*

they know not what they do. If apostles of Catholic truth were to shew them the way, they would probably embrace it without difficulty. But how small is the number of labourers for the evangelical harvest! and when shall a few be able to glean the ears which are scattered over this obscure corner of the Lord's field.' Having reached the shore, we continued our way towards Van, notwithstanding the representations of our guides, who wished us to wait until the following morning, as it was then late and the distance considerable. I have had since every reason to believe that our refusal to listen to their representations was an inspiration of Providence; for Mahmoud Khan was that evening made prisoner. When we reached the gates of the town, the adherents of the Kurde Prince were flying on horseback to give the alarm to the different tribes. On the following day we should assuredly have been made prisoners, and detained as hostages in the gloomy castle of Paklevan.

"The late Mr. H. Martyn, known by his learned labours on the history and geography of the Armenian people, is deceived when he advances that the church of Aghthamar follows the ritual and doctrine of the Greeks. The liturgy and symbol are exactly the same as in the church of Echmiazin, the whole difference between them resulting from the establishment of an independent patriarchate. Both communions are separated from the true church, because they reject the council of Chalcedon. Not that they hold all the doctrines taught by Eutyches, whereas they anathematize him as the accomplice of Appollinarius in as far as he denies that our Saviour is man like us. But though they admit that the Saviour is God and man, that he suffered according to the flesh and not according to the divinity, they do not however infer that he has two natures in one person. They share the error of the Jacobite Syrians, the Coptes, and all the Monophysites. The belief in the unity of nature leads them to assert, that there is but one operation and one will in our Lord Jesus Christ.

"It is a fact well worthy attention, that error, after placing a church outside the bosom of the true church, dries up within her all the sources of faith and charity; that is to say, that the doctrine, instead of being developed by the light of lawful instruction, becomes inert and is stricken with sterility: in the second place, that the focus of action which is ever extending in catholicism, and exhibiting under a thousand forms the evangelical spirit of sacrifice, is frozen, as it were, by this first negation, so that the Divine fire withdraws from institutions in

which it ordinarily manifests itself. The Armenian schismatical worship will serve as an illustration.

“The holy sacrifice of the mass, of which the Catholic church is holily prodigal, as the greatest miracle of Heaven’s goodness, and the most excellent means for sanctifying man, is extremely rare, and its celebration becomes more difficult. First must be retrenched all fasting days, so numerous in the Armenian rite; then it very seldom or ever happens that two masses are celebrated in the same church on the same day; and they can never be said on the same altar. In the administration of the sacraments the spirit of their institution is as little attended to; baptism is conferred only on the eighth day after the birth of the child; if it dies in the interval, certain *vartabeds*, to justify themselves, will deny implicitly original sin, rather than acknowledge the defect of their liturgy. Confirmation is administered immediately after baptism, and a simple priest arrogates to himself the power of conferring it.

“The Eucharist is administered under both species to the faithful, who present themselves standing at the holy table. The priest consecrates but one host, and divides it into as many parts as there are communicants. The holy sacrament is therefore not always in the church; and it must be added, that whether from a spirit of foolish rigour, or from culpable indifference, communion is extremely rare, not only amongst the simple faithful, but even amongst the bishops and *vartabeds*, who celebrate the holy mysteries scarcely once a year. And who can conceive the extravagant pride of the latter? a doctor would think it derogatory to his dignity to receive the Son of the Eternal from the hands of an inferior priest, or kneel at his feet to obtain absolution. Extreme unction, which, by some, is administered in health as well as in sickness, is altogether suppressed by others, as favourable to relaxation, because, say they, it offers to the dying a last means of salvation; strange interpretation, truly, of the merciful foresight of the church, who pursues us with her graces even in the arms of death.

“The sacrament of holy orders is that which has been best preserved in its primitive integrity, and as this church received its ceremonies from St. Gregory the Great, the rites with which that sacrament is conferred are almost the same as those of the church of Rome. An essential difference, however, distinguishes the Armenian priesthood; it is the permission granted, and with regard to simple priests, the obli-

gation imposed of contracting marriage. All the *derders*, who form a class of priests corresponding to our vicars and rectors, have their *eretsguin*, the name by which the wife of the priest is known. In comparing, merely under a temporal point of view, this portion of the clergy with ours, I have a thousand times thought that the best answer to the maligners and enemies of the celibacy of the clergy, would be to describe, in a few words, the condition of a married priest in the East. It is very easy for our declaimers to put forth specious arguments against this most admirable provision of Catholic discipline, because they judge of things from what they see in France, and have under their eyes the example of a moral, zealous, and well-informed clergy. They foolishly imagine, that marriage would complete those qualities, by adding to the sacerdotal character the merit of *social utility*, to employ the language of political economists. They do not see that the priest, with his wife, his children, and the many necessities which a family entails, would become a burthen to society instead of a benefit, by the entire and unremitted sacrifice of his person, unencumbered by the embarrassing ties of the flesh. He would be continually guided by considerations of private interest, and if he did not think of himself, at least he could not forget those whom Providence or nature would have entrusted to him. Nor can the example of Protestant communions be here objected to us, for there is no parity whatever. Protestantism, as has been proved by distinguished controversial writers, can have no worship, and must necessarily tend to deism. The minister is a man whose functions do not extend further than reading once a week what every one may do as well at home, and giving explanations of the Scripture, which each is at liberty to admit or reject. In all that there is no ministration; the priestly function is nothing more than the office of reader, more easily fulfilled, and more advantageous than that of a village magistrate. The Christian communions of the East are schismatical, and even heretical; but the practical duties which constitute for the priest the active part of the ministry, however altered they may be, always subsist. It must be even observed, that the cause of this change is to be traced to marriage, which forces the poor *derder* to devote himself to manual labour, in order to provide for the subsistence of his family. Hence, having recited matins at sunrise, he either goes to the plough or to tend his herds, when he is not otherwise occupied by domestic cares, until the hour for vespers, which he sings at sun-set, and which constitute the second part of the bre-

viary, which he is bound to say. Having then neither the means nor the time necessary for study, how can he instruct his flock? Hence he seems resigned to the humiliating necessity of remaining in ignorance, and abandoning the duty of study and public instruction to the doctors and *vartabeds*, who lead a life of celibacy, as well as all the superior clergy. This is a new proof of the advantages and wisdom of our discipline, whereas the same church which authorises the marriage of priests, acknowledges also that the superior, well-informed, and model priest, ought to lead a life of continence. The *derders*, it must be confessed, are but the head servants of the *vartabeds*, who treat them with so much haughtiness, that they never permit them to be seated in their presence. 'How could I read and study?' replied one of those priests whom I reproached with his ignorance of the language of his liturgy; 'it is not the custom, and if I did so, the *vartabeds* would resent it as an usurpation.' How often have I mourned in secret over the degradation of this class of priests, who are distinguished from the peasants only by the rags that cover them, and who are ever ready to discharge the most servile offices for the traveller, that they may at his departure be entitled to extend the hand and solicit their *bakchiche*!

"No where is marriage subject to severer restrictions, and yet, when an application to the patriarch is supported by a present, means are never wanting even to legalize divorce.

"The Armenians are justly called the great fasters of the East, for during two-thirds of the year they observe a rigorous abstinence, and are forbidden the use of meat, fish, oil, and wine. This spirit of mortification, in itself laudable, degenerates into Pharisaical pride, which causes them to accuse the church of Rome of relaxation in discipline. It is obvious, that the intention of St. Gregory, the *Illuminator*, in instituting those fasts, was to sanctify by religion privations rendered necessary by nature. Bread, milk, and mutton, constitute the only food which the country produces. The humblest peasant in France could not support the manner of living of Armenian epicures. Grapes and other fruits ripen only in four or five privileged spots; fish, which is found in most abundance in the lakes of Van, can be taken only during two months of the year, and is only of two kinds. Abstinence from flesh is but a trifling privation, for the majority of the inhabitants do not eat it even on the days it is permitted. The strong and robust constitution of the people is, besides, a proof that this species of food is not a matter of necessity for them. The sedentary life of the women,

always confined to their houses; the indolence of the male population, who do not exhibit that energetic activity which distinguishes our labourers, sufficiently explain the possibility of those long fasts. As to oil, it is so scarce in the country, that I in vain sought in Erzingam, one of the principal towns of Armenia, for a few drops necessary for a sick man; we know, besides, that the patriarch and bishops are forced to employ the oil of sesamé, and even butter, for the unctions required by the liturgy.

“We are aware that this account of the religious and intellectual state of Armenia is not flattering; the love alone of truth could have forced this admission from our heart, full of compassion for the nation; our intentions, then, would be misinterpreted, if our readers should attribute to us any other desire than to show the degree of ruin and abjection to which those churches are reduced that have abandoned their mother, the spouse of Christ. They are prodigal children, who, having forsaken the parental roof, are covered with shame and sorrow wherever they go. This evil is not, however, without its remedy; it is only necessary humbly to implore pardon of the Father of the Faithful, and pardon will be granted with all the tenderness of parental love.

“The Armenian people are profoundly religious; their faith, when they have embraced the truth, cannot be shaken by persecution, as the Catholics of Constantinople and Angora have on so many occasions signally proved. They do not share the prejudices and hatred of their spiritual chiefs; to abjure their errors they only require to be instructed. All the missionaries who came here at any time were amply compensated for the exertions they made in their behalf. In the fourteenth century, Bartholomy of Bologna, a Dominican friar, sent by John XXII., took up his abode in the town of Marago, two days’ journey from Tauris. His reputation for holiness attracted to his cell all the *vartabeds* around. One of them, John of Kerimi, nephew of Prince Gregory of that name, was amongst his visitors, and entered into a controversy with him on the supremacy of the Pope. Enlightened by grace, and guided by his good sense, he was converted to the Catholic faith, and resolved to spend the remainder of his days in propagating it amongst his nation. He selected twelve from the doctors who were converted by his writings, and founded the Association of the *United Brethren*, who for three centuries were the defenders and apostles of orthodoxy in Armenia, Georgia, Tartary, and the Crimea. In 1680 they still

possessed a house at Nackchivan, and the multitude of Catholics who overspread the country were the fruit of their zeal. God was pleased, also, to impart a blessing to the labours of the Jesuits, who succeeded them at that epoch; but the latter having been forced by circumstances to abandon this mission, the greater portion of the flock has been lost or scattered, and the fold is still deserted.*

"We earnestly implore the Almighty to send other labourers, and we hope in the mean time that your holy and charitable association will exert every effort in favour of those who have remained firm in the faith.

"Your unworthy servant and associate, EUGENE BORÉ, charged
 "with a scientific mission by the Academy of Inscriptions
 "and Belles-Lettres."

MISSIONS OF AFRICA.

DIOCESS OF ALGIERS.

Letter of the RIGHT REV. DR. DUPUCH, Bishop of Algiers, to the Members of the Central Committee at Lyons.

"Gentlemen :

"Bona, April 22d 1839.

"I arrived at Bona this morning, and hasten to profit of a few moments leisure to send you the details you desire to have. You will permit me to add a short account of the interesting pastoral visitation, in which I am now engaged by land and sea, overwhelmed, it is true, with fatigue, but loaded with the sweetest consolations.

* The Catholic church in Armenia has not, however, been left destitute. There are establishments in Rome, Venice, and Vienna, destined for the education of the orthodox Armenian clergy. An archbishop of the nation resides at Constantinople. Another prelate, who bears the title of Patriarch of Cilicia, resides in Mount Libanus; he has under his jurisdiction bishops and priests, who have numerous congregations under their charge. There is an Armenian mission at Djulfa, charged with the religious instruction of the Armenians who reside in Persia; and Tiflis, capital of Georgia, and bordering on the country lately conquered by the Russians, has some Capucin missionaries, to whom the Institution for the Propagation of the Faith has already sent succour.

"In the town of Algiers, there are about ten thousand Catholics, without counting the garrison troops. The entire force at present in the country amounts to nearly fifty thousand men, almost all Catholics.

"I have not yet ascertained precisely the number of Catholics dispersed in the country round Algiers, from Foudouch to Belida, and the celebrated orange groves, and throughout this vast territory. What I know is, that at least four churches or chapels would be required, in order to administer with decency the succours of religion to the colonists, and the twenty-five thousand soldiers scattered throughout the different camps of the plain, as well as to the twelve hundred military convicts employed on the roads; and yet it is with difficulty that the holy mysteries can be celebrated in the village of Delly-Ibrahim, in a kind of hut, which serves at once as a Catholic and Lutheran, or Calvinist temple, for the different preachers go through their respective functions there in turn. I have hitherto endeavoured in vain to remedy this deplorable situation. An excellent family living at Elbiar, two leagues from Algiers, have given me a room large enough to contain sixty persons; they have also given me an altar, and all the ornaments necessary for a chapel; this is a great deal for us who are so poor, for we not only want churches, but the funds necessary for the support of three or four missionaries.

"At Algiers, independently of the little cathedral of St. Philip, which will be made a very pretty church, if the promises made to me at Paris are realized, I shall soon have, in the mosque of Casbah, which I am to consecrate on the 3d of May next, an additional church, indispensable to the inhabitants of that quarter, as well as to those of the Emperor's Fort, and the two neighbouring villages. The sisters of St. Joseph, my dear and indefatigable assistants, are constructing a chapel in their principal establishment at Algiers; I hope another will be constructed in the new Civil Hospital and College, and have been assured, that before the end of the year, I shall be able to bless a third, towards the gate Bab-el-Quee, where there is a mosque, which still serves as a military magazine. I have already a school for females, which is in a very flourishing condition; an asylum for a hundred infant children; a workhouse; a charitable society, composed of a hundred ladies, and divided into seven sections; these ladies will attend to the most pressing wants of a population, whose misery cannot be compared to that of any other. But for these rising churches, for the prisons in which thousands of wretches are heaped together, and for the vast hos-

pitals of the town, I have only two priests, who receive from the government a salary of £60. With the salary allowed me for three canons, I must provide for the cathedral, the other chapels, the diocesan secretary's office, the personal expenses of my vicars general and chapter, in all five persons, for so much work.

"I have not yet a seminary for ecclesiastical students; I am attempting the establishment of a school for choral singing, which will form the nucleus of the seminary. With my salary of £480 I must aid this establishment, and support a few additional priests for the diocese; for the government pays only eleven ecclesiastics, including the chapter and vicars general, a number evidently insufficient for the whole territory of Algiers. But how contribute to the support of the poor, particularly the native poor, who surround us on all sides, out of so small a sum, and in a country where every thing is so exorbitantly dear?

"I am yet but imperfectly acquainted with Oran, Mostaganem, and all that province; in a few weeks I shall have seen all myself. Letters I received from two priests, whom I already sent there, give me the most afflicting details; in the first-mentioned town, a room serves for church, though there are there five thousand Catholics, without including a numerous garrison. At Mostaganem, Arzew, and at Mers-el-Kebir, near Oran, there is not even a small chapel. These places loudly call for Sisters of Charity and schools; they would also require an additional priest. *Mensis quidem multa, operarii autem pauci!* More than a hundred ecclesiastics have solicited, within the last month, the holy favour of being permitted to devote themselves to the apostleship in those parts; but I have been forced to refuse until I can provide them at least with food and clothing; *alimenta et quibus tegerentur.*

"As to the provinces of Bona, Constantine, and the territory of Bugia, I can enter into more details. Another time I shall speak of the rest of my immense diocese, and the desert which surrounds it, from the frontiers of Morocco to Tunis, of about 350 leagues.

"Bugia, a small town composed of Roman, Moorish, Genoese, and Spanish ruins, built in a rich and beautiful position, has only lately been occupied by the French, and, perhaps more than any other part of Algeria, stands in need of the light of faith, and the blessings of Christian colonization. Its garrison amounts to scarcely more than five hundred men, and its colonists to three. Eighteen hundred houses,

surrounded with delicious orchards, form this little town, which is quite original in its appearance, and was once celebrated on those coasts. During the siege, and since its fall, more than twelve hundred were entirely destroyed; some of them are now rising from their ruins. The French government does not allow a priest for this little church; the local authorities, however, who at Bugia, as well as every where else, are distinguished for their zeal in favour of religion, have founded a chapel and an humble glebe-house. The chapel, which is only a cabin neatly white-washed, was used a few months ago as a theatre! I have placed there an excellent priest from Alsace, who is a real providence for the soldiers of the foreign legion and the children; he is at once priest and school-master. I have furnished him with what is absolutely indispensable, until Providence enables me to send him what is not denied to the poorest and most destitute parish in France. After my return from Oran, I intend to spend a week at least in that town; it is a journey of only eighty leagues there and back, and during the summer the Mediterranean is not so capricious as in the season we have just passed.

“At thirty or forty leagues from Bugia, on the sea coast, at the extremity of the Bay of Stora (*Sinus Numidicus*), is the cradle of a city which is rising up as if by enchantment. Last October it was called *Russicada*, with its immense ruins, its quays, its theatre, its aqueducts and cisterns of Roman origin: it is now called *Philippeville*, with its fort of France, its bastion of Orleans, and its thousand colonists encamped under their wooden tents, all busy and active, looking forward with impatience to a future, which may become extraordinary, if France retain possession of Constantina; to give up Constantina would be to abandon Algiers.

“There also a priest and a school-master would be required, and consequently a church and a school; the inhabitants loudly call for one and the other. I was thinking of getting up these next May, if you come to my assistance; a large building made of planks, which might serve as a residence for the priest, and, by means of a double partition of planks or canvas, as a chapel and school-room, the priest being the school-master; such an arrangement, in a new country like this, is of incalculable advantage. With the military hospital, attendance on the soldiers, who are a source of great consolation to us, and on the rest of the population, which is every day increasing, a good priest would find wherewith to fill up a holy and laborious life. He might, besides,

from time to time, visit the two nearest camps, which guard the first part of the road of Constantina.

“What a splendid future is before France and religion in this province, where it was like a dream to me to find the traces of so much ancient glory, and see myself surrounded by so many proofs of affection and confidence from the Arabs, their chiefs, and Marabouts.

“Constantina contains about thirty thousand inhabitants; the twenty leagues which separate it from Stora and Philippeville are peopled by numerous tribes, who would shortly become Christians, if they resemble the natives of the capital and those of the great deserts, who were brought to me by the Shiek El-Arabi. M. Suchet, who generously solicited, and who has admirably discharged the functions of missionary at Constantina, has already got there a handsome church, a house for the clergyman, and an establishment for the Sisters of Charity, whom I myself installed there. The governor of the province employs all his influence to second his exertions. I was received there as a friend, a father, a bishop. The natives formed a part of my escort; their chiefs pressed round me, brought me presents of milk, butter, and flowers; and assisted at all the religious ceremonies, where Christians and Arabs were confounded together. I solemnly blessed the church, the burial-ground, and a portable altar; I celebrated a mass of thanksgiving for the conquest of Constantina, and a funeral service for the brave men who died under its ramparts. I afterwards gave the first communion to five children, whom I also confirmed. Amongst other presents I received, I cannot omit noticing a magnificent pulpit, conveyed from the mosque to the church by sixty Musulmans. They express a desire to become acquainted with the gospel and the ancient fathers of their country; and I am desirous of giving them disciples worthy of those illustrious fathers, and wish to see the churches of Millevis and Hippo rise from their ruins. Oh! with what ardour do I burn to second those wonderful dispositions of Providence, those prodigious designs of God! Come, come to our assistance. Three holy priests would be immediately needed for this portion alone of Algeria.

“I forgot to tell you, that at Philippeville I blessed the burial-ground and the town itself, after a magnificent ceremony, in the middle of the camp, at the sound of trumpets and cannon, and surrounded by crowds of Arabs. Having celebrated mass on the altar, covered with green sward and decorated with flowers and military trophies, I addressed a

few impressive words to our soldiers and their worthy chiefs, and gave the pontifical benediction, which was received with a pious respect.

"Why cannot I describe to you my pilgrimage to Hippo, to the tomb of the great St. Augustin? I went there with the sisters whom I was conducting to Constantina; I gave them communion on the ruins, which even yet are wonderful, of the great hospital, raised fifteen hundred years ago by the charity of Augustin. I said mass under one of its arcades, which was in a sufficient state of preservation to shelter from the weather; on the altar, which we decorated with flowers, and which in the eyes of faith was an object of such magnificence, I laid one of the bones of the holy pontiff, that which I received from the holy father, and which was the first that returned to this cherished land for 1,410 years. After mass, I blessed the assembled people with this sacred relic; we then recited the admirable prayer, addressed by the saint to God at the end of his confessions, in which he pours out his soul in the liveliest and most tender expressions of thanksgiving. It was with difficulty we could tear ourselves from these ruins. I have a project which I will communicate to you, and which I will execute when I receive assistance. That day, at the moment of consecration, I paused.—I was struck; a thought came to me from heaven: I prayed from the bottom of my heart, for the Association for the Propagation of the Faith, which I felt myself irresistibly urged to recommend to St. Augustin. But I must conclude.

"At Bona I had five hundred Easter communicants, and confirmed sixty persons; I also blessed there the first bell which was used in the diocess. All seemed transported with joy, even the natives themselves; in the evening they illuminated their houses and got up bands of music; we really fancied ourselves in France. It is true that the incomparable priest whom Providence was pleased to grant to this church, six years ago, had prepared the way for me. There are Sisters of Charity at Bona, a school, an hospital for 1,500 sick; for the last nine years, 20,000 soldiers have perished there. It is with difficulty that one priest receives a salary, and two, at least, would be required, without counting another, who is called for by the fifteen hundred coral fishers during the season.

"You have now a slight sketch of the state of the diocess and its wants. What I receive from the government is far from being sufficient. For three months we have been now engaged courageously in the work of God. Fifteen abjurations, with others that are shortly to

take place, baptism administered, foundlings provided for, near three thousand paschal communions, two ordinations held, many churches blessed, the vows of thirteen Sisters of Charity received, many adults baptised; an Arab priest in the way of being converted to the Catholic faith.

"But what shall we not be able to do, if you assist us with your prayers, and add thereto the alms which your charity will inspire you to grant us! France, Rome, the entire Christian world, will applaud this action worthy of you. I have two millions of infidels in my diocese; and, if God blesses my mission, I may go farther still. You may expect on your side, that your heavenly association shall be established at Bona, Constantina, Oran, but, above all, at Algiers.

"✠ ANTHONY ADOLPHUS,
"Bishop of Algiers."

PASTORAL LETTERS.

We now publish the proofs of episcopal approbation, which we were not able to give in the last number of the *Annals*.

"We shall not allow the favourable occasion to escape us," writes the Bishop of *Tortona*, "of exhorting you to a holy undertaking, fruitful in tending to the glory of God, as well as to the good of our brethren, and which, for some time past, we had the intention of proposing to your charity. There is question of aiding by prayer and a trifling alms the great work of the propagation of the faith amongst infidel nations. If the benedictions which have already come down upon it are renewed and continued, it will have hereafter the happiness and glory of dispelling, with the false religions that overspread the earth, the barbarity and atrocities which are their usual attendants."—February 1st 1839.

The Bishop of *Pinerolo* discharges towards his diocesans a debt dear to his heart, in thanking them for the readiness with which they answered his solicitations of last year, in favour of the Association for the Propagation of the Faith. He again explains its pious design, and refutes the objections made against it by men of bad will. He shows, in fine, how worthy the admiration of all those who have yet in their heart a spark of love for humanity, is the institution, which is the only one that seriously devotes itself to the realization of those great objects

so often and so vainly talked of by the declaimers of the day: "the restoration of woman to her social rank, the abolition of religious homicide and slavery amongst hundreds of millions who do not yet enjoy any of the rights of fraternity and holy equality which the Gospel has established amongst Christians."

The Bishop of *Bobbio*, recently elevated to the Episcopacy, amongst the first cares of his administration, proposed to address a pastoral letter to his clergy in favour of the institution; but having to address his flock from the pulpit of his cathedral on the festival of the Epiphany, he seized that occasion of making known the Association for the Propagation of the Faith, in a solemn homily, of which he afterwards distributed many copies. We shall quote a short extract from it: "The claims which this institution has to the public confidence are such, that it had scarcely become known to the well disposed, when it was approved and supported by them. It took its rise in Lyons, extended throughout France, was established in Switzerland, Flanders, Germany, England, and even in Smyrna and Constantinople; and although Italy was not the first to receive it, it will not be less ardent in giving it encouragement. Already have four sovereign pontiffs enriched it with precious indulgences, and now almost all the bishops, archbishops, and primates, have concurred in founding and extending it in their respective diocesses. As for us, beloved children, we are a poor people; the barren mountains that surround us do not permit us to form vast hopes, and yet we are not to give way to vain apprehensions. The two mites of the widow in the Gospel are enough to enable us to please God, and bring down upon our offering that heavenly benediction, which is worth all other treasures. That benediction will descend upon you; it will be fruitful, it will give success to your temporal affairs, bring peace into your families, impart fertility to your fields, health to your bodies, contentment to your minds, and will insure to your souls virtue and holiness here, and eternal salvation hereafter. *Animam salvasti animam tuam prædestinasti.*"

The Bishop of Ivrea, in the circular addressed to the clergy of his diocess, had so many subjects to call their attention to, that it was impossible for him to develop the various considerations which present themselves in favour of the institution. The prelate, however, cannot suffer the lively interest he feels in its success to be entirely unknown, and his desire to see it established in every parish subject to his jurisdiction.—January 22d 1839.

The same recommendation is found in the letter of the Vicar-Capitular of the Diocese of *Susa* (the see being vacant), dated the 30th of January. The bishop of that city had been pleased, the preceding year, to notice the propagation of the faith as the most magnificent object in favour of which the pious liberality of his flock could be exerted.

When the institution was first known at Parma (November 1837), the bishop of that diocese hastened to give it his entire approbation. Since that period, he has not ceased to recommend it to his flock; this year, too, he recalled it to their recollection at the approach of Lent. "No doubt," said he, "there are poor amongst us who have a claim on our compassion; but there are also others, separated from us by an immense distance, who implore with tears our sympathy and assistance, and wherefore? with a view of renouncing their errors, of becoming members of Jesus Christ, children of his church, and disciples of his faith."

The Bishop of *Guastalla*, who devoted an eloquent homily to the establishment of the association in his diocese (see No. 3), has again raised his paternal voice in favour of the same object: "O my children," exclaims he, "if there is a work more agreeable to God, more capable of obtaining from his infinite mercy pardon for past faults, and the graces necessary for future wants, it is, I do not hesitate to assert, the propagation of the faith, for it is through it that the darkness of paganism is to be dissipated, that the boundaries of the kingdom of Jesus Christ are to be extended, and that innumerable people, once accustomed to burn incense, or consume the entrails of victims to false divinities, are embracing with joy the true religion."

"Who does not know the Institution for the Propagation of the Faith," cries out the Bishop of *Massa*, "founded at Lyons in 1822, under the patronage of the apostle of the Indies, St. Francis Xavier, that institution which has for its object to assert, by a happy union of alms and prayer, the universal preaching of the Gospel. Already has the benediction of the Vicar of God upon earth accompanied it. The present is not then the moment for us to allow ourselves to be restrained by the sentiment of our obscurity, and, however feeble be our voice, we must join so many of our illustrious colleagues, in rendering glory to God, and recommending to our beloved children in the Lord this beautiful association.—We therefore implore the faithful entrusted to our charge to seize so favourable an opportunity to carry a means of

extending the kingdom of our heavenly faith, and at the same time of establishing it more solidly amongst ourselves, according to the supplication which every Christian addresses to God in his daily prayer : *Thy kingdom come.*”—April 7th 1839.”

Rome.

A proclamation of his eminence the Cardinal *Della Porta-Rodiana*, Vicar General of his Holiness, has answered, in the most urgent terms, the recommendations which Cardinal Odescalchi, in the same capacity, addressed, a few months since, to the people of the eternal city.

“The most wise and most clement God, in the midst of the darkness which in our days troubles the horizon, has called forth a brilliant light to illumine those unfortunate beings, who, on shores the most distant, are buried in the darkness of error and death. His admirable Providence has employed with this view the great institution known under the title of the Propagation of the Faith. He has been pleased, at the same time, that many people who already have the happiness to possess the divine faith, thus brought to appreciate it the more, should awaken from the shameful and culpable indifference to which they have been conducted by the perfidious artifices of an irreligious philosophy. Rome, the centre of Catholic unity, the principal see of doctrine, ought not to remain behind. The institution has taken deep root there, and the sacred soil will contribute its part to nourish the great mystic tree which, springing from the humble grain of mustard-seed, will cover with its shade those numerous nations snatched from idolatry and the most inhuman monstrous brutality. In order, then, to realize their cherished hopes ; in order to see fulfilled those wishes which every faithful soul ought to form, this new institution must be upheld—it must be developed and consolidated—but, above all, its true spirit must be made known.”—Then follow numerous regulations, all of which testify the persevering affection of the sovereign pontiff for the association, which he has already so often enriched with his favours.—January 24th 1839.

Brief which establishes the Festival of the Holy Martyr, Exuperius, at the Metropolis of Lyons, and grants various Indulgences in his Honour, and in favour of the Institution for the Propagation of the Faith.

GREGORY XVI., Pope.

In perpetual memory.

The lively solicitude which, according to the duties of our apostolical charge, we experience for the increase of the Lord's flock, induces us willingly to grant what we judge profitable to those who distinguish themselves by their zeal in contributing to the propagation of the Catholic faith. Being anxious to grant a pledge of our good-will to that distinguished society, which, under the title of Propagation of the Faith, was first established at Lyons for the support of foreign missions, we took care to send to that city the body of the blessed Martyr Exuperius, lately discovered in the cemetery of Calixtus. But, whereas we desire to load that pious work with spiritual favours, and to promote the worship of that holy martyr; by our present letters, valid for ever, we grant to the petition which has been presented to us, that every year on the 5th of the calends of May (27th April) the day of the invention of his holy relics, his festival be celebrated at will as a *double major* in the metropolis of Lyons,

GREGORIUS, P.P., XVI.

Ad perpetuam rei memoriam.

Dominici gregis augendi sollicitudo quâ pro apostolatus nostri munere tantopere afficimur, ad illud omne libenter nos convertit, quod prodesse illis intelligimus qui de Catholica fide propaganda bene meriti existant. Hujus porro benevolentiae nostrae pignus exhibere volentes, praelaræ illi Societati quæ Lugduni primum pro missionibus ad externos populos juvandis sub Propagationis Fidei titulo fuit instituta, beati martyris Exuperii corpus, quod nuper in cæmeterio Calixti repertum fuerat, illuc mittendum curavimus. Quoniam vero pium illud opus spiritualibus beneficiis cumulare et ipsius sancti martyris cultum promovere impensius optamus; presentibus in perpetuum valituris annuimus precibus ad nos allatis ut quinto kalendas Maias, quo die sacræ ejus reliquiae sunt inventæ, in ecclesia metropolitana Lugdunensi S. Joanni Baptistæ sacra, festum ipsius sub ritu duplici majori celebrari, ad libitum, quotannis valeat. Fidelibus insuper qui in præfatam Societatem cooptati ad beati Mar-

dedicated to St. John the Baptist. We moreover grant three hundred days' indulgence to the faithful who are enrolled members of the above-mentioned society, each time that they pray near the body of the holy martyr according to the usual intentions. Besides, the members of the same society shall gain a plenary indulgence on the day on which the festival of St. Exuperius is celebrated; and on the first day of each month, if they receive the Sacrament of Penance and the Eucharist, visit the fore-mentioned church, and pray in the manner cited above. In fine, we declare, that both those indulgences, the plenary, as well as the partial, are applicable to the souls in purgatory. Whilst we grant all this for the salvation of souls, we trust that the above society, which has merited so well of the missions, enriched by the holy see with so many proofs of predilection, will be further extended to the good of the Catholic church. Valid, notwithstanding anything thereunto contrary.

Given at Rome, at St. Peters, under the seal of the fisherman, the 22nd day of March, 1839, the ninth of our pontificate.

For his eminence, the Cardinal
DE GREGORIO.

A. PICCHIONI, Substitute.

Certified conformable to the

tyris corpus preces juxta consuetos fines fuderint, pro qualibet vice tercentum dies de vera indulgentia concedimus. Sancti Exuperii festum celebrabitur, et singulis primis dominicis cujuscumque mensis, si iidem in societatem cooptati Pœnitentiæ et Eucharistiæ sacramentum acceperint, et præterea præfatam ecclesiam adeuntes ibi ut supra oraverint; plenariam indulgentiam consequantur. Utramque demum indulgentiam, tam plenariam quam partialem animabus in purgatorio degentibus applicabilem declaramus. Dum hæc omnia pro animarum salute decernimus, futurum confidimus ut præfata Societas quæ jam de missionibus optime merita est, ab apostolica Sede tot prædilectionis significationibus aucta, ad Catholicæ ecclesiæ bonum latius amplificetur, in contrarium facientibus non obstantibus quibuscumque.

Datum Romæ, apud S. Petrum, sub annulo Piscatoris, die XXII Martii MDCCCXXXIX, pontificatus nostri anno nono.

Sign. pro Drom. Card DE GREGORIO;

A. PICCHIONI, Substitutus.

Concordat cum suo originali.

original. Let the above apostolic brief be published and executed according to its tenor.

Lyons, April 22nd, 1839.

† JOHN PAUL GASTON DE PINS, Archbishop of Amasia, Administrator Apostolic of the Diocese of Lyons.

Publicetur suprascriptum breve apostolicum, ac juxta ipsius tenorem executioni mandetur.

Lugduni, 22 Aprilis 1839.

† J. P. GASTON DE PINS, *Archiepiscopus Amasiensis, Administrator Apostolicus Lugdunensis.*

MISCELLANEOUS NEWS.

China.

China has just lost two venerable prelates. The Portuguese Bishop of Nang-King died on the 2d of November 1838, at Peking, whither he had retired. He was the only European missionary whom the emperor permitted to reside in the capital; he was indebted for this favour to his great age and his infirmities. The Bishop of Sinite, Vicar-apostolic of Su-Tchuen, had already died in the same year on the 11th July; he was sixty-two years old, thirty-two of which were spent in the missions.

A persecution, of short continuance, broke out in Pé-Tché-Li and Chen-si, in consequence of the seizure of some books and ornaments which were being forwarded to the Bishop of Capsusin Corea. More than two hundred Christians were arrested, put to the torture, and the greater number sentenced to exile in Tartary. One of them, named Joseph Tan, was denounced as the owner of the articles seized. Providence, in permitting the true owner to be unknown, as well as their destination, and the quarter whence they were sent, saved Christian China from the dangers of a general persecution. The province of Hou Quang has been raised into a vicariate-apostolic, which will include Honan and Hou-Pé; it will be entrusted to the Italian missionaries of the Propaganda. Another vicariate has been formed of a part of the diocese of Pekin; it comprises Léao-Tong and a portion of Chinese Tartary, bordering on Corea; it will be administered, as well as Corea, by the priests of the seminary of foreign missions, Paris.

Tong-King and Cochín-China.

Bishops Havard and Cuénot have written to suspend the introduction of new missionaries in those countries, where the attempt to do so might cause the greatest perils. M. Jaocard was still in prison, and treated with the greatest rigour; the news of his martyrdom was expected every day. However, according to letters of a more recent date, the persecution there seemed to be less violent.

Levant.

The missions of Upper and Lower Egypt, and of Arabia, have been united into a special vicariate apostolic, to be governed by the reverend father Perpetua de Solero, hitherto guardian of the Holy Land, and now raised to the episcopacy. The congregation of St. Lazarus, at the end of May last, sent off a missionary for Syria, M. Regasse, of the diocese of Cahors; he is accompanied by a lay-brother.

Oceanica.

The congregation of Picpus has just lost M. Alexis Bachelot, Prefect Apostolic of the Sandwich Islands: he was the first missionary sent to Eastern Oceanica. Four priests, of the society of Mary, embarked from London for Western Oceanica; Messrs. J. B. Petit-Jean and Philip Viard, of the diocese of Lyons; J. B. Comte, of the diocese of Puy; A. J. Cherron, of the diocese of Belley: they have a lay-brother with them. News have been received from the missionaries and brothers sent last September, by the same congregation. Arrived at Valparaiso on the 12th of December, they were preparing to set out for New Zealand, where they hoped to arrive in the course of May 1839.

With the annual account, published for the year 1838, are connected two facts, which are well calculated to console the piety and excite the emulation of all Christians. Amongst the members of the Propagation of the Faith at Vannes, are ten sections formed of the poor female children of the Hospital of Lorient: these children take from their little weekly economy the halfpenny they contribute to the good work. A hundred poor fishermen of Cornegiano, a little village, three miles from Genoa, bring every week to their clergyman the alms, which they endeavour to lay aside in the midst of their poverty. Whenever they can, they anticipate the payment of the following week, lest their means should not correspond with their desires.

THE Secretaries suggest that the Numbers hitherto published in England will not be more than sufficient to form one volume. They have therefore decided, that the publication now commencing in England (being in a different type) shall be the beginning of a new volume. For the convenience of Subscribers who bind up the work, they have prepared a new Title Page for the Numbers already published, which may be had *gratis*, on application to the Secretaries, or Catholic Booksellers.

(This Notice should be cut off, when the Volume is bound.)

MISSION OF AMERICA.

UNITED STATES.

DIOCESS OF ST. LOUIS.

*Letter of FATHER VERHAEGEN, of the Society of Jesus, to the
EDITOR OF THE ANNALS.*

“ St. Louis, June 20, 1838.

“ My Dear Sir :

“ The Pottowatomies had been for a long time desirous of having some of our Fathers amongst them ; not satisfied with having expressed their wishes in frequent letters which I received from them, they had sent a petition signed by their chief and by their principal warriors, in presence of the officers of Government who happened to be in their territory at that time ; they instructed me to have it forwarded to the secretary of war at Washington. In this petition their wishes were expressed in a clear and decisive, though laconic manner. The importance which we attach to the establishment of a mission amongst those savages, many of whom have already embraced Christianity, induced me to undertake a journey to Washington, in order to be able, by personal exertions on the spot, to give to this application every support in my power. On the 10th of March I set out from St. Louis on board a steamer, at a season when the navigation of the river was scarcely opened. After having gone through the inconveniences attendant upon a winter journey through those vast countries, I reached the capital of the United States, where the usual trouble and delays awaited me that are experienced in transacting business with government offices. At length, thanks to the kind interference of my friend, M. Nicolet, of Paris, the petition I presented was favourably received by the government. I obtained, firstly, per-

mission to commence an establishment amongst the Pottowatomies; secondly, the privilege of visiting or sending missionaries to visit the various tribes of the Indian territory; and, thirdly, the assurance that for one future mission, the wishes of the Indians should be scrupulously attended to.

“ I was delighted to receive this communication, and although during the ten days I remained in Maryland I had not been unemployed, for I preached four times in different churches, I hastened to return to Missouri, to occupy myself in the duties of my charge. On my return to St. Louis, I communicated the answer I had received from the government to General Clark, agent for Indian affairs in our district; he urged me to commence without delay a mission amongst the Pottowatomies, prepared the necessary passports without which white men are not suffered to enter the territories occupied by the savages, and wrote himself to the Government agents of each nation, ordering them to afford every protection to the missionaries, and to give them every possible assistance for the success of their undertaking. In the course of eight days all my preparations were made, and on the 2d of May I embarked with Fathers Smet, Helias, Eysvogels and Brother Claessens, for the village of the Kickapous. Father Helias had left us, in order to settle at some distance from the frontier, in the centre of a small colony of Germans. Early in the next day I sent a horse for Father Smet, but his desire to join us was so great that he undertook the journey on foot, missed his way in the woods, and reached us only late in the morning. He met with many Indian huts, but in consequence of not understanding the language of the inhabitants, he was obliged to be guided by the information he had received at the fort—information too vague for a stranger in a country where the paths continually cross each other. I spent four days amongst the Kickapous, and was sometimes at a loss to know how Fathers Verreydt and Smet and Brother Mazzelli, whom I destined for the new mission, could reach their place of destination. They had yet a distance of more than 300 miles to traverse, and it is but seldom the boats go so high up the river. Providence, however, was pleased to procure us a favourable opportunity; we learned that in a few days a boat was to be sent at the expense of the Government, laden with goods and provisions for the savages; I accordingly made the necessary arrangements to avail myself of it.

“ Our mission amongst the Kickapous has been attended with as

much success as we could expect, in the unfavourable circumstances in which we are placed. The school, except during the hunting season, is frequented by 20 or 30 boys. Almost every week we baptize children, who are brought to us for that purpose by their parents. Those who have been baptized are distinguished by a medal suspended from the neck, but as to the adults, they are addicted to so many vices, and are so inconstant, that notwithstanding the assiduity with which many attend our instructions, the moment of their complete conversion does not yet seem at hand. Those evil dispositions would be enough to discourage our missionaries, if they proposed to themselves in their labours any other end than the accomplishment of the Divine will. The greatest obstacle to conversion arises from drunkenness. The law strictly prohibits the sale of spirits to the Indians, but the profit gained by this trade causes the law to be disregarded. The savages themselves admit that the passion for strong liquors is the ruin of their tribes. Amongst other proofs of the weakness of their resolution to resist this propensity, allow me to cite a fact which occurred amongst the Osages. A trader brought with him a cask of spirits, which for his own interest and that of his customers, he adulterated with water; he had reserved, however, for his own use a bottle of the spirits unmixed with water. He had scarcely arrived in the territory of the savages, when he was cited before the chief; after an ineffectual resistance he was forced to obey. The chief, in a haughty tone, asks him the object of this visit; the speculator makes him no reply, but presents his bottle. The chief takes it, throws it on the ground, and repeats his question; confused and embarrassed for an answer, the trader at length replies, that he came to teach the red men the manners of the whites. 'Well,' replies the chief, 'you must first learn ours;' and causing a ring to be traced round him on the ground, he orders him to be taught the Indian dance. The novice makes the best endeavours he can to imitate his instructors, but at each false step he makes, he receives a blow of a stick on the legs. This unpleasant exercise continued nearly two hours, and would have lasted still longer if the hoarse-voiced singers had not been suddenly seized with an irresistible desire to taste the contents of the cask: their example was imitated by the whole band, and in the confusion which followed, the unwilling dancer made his escape.

"Under another point of view our mission amongst the Kickapous has not been without fruit. We are established on the right bank of

the Missouri, and make excursions on the other side of the river amongst the Americans and Irish, many of whom are Catholics; besides we pay occasional visits to the fort, to Liberty and Independence, small towns in the neighbourhood, where we are enabled to render some service to religion. The prophet of the Kickapous, with whom the letters of Father Van Quickenborne must have rendered you familiar,* continues to seduce many: he arrogates an unlimited and tyrannical power over his followers. He has lately excited amongst them so much discontent, that the Chief Pashihî has retired from the village to a distance of 20 miles, and that many families have removed to the banks of the Red River. This chief, who came to see me, complained bitterly of the insults he received from the followers of the prophet. 'It is impossible,' said he, 'to escape their ravages; I wish to live in peace and enjoy the fruits of my field; this is the reason why I left them.' The prophet omits no means to uphold his authority. A few weeks ago, one of his confidants gave out, at the suggestion of the prophet, that he heard a voice at night announcing his approaching death; that he died shortly after and went to Heaven; 'there,' added he, 'I found four stories; in the first, second and third, I saw *robes noires*, and a great number of symbols written by the prophet; I endeavoured to ascend to the fourth, but the palace of the Great Spirit occupied that space; I was refused entrance, and on a sudden was restored to life.' This ridiculous fable had its desired effect; the savages were convinced that if the prophet deceived them, the planks on which his symbols were written could not be found in Heaven. One of our brothers had occasion to see the man who had played this part, and threatened him with the chastisement of the Great Spirit unless he retracted. He deferred doing so for some days, when, strange to say, his hut took fire, and every thing he possessed became the prey of the flames. He then confessed that he was guilty of deception in the story he told, and that the prophet was the author of it.

"From this it is not difficult to infer how deplorable is the moral condition of those poor people. The band of the chief who was always favourable to us has been almost totally dispersed; the rest, blinded by an absurd fanaticism, loudly call for the destruction of our mission. I noticed this to the chief, a man remarkable for good sense, but the

* See the *Annals*, No. xlviii., p. 93; No. lv., p. 143.

slave of brutal passions, and asked him whether it would not be better to abandon the Kickapous altogether, and devote ourselves to other tribes amongst whom we should find more docility. 'No,' said he, 'do not leave us; it is I who invited you to come hither, I send my children to your school; you have done more good in one year than the ministers in six; you cured our children of the small-pox; you succoured us in our wants, and have been good even to the wicked. The storm which causes the thunder to roll over your heads, will not always last; the Kickapous will change their conduct; wait at least another year, and then I will tell you what I think.' I expressed a hope of seeing him give good example; he understood me, but has not the courage to shake off the chains in which he is enslaved. His conversion, when it can be effected, will bring about that of many of his followers.

"Having terminated the arrangements I thought it necessary to make for the interests of the mission, I took leave of my brother clergymen, and taking with me Father Hoócken, I set out to visit the Pottowatomies who live on the bank of the Osages. He had been there before, and thought he knew the way. The first day we crossed the lands of the Delawares and the Chawnies; we hoped to spend the night in one of the huts of the latter, but we lost our way in an immense prairie, and were forced to spend the night there. A missionary about to undertake a journey such as ours must provide for accidents; we were consequently furnished with a woollen blanket and some provisions. We hastily erected a little hut at the extremity of a wood; a few poles stuck in the ground, joined above and covered with underwood and dried grass, formed the building; inside we strewed grass which served as our bed, with our portmanteaus as pillows; at a short distance we lighted a large fire, and attached our horses to a stake so as to leave them room enough to graze. As soon as our work was finished we partook of a supper truly frugal, for we had not even water. The night was cold and dark, and though enveloped in our blanket and near the fire, we could scarcely sleep. The groups of trees which are scattered over this immense prairie are filled with wild beasts; wolves, rats, foxes, and a variety of other animals issue from them at night, and make such a din as to terrify the inexperienced traveller. Benumbed with cold, we were glad to see the morning dawn approach. We set out immediately, and following the path that seemed the most beaten, we entered a wood. We were here overtaken with hail and snow,

which were followed by a torrent of rain. On getting out of the wood we discovered two huts, before one of which there was a fire ; we hastened towards it, and found two Indian females preparing their breakfast. Father Hoécken spoke to them in Kikapou, but they did not understand him ; he addressed them in Pottowatomie, and their countenances brightened up with joy. These two women were also on their way to the river of the Osages, and were to continue their journey after breakfast. We gave them some of the provisions we had with us, and they shared with us in turn their boiled maize. When breakfast was over they saddled their horses, and set out before us to point out the way.

“ Fortunately we had not strayed more than ten miles out of the direct road. We were shortly after joined by four other Indian women, and these formed rather a respectable but strange caravan. The women, marching one after the other according to the Indian fashion, pushed forward with a speed which we found it difficult to equal. Like the men their mode of travelling is capricious, sometimes they move at a gentle pace, at other times their horses are in a smart trot, whilst frequently they ride them at full gallop. About seven o'clock in the evening we reached our destination, and were received with cordiality by Napoleon Bourassa, one of the chiefs of the Pottowatomies ; he ordered us a good supper in his hut, and spent the evening with us, conversing on the spiritual interests of his nation. This chief speaks English and French perfectly, having received a good education in a Catholic school in Kentucky ; he is strongly attached to religion, and is exact in complying with its practices ; he is a man of talent, is well grounded in the Catholic doctrine, and possesses an extraordinary influence amongst his countrymen, which he is disposed to exert in favour of our missions. On the following day we sent a messenger to the principal chief, with an invitation to spend the day with us. He came early in the morning, and in approaching us he bent his knee and asked my benediction. This chief is advanced in age, and of modest exterior. The following is the substance of a conversation he had with my fellow-traveller. ‘ I have been a long time expecting to see you, father, according to your promise. Many of our tribe, under the impression that they were abandoned by the *robes noires* who instructed them, have renounced the practice of their religion, and are addicted to every kind of vice. In vain do I endeavour to recall them to better sentiments ; they pay no attention to what

I say ; their habits of drunkenness are depopulating our huts. This state of things grieves me exceedingly ; but what will it be when the whole tribe shall have emigrated thither ? A letter which I have just received informs me, that our brethren who were formerly at St. Joseph's are on their way to join us, and are to be here in two or three months. Convinced that you would come to our assistance, I sent them word that on their arrival they had only to come to me, and that from my hut they would see the house of God. Have pity then on us, and do not suffer our Catholic brethren, who amount to more than a thousand, to be given up to despair at not finding you on their arrival.' Father Hoécken answered, that his arrival had been delayed by unforeseen circumstances ; that there had been some disturbances among the Kickapous, and that the evil dispositions of those who surrounded him did not suffer him to quit his post ; that I was to visit his mission in spring, and that he wished to accompany me to the river of the Osages, that I might become acquainted with the Pottowatomies. 'I have been informed,' replied the chief, 'that the Kickapous who follow the prophet have caused you a deal of annoyance ; I was even told that you embraced the Methodist religion. I could not give credit to this report, for however ignorant I am, I could not believe that a Catholic could have the folly to abandon his faith.' He then asked me what I intended to do for his tribe. I answered, that they certainly should not be abandoned ; that Father Hoécken would take care of them, and that I hoped to see in the course of a year a handsome church and a good school amongst them ; that I was to set out for St. Louis on the next day, but that Father Hoécken would remain some days with them to celebrate the Holy Mass and administer the Sacraments. Satisfied with this answer he took leave of me. After dinner some Indian Catholic women assembled in the hut of Bourassa, and sang canticles in their native tongue. Those canticles were taken from a book formerly printed for the use of the nation. I was charmed with the harmony of the airs, and could not restrain my tears on thinking on the happiness which this people enjoyed, whilst so many of their neighbours were plunged in the darkness of Paganism.

" Towards evening, one of the Osages encamped in the neighbourhood came to the village of the Pottowatomies to sell roots. I was curious to learn what species of plant they were, and was informed by Bourassa that these roots grow in the marshes, and are

called in the language of the savages *water lilies* : when there is a scarcity of other provisions they serve them for food. From the description he gave me of this plant, I recollected having often seen it, and that it is known in botany by the name of *nelumbium luteum*. The Pottowatomies bought many of them in exchange for maize : they peeled them and then eat them raw. I tasted one and found it insipid, but when roasted or boiled they are more savoury : by the savages they are esteemed very wholesome. I took with me to St. Louis one of the largest : it is of a yellow colour, and in form resembles a potatoe ; from one end to the other it is pierced with holes. I left early the next morning for Westport, a small village on the frontiers of the state, about sixty miles distant. In order that I might not lose my way in the prairie, I took with me for guide a young man who spoke English very correctly, and could recite many fragments of poetry ; he amused me a good deal by repeating them for me with all that fire for which the Indians are remarkable in their discourses. We passed the hill which the Pottowatomies have selected as their burial-ground ; I saw two newly made graves covered over with stones ; pieces of linen with black crosses in the centre, which were attached to poles around the graves, made me think that the bodies of two Catholics reposed there. I asked my guide if I was correct—he answered yes, for that he had assisted at the funerals, and that according to the custom of the Indians who distribute amongst the friends of the deceased all that belonged to them, he had received a horse and some other objects.

“ On the following day I reached Independence, and had scarcely arrived when I was requested by the inhabitants to preach for them that evening. I complied with their wishes, and explained before a numerous auditory the motives which attach me to the Catholic religion.

“ I set out on the following day, and having visited Father Helias in his new mission, and having preached in his church to the Americans, I resumed my journey to St. Louis, where I arrived on the 11th of this month, having travelled more than six hundred miles on horseback. At my arrival I learned that Fathers Verreydt and Smet, who had been sent to another tribe of Pottowatomies, had reached their destination in safety, and that the chief and more than a hundred principal warriors had gone to meet them. I am expecting with impatience further details concerning them.

" When commencing this letter I proposed to inform you of the state of all our missions; but the lengthened details I have given you cause me to defer to a future occasion the information I intended to give you. In the mean time,

" I have the honour to be, &c. &c.

" P. J. VERHAEGEN."

Letter of FATHER J. SMET, Missionary of the Society of Jesus, to another Father of the same Society.

" Nation of the Pottowatomies,

" Council Bluffs, (No date.)

" Reverend and Dear Father :

" Aware of the lively interest you take in the missions of the savages, I intend to give you some details on those which we have just undertaken; I shall add some particulars regarding the Indian traditions, with a few observations on the manners and customs of this people. In this distant country we are, of course, exposed to numerous privations; but the Lord never allows himself to be overcome in generosity; he recompenses a hundred-fold the slightest sacrifice which is made for his sake, and though our privations are great, our consolations are still greater. Every day do I thank Divine Providence for having placed me in those countries.

" I set out from St. Louis on the 10th of May, accompanied by one reverend superior, who intended to visit the Kickapous, and by Father Helias, who was on his way to found a new mission amongst the Germans in the environs of Jefferson; I made the entire journey on board a steam-boat, and arrived amongst the Pottowatomies of the Prairies on the 31st of the same month. To relate all our adventures on the *aged Father of waters*, the Mississippi, and particularly on the Missouri, or the *troubled water*, which we ascended to a distance of more than eight hundred miles—to describe all the little towns and villages which are springing up on its banks, as if by enchantment—the pointed rocks, many hundred feet in height—the caverns—the forests—the immense prairies which succeed each other in such a prodigious variety—the numberless islands that are met with of one, two, three, and even four leagues in length, and filled with game of every kind,—all this would lead me too far, and would possess very little interest in your eyes; I shall merely observe that the navigation of the Missouri by steam is one of

the most dangerous that can well be imagined ; in my opinion the sea, with its storms and the tribute which it exacts from those who cross it, is infinitely preferable. The current of this river is most rapid, and to overcome it a high pressure is required ; hence the danger to which the traveller is exposed of having his members scattered in the air. Add to this the sand-banks on which one is thrown almost every hour, the innumerable stumps of trees against which the vessel is often dashed ; all this frequently brought us to the brink of destruction. Those stumps have their roots in the bottom of the river, and their branches above, below, and on a level with the water.

“ I remained three days in our residence with the Kickapous, awaiting the arrival of Father Verreydt and brother Mazzelli, with whom I was to continue the journey. The Chief Pashihi seems much attached to us. He is a man of considerable capacity and good sense, and only needs a little courage to become an excellent Christian ; he frequently told us, that in a dream he saw the Ma-che-ta-co-ni-a (*robes noires*) in heaven reproaching his nation with their infidelity and vices, telling them that the Great Spirit cast them off, because they were not willing to hearken to them in time. The Sauk Indians, who are two days' journey to the north, were on the banks of the river to see us pass ; the chiefs who had seen us at our residence recognized us, and saluted us with a shout of joy, wishing us a happy journey. The Aouas, whom we visited on our way, seemed also well-disposed, and wished to keep us amongst them ; their chief, the *White Cloud*, had been my disciple at St. Ferdinand about twelve years ago. Before we reached our destination, we passed through the villages of the Ottoes. Their houses are built in the form of little hillocks, and are covered with green sods ; those huts are so large, that a hundred and fifty persons might easily lodge in each ; the interior resembles a temple ; the rafters, which support the clods, rest on twenty wooden pillars ; a hole in the top serves to admit the light, and furnishes a passage for the smoke. The tribe is poor, and much addicted to drinking ; those are the only Indians with whom I am acquainted who, in their misfortunes, complain of the Great Spirit, and blaspheme against him.

“ The day that the boat stopped for the purpose of taking in a supply of wood, I went to a considerable distance from the bank ; in my excursion I met with an old man, ninety years of age, who at my approach stopped short and looked at me with an expression of asto-

nishment mixed with joy. Judging from mydress that I was a priest, when I had confirmed his impression, he exclaimed, 'Ah! my Father, I am a Catholic; it is a great many years since I had the pleasure of seeing a priest; I desired it so ardently before dying! Assist me, then, in my reconciliation with God!' I hastened to satisfy his desire, and we both shed tears in abundance. He accompanied me back to the boat; I took leave of this excellent old man with sentiments which it is impossible to describe.

"After our arrival, whilst our luggage was being landed, a young man, dangerously ill, was brought on board; in consequence of the lateness of the hour I could not go to the hut which had been prepared for us by the chief of the nation. During the night the young man suffered a good deal, and, though a stranger to him, I took the liberty of entering his cabin to offer him any assistance or consolation which I could administer in his position. I ascertained that he was a Catholic, and that he had received a Christian education from an uncle of his, a zealous ecclesiastic. For six years he had been travelling in the mountains, and during that time he had not seen a priest. I found it easy to induce him to make his confession, and afterwards administered extreme unction to him. I learned afterwards that he died the day after his arrival at the end of his journey.

"In the conversion of an Indian nation there are a great many difficulties to be overcome, the chief of which arise from an excessive use of ardent spirits, from polygamy, superstitious practices, a language of which it is very difficult to acquire a competent knowledge, a disposition to a wandering life (which is so strong with them, that they become melancholy if they remain three months in the same place); their conversion must be, therefore, entirely the work of God. This portion of the vineyard of the Divine Master requires, on the part of those who propose to labour in it, a life of crosses and privation; we hope, however, that, supported by Divine grace, and assisted by your prayers and those of our brethren, the Lord will graciously vouchsafe to grant some success to our feeble efforts. For the last four months the result of our exertions has been truly consoling; a considerable number of savages manifest a desire to be instructed. We have opened a school, but in consequence of the limited size of our hut we can receive only thirty children; twice a day we give instructions to those whom we are preparing for baptism. We have already admitted a hundred and eighteen, of which number I had the consolation to bap-

tize a hundred and five. The festival of the Assumption of the Blessed Virgin will be long remembered by the Pottowatomies; the church in which Divine Service was celebrated is, perhaps, the poorest in the world; but twelve young Neophites who three months previously had no knowledge of the law of God, sang mass in the most edifying manner. Father Verreydt preached on the devotion to the Blessed Virgin; I afterwards gave an instruction on the necessity and the ceremonies of baptism, and conferred that sacrament on twenty adults, among whom was the wife of the chief. This woman is full of charity and zeal, and is much esteemed amongst her nation; her conversion, I trust, will be the means of bringing many others to the knowledge of our holy religion. After mass I blessed four marriages, and in the evening visited one of the newly-converted families, where I found our little congregation assembled to return thanks to the Almighty for the signal favours which they received from him on that day. Those poor people are now going through the country, endeavouring to prevail on their relatives to receive instruction, and share in the happiness which they enjoy. Many women, whose Pagan relations were unwilling to come for us, crawled, in their sickness, a distance of two or three leagues to receive baptism from us before their death. I might add many other admirable traits concerning our new converts, but the recital of them would carry me too far.

“The Pottowatomies are divided into two tribes—those of the forests, amongst whom are many Catholics, and those of the prairies, who have never had any priests amongst them. The latter form a mixed nation, composed of Pottowatomies, Winnebagoes, Toxes, Chippoways, Sauks, Otteways, Menomenees, and Kickapous; they amount to more than three thousand: it is amongst them we have opened our mission under the protection of the Blessed Virgin and St. Joseph. At the commencement of the war of independence, they separated from their brethren of the forests, some taking part with the English, and others fighting for the republic. The Pottowatomies having sold their lands in the Illinois and Indiana in 1836, received in exchange from the government, five millions of acres on the Missouri, towards the 41st and 42d degrees of north latitude. The climate of the country is extremely changeable; heavy rains, accompanied with thunder and lightning, are frequent in the months of June and July. The winter is not so long as in Belgium, but the cold is much more piercing, and the heats in summer much more oppressive. The country is in general interspersed with forests and beautiful plains, and is

watered throughout by the Missouri. It is also traversed by three other rivers, the Necshnebatlana, the Musquito, and the Boyer. The Pottowatomies are of a gentle and tractable disposition, and are deficient neither in courage nor understanding; they recognize no rank or dignity; the only revenue the chief can claim is what he derives from his lance, his arrows, and his carbine; his steed is his throne. He promulgates the law, and when he can, enforces its observance; he must be more courageous than his subjects; the first in battle, he must be the last to quit the field, whilst in the partition of the spoils he receives only a share equal to the others. The savages are generally capable of supporting a very interesting conversation on subjects which come within the range of their knowledge; they are fond of raillery, but are never disputatious or angry in their conversations; when any matter of importance is under consideration they reflect a few moments before giving their opinion, or even defer it until the following day. In their language they have no word to blaspheme the name of the Lord, their most offensive term being that of *dog*. The profound peace in which they live together arises in a great measure from each being allowed to do what he likes; years frequently pass without a quarrel occurring amongst them, but when intoxicated (and at this moment a considerable quantity of spirits is brought amongst them) all their good qualities disappear, and they preserve no longer even the semblance of men; their shrieks and howlings are horrifying; they throw themselves on one another, bite each other's noses and ears, and disfigure themselves in a most shocking manner. Since our arrival amongst them four Ottoes and three Pottowatomies have been killed in those drunken brawls.

“Whoever has committed a murder is put to death by the relatives of the victim, unless he *redeem his own body*, by paying a fine in horses, clothes, &c. &c. &c. If he presents himself before them to expiate his crime, and no one has the sad courage to inflict the fatal stroke (a circumstance which often happens), he is thus *cleansed of the murder*, and is not obliged to pay any fine. One of our neighbours, having assassinated his wife, got off by giving a horse to each of her brothers. The murderer, for some time beforehand, paints his face black and his lips red, to show that he thirsts for blood, and must be gratified.

“When the husband or the wife dies, the survivor pays the parents of the deceased the *debt of the body* in silver or in horses, according

to his means ; he who neglects to pay this debt is in danger of having everything belonging to him destroyed. The wife is obliged to be a year in mourning for her husband ; that is, she can neither comb nor wash herself ; however, when eaten with vermin, a relative of the deceased may, out of compassion, render her that service.

“ During an entire year the Pottowatomie feeds the soul of his deceased relative, by throwing a part of his food at each meal into the fire, under the persuasion that the soul is thereby comforted and strengthened. The Ottoes, who are next neighbours, usually strangle one or two of their best horses over the grave of their comrade, that he may ride on them in his great journey to the other world. Heaven, according to their notion, is an immense prairie, beyond the setting sun, where there is an eternal spring, and where there is found every species of plant and every kind of animal fit for the chase.

“ When a chief, or any distinguished warrior of the nation is buried, all the warriors who have taken a trophy from the enemy assemble to render him the last honours. They accompany the coffin to the place of burial, when one of their principal orators pronounces the funeral oration. He recalls to mind all the good qualities of the deceased, the most remarkable actions of his life, the enemies whom his battle-axe has laid low, the scalps he has won, and the wild beasts he has killed. They then place him in the grave, his face turned to the setting sun, with his carbine, his lance, his bow and arrow by his side ; they fill his powder-horn and shot-bag, which, together with his pipe, a good stock of tobacco and some provisions (such as sugar, dried meat, maize, &c.), they put into the grave with him for his journey to the *region of souls*. All wish him a happy journey, and shake hands with him for the last time, when the grave closes. They then plant before it the *stake of the brave* ; on the summit a red animal, or *dodeme*, is painted—the guardian spirit of the deceased ; it is besides notched by the assistants with many red crosses, by which it is intended to represent the manes of the enemies killed by them in battle, and whom they destine to serve as slaves to their companion in the other world. I saw some poles that had as many as eighty or a hundred crosses.

“ The parents of a child had made a small opening in the grave in which it reposed, to leave it room to pass to the other world ; the disconsolate mother spent two days at the grave, in order to ascertain if the object of her tenderness was happy or wretched in the other world.

The signs by which she pretended to discover this were : if she saw a pretty bird or beautiful insect, she augured favourably for her child ; but if the first animal she met was a reptile or a bird of prey, she regarded his destiny as wretched. Fortunately the weather happened to be fine at the time, and butterflies and a variety of other beautiful insects were fluttering about in all directions. This poor mother then returned home, consoled as to the fate of her child. Some time after she came to me to receive instructions in our holy religion, and to have her two little daughters baptized.

“ As soon as an Indian desires to be married, he makes known his wishes by playing on a kind of flute, called the *popokwen* ; he goes about the village painted and dressed, and often serenades before the hut of her whom he wishes to have as wife. As soon as the young woman consents to marry him, her parents or brothers fix the price ; he must give each of them a horse or some other object of value ; she is then given over to him. In general, however, parents, without consulting the inclinations of their daughters, sell them to whom they please ; and so accustomed are they to this, that it is seldom they murmur at it. The wife of a savage is not better than a slave. The Indians say, that the Great Spirit, in a council held between him and their ancestors, decided ‘ that man should protect his wife and hunt wild animals, but that every thing else should be at the charge of the wife ; ’ to this decision they scrupulously adhere. The wife is, therefore, charged with all the domestic concerns ; she washes, mends, cooks, and is even obliged to build the huts, cultivate the fields, and hew wood, &c. &c. &c. ; hence, at thirty, for thirty-five, she has all the marks of old age. As to the men, with the exception of the time they spend in hunting, they lead a life of idleness ; they talk together whilst smoking the pipe, play cards, or hide the ball under the slipper, but nothing more.

“ When a name is to be given to a child, the parents give a great feast ; they send to each of their guests a piece of tobacco leaf, or a little rod, such being the manner in which they invite each other. After the repast the oldest of the family announces the name to be given to the child, which has generally a reference to some distinctive mark of the child, to some dream he had, or to some good or bad trait of character which had been noticed in him. This ceremony takes place for boys when they have attained their seventeenth year ; they must previously go through a severe fast of seven or eight days,

during which the parents recommend them to be particularly attentive to the dreams which the Great Spirit may send them, and which are to reveal their future destinies ; thus he is to be a great chief, or warrior, according to the number of animals he may kill, or of scalps he may win from the enemy in his dreams. The animal which he may dream of becomes his *dodeme*, and during the remainder of his life he must bear the mark of it upon him, in the form either of a claw, a tooth, a tail, or a feather.

“The false priests of the Indians belong to a particular caste, known by the name of *great medicine*. Each of them is furnished with a great bag, in which are some roots and medicinal plants, to which they render a kind of worship. They make a profound secret of their religious belief, and are very slow in admitting disciples. On the occasions when they meet together, they dance and sing a great deal. There is one circumstance very remarkable, and which I have heard from many persons who have witnessed it ; it is that they discontinue their superstitious practices when any person baptised, bearing the mark of his religion, as a cross for instance, passes near the place of their meeting. An aged female, whom I have at present under instruction, and who for a long time belonged to the *great medicine*, was threatened with death if she became a Christian ; this threat has not, however, shaken her resolution, strengthened as it is by the example of her husband and six children, who were baptized by me. The chiefs of this sect are much dreaded by the savages ; they persuade them that they can assume at will the form of a serpent, or wolf, or any other animal ; that they can foretel future events, and discover the authors of a murder or robbery. Their knowledge of the simple medicines enables them often to effect extraordinary cures. When they have administered medicine to the sick, they shout in the most frightful manner, pretend, with long pipes, to suck out the disease from the body, and dance round the sick, making at the same time the most ridiculous grimaces.

“Their songs have reference, almost invariably, to their religious opinions, and are often addressed to *Na-na-bush*, or the friend of man, the nephew of the human race. They pray him to be their interpreter, by presenting their prayers to the Master of life. Their songs are also often consecrated to *Me-suk-kum-mik-okwivi*, that is to the earth, the great-great-mother of mankind. In those songs they relate how *Na-na-bush* created the earth by the command of the Great Spirit, and

how the great-great-mother received orders to provide for all the wants of the uncles and aunts of *Na-na-bush*, by which expressions they intend to signify men and women. *Na-na-bush*, the benevolent mediator between mankind and the Great Spirit, obtained from the latter the creation of animals, to furnish food and clothing for man. He also procured for man medicinal roots and plants, to enable him to cure all diseases, and kill animals at the chase. All those things were entrusted to *Me-suk-kum mik-okwi*, and in order that the uncles and aunts of *Na-na-bush* might never invoke him in vain, the latter begged *Me-suk-kum-mik-okwi*.

"All those songs are engraved on the bark of the birch, or on flat pieces of wood, the ideas being represented by emblematical figures.

"Amongst the Pottowatomies there prevails a tradition, that there is a woman in the moon, who is always employed in making a large basket. If she succeed in finishing her work, the world is to be destroyed; but a large dog is continually watching her, and destroys her work when it is on the point of being finished. The struggle between the woman and the dog takes place at each eclipse of the moon. They believe that the black spot observed on the surface of the moon is the large dog.

"They are persuaded that the thunder is the voice of some living beings, which are thought by some to have the form of men, and by others to resemble birds. Every time they hear thunder, they burn some tobacco, which they offer as a sacrifice to it. I doubt whether they are acquainted with the connection which exists between the thunder and the lightning which precedes it.

"There is a very singular tradition, which I have learned from the chief of the nation; it prevails amongst all the tribes of Illini, or the States of Illinois, Indiana, and the Ohio. In ascending the Mississippi beyond St. Louis, between Alton and the mouth of the Illinois, the traveller discovers, between two large hills, a narrow passage where a little stream flows into the river. This stream is called in the language of the natives *Piasa*, or *the bird which devours man*. In this spot there is remarked, on a perpendicular rock, the figure of an enormous sized bird, carved in the rock itself, with its wings extended. The bird which this figure represents, and which has given name to the stream, is called by the Indians *Piasa*. They say that many thousand moons (months) before the arrival of the white men, when the

great mammoth, or mastodon, who was destroyed by *Na-na-bush*, and whose bones are found even to this day, was devouring the grass of their immense and verdant prairies, there existed a bird of such monstrous size, that it used to seize a stag in its claws with the greatest facility. This bird having once tasted human flesh, could never after be satisfied with any other prey. Once it seized upon an Indian, and carried him away into one of the caverns of the rock, where it devoured him. In vain did hundreds of warriors endeavour to destroy this monster; for many years whole villages were desolated by it, and terror spread throughout the tribes of the Illini. At length a warrior chief, named *Outaga*, whose fame extended beyond the great lakes, retired from the rest of his tribe, fasted in solitude during the space of a moon, and prayed the Great Spirit, the Master of Life, to deliver his children from the ravages of *Piasa*. The last night he fasted, the Great Spirit appeared in a dream to *Outaga*, told him to select twenty warriors, each armed with a bow and poisoned arrow, and to place them in ambush in a certain spot. A single warrior was to show himself and become the victim of *Piasa*, who was to be shot at by the others the moment he was about to dart on his prey. On awaking, the chief related the dream to his tribe, and selected without delay the designated number of warriors, whom he placed in concealment, and offered himself as a victim to save his nation. Placed on an eminence, he saw *Piasa* perched upon a rock, and, with his hand upon his heart, intoned with a firm voice the warrior's death song. *Piasa* soon discovered his prey, and darted upon the chief. Every bow was bent and sent forth its arrow, which entered the body of the monster; it fell dead at the feet of *Outaga*, who, in recompense of his generous self-devotion, had an invisible shield suspended over his head by the Master of Life. In memory of this event, the image of *Piasa* was carved on the rock. Such is the Indian tradition as I received it. What is certain of the matter is, that the figure of an enormous bird is seen on the rock at a considerable height. No savage ever passes this spot in his canoe without firing at the figure, and innumerable are the marks which the balls have left on the rock. In the caverns around the *Piasa*, the bones of many thousand men are heaped together; how and why they were brought there it is not easy to divine.

"The *Panis-Loups*, who are only three days' distance from us, and whom we hope to be able shortly to visit, offered a horrible sacri-

fice a few months ago, in the person of a female *Sciouse*, only fifteen years of age, whom they had made prisoner. They fattened her up to the time when they were to sow their fields. On the 22nd of last April, she was summoned to appear before the whole nation; she was not aware that she was to be the victim of the sacrifice they were preparing to make. She was escorted by more than a hundred warriors, who kept their bows and arrows concealed under their clothes. She was led from hut to hut to receive a small log, which she handed to the nearest warrior, by whom it was given to another, until each was provided with one. Thus furnished, they marched in silence to the place destined for the sacrifice; each laid down his log, and fire was set to the heap; two bars were then fastened over the fire. Perceiving at length the fate that awaited her, the unfortunate victim threw herself, all trembling and in tears, at their feet, and in the most piteous manner implored their mercy. A merchant from St. Louis, who happened to be present, offered a considerable sum for her ransom, but could not prevail on them to change their determination; they tied her feet to the bars, and her hands to the two trees, so that she was suspended in the form of a cross; her body was painted half in red and half in black. When these preparations were completed, her feet and hands were burned with lighted brands, whilst her tormentors set up a horrible cry, called *Sas-sah-kwi*, or war cry. At this shout, mixed with an expression of ferocious joy, each let fly his arrow at the body of the unfortunate victim. The chief then twisted the arrows and plucked them out of the body, tore out her heart and devoured it; afterwards literally made a hash of the remains of the victim, with which he rubbed the maize, potatoes, and other seed which was intended to be sown. They are persuaded that such a sacrifice is agreeable to the Great Spirit, that it will impart fertility to their fields, and procure them an abundant harvest. I have learned those particulars from four persons who were eye witnesses to this shocking scene.

“ Three chiefs of this nation came to visit us, and lodged in our huts. They took notice of the sign of the cross which we made before and after our meals; upon their return home, they taught every one in their village to make the same sign, as something agreeable to the Great Spirit; through an interpreter they invited us to visit them. Though the government had sent them a Protestant minister, they would have nothing to do with him. The use of spirituous liquors is forbidden in this tribe, when they are offered any they

answer that they are already fools enough without being made more so by drunkenness. They have also a very singular custom : they eat each other's vermin, and render the same service to those who visit them. The Panis are about ten thousand.

“ The Protestant minister of the Omakas, a tribe of about two thousand souls, has been also obliged to quit. Two of their chiefs, Kaiggechinke and Ohio, with forty warriors, came to dance the calumet, or dance of friendship, before us. This dance is well worth the trouble of being seen, but it is impossible to give an idea of it ; they shout and strike their mouth with their hands, whilst at the same time they jump in every possible manner, sometimes on one foot, sometimes on another, turning to the right and then to the left without any regularity in their movements, but keeping perfect time to the sound of a drum. They all manifest the greatest affection for us, and invited us to smoke the calumet with them. I showed our chapel to the chiefs, who appeared to feel an interest in the explanation I gave them of the cross, and the images of the passion of our Lord. They earnestly begged me to visit them for the purpose of baptizing their children, and made me a present of a castor's skin to serve as a tobacco bag. I gave them in return some beads for their children, and a handsome brass cross for each of themselves ; they received it with gratitude, and kissing it respectfully put it round their neck. This tribe is only a hundred miles from Council-Bluffs.

“ According to a recent arrangement of the government, the new Indian territory will have for boundary the Red River to the south, the state of Arkansas, that of the Missouri and the river of the same name, to the east. This territory now contains the following nations : Punchas, Dourvas, Ottœs, Kansas, Osages, Kickapoux, Pottowatomies, Delawares, Shawanons, Weas, Piankashaws, Peorias, Kaskaskias, Ottawas, Senecos, Saucs, Quapaws, Creeks, Cherakees, and the Choetaws. They amount to about a hundred thousand, the sad remnants of nations formerly powerful. When the new world was first visited by Europeans the islands and coasts were extremely populous ; but many tribes that were then flourishing have disappeared from the face of the earth, many of their names are now not even known. In proportion as the white men extended their dominion in the east the savages retired to the west, leaving after them sad monuments of their misfortunes and decay. To day a hundred thousand of them are driven towards the vast and uninhabited prairie ; the

chase can no longer suffice for their subsistence, and they are not accustomed to manual labour; serious apprehensions must then be entertained as to their fate. Ah! if our number was more considerable and our resources greater, now is perhaps the moment to effect permanent good amongst them, and prevent their total extinction. There are besides many other nations on this side of the rocky mountains, and beyond them, to the number of many hundred thousand; many of those tribes have invited us to settle amongst them. I should say that almost all the nations of North America manifest a decided predilection for the Catholic missionaries, notwithstanding the millions of dollars which the Protestant societies expend for those poor people: for, in reality, all this money only goes to enrich the missionaries with their wives and children, who always accompany them. In the meantime they seize upon the opportunity that is offered of fixing themselves amongst the savages, and wherever they are found it is difficult to establish a Catholic mission.

“Bears are often met with in our neighbourhood, but unless attacked first they rarely turn upon any one. The wolves come often to our very doors, and lately took away all our poultry; they are of two kinds, the wolves of the prairie, which are small and timid, and the black wolves of the mountain, which are large and dangerous. We are, therefore, obliged to be on our guard against those bad neighbours, and never to go out without being provided with a large knife or a sword-cane. There are also found here serpents of different kinds, and mice in such quantities as to eat up the little fruit we have. Insects, but especially butterflies, are in great numbers and variety: there is one which is of every colour and of an enormous size, being at least eight inches long. We have also myriads of musquitos that allow us no rest, night or day.

“I should like to give you some idea of the architecture of an Indian village: it is as whimsical as their dance. Imagine, then, a large number of huts and tents, made of the bark of trees, buffalo skins, coarse canvas, mats, green sods of all sizes and forms, some supported on one pole, others on six, and all of the most sorry appearance; imagine them ornamented in every possible manner and in every possible design, scattered here and there in the greatest confusion, and you will have an Indian village.

“We have a nice little chapel twenty-four feet square, surmounted by a little steeple, and four small huts made of rough logs, the roofs of

which protect us but badly against the rain and hail, and will be still less protection to us against the snow of winter.

“ The good brother Mazelli and I most earnestly recommend ourselves to you at the holy sacrifice, and at your prayers.

“ P. J. DE SMET, S. J. Mission.”

Extract of a Letter from the REVEREND FATHER SMET, of the Society of Jesus, to the REVEREND F. VERHAEGEN, Superior of the Mission of Missouri.

“ Nation of the Pottowatomies of St. Joseph,

“ 20th August 1838.

“ Dear and Reverend Father :

“ I think I told you in my first letter that I baptized twenty persons, to-day the number of those to whom I have had the consolation of administering that holy sacrament amounts to seventy-six, amongst whom are thirty-four adults between the age of twelve and sixty years. I am sure you would be much affected to witness the fervour with which those good Indians assist at the holy sacrifice, and the docility with which they listen to our instructions. As for me, I assure you, that I discover in it the work of God, and that I am penetrated with gratitude towards those who by their prayers cease not to obtain from Heaven this unexpected success. One of our first conquests to Jesus Christ was the wife of the great chief of the Pottowatomies. She enjoys great consideration amongst the Indians, and I trust her example will have a favourable influence upon her countrymen. As I could not express myself at first with sufficient facility in the language, I was obliged for some weeks to employ an interpreter. When I found her sufficiently instructed and prepared, I administered to her the sacrament of regeneration, which she received with the most lively faith and ardent piety. Eight others, following her example, have been made partakers of her happiness.

“ On the 9th of August, a short time after this happy event, a young female, eighteen years of age, who had been for a long time suffering from illness, came a distance of more than six miles to see me. She appeared quite exhausted when I saw her in the church : ‘ Father,’ said she, ‘ I feel a secret presentiment that my end is approaching ; I know that you are the minister of the Great Spirit, and I have to-day made a great effort to beg you to shew me the way that leads to heaven.’ I spent a good many hours in instructing her

in the essential dogmas of our faith, and as I found her disposed to receive baptism, I thought it my duty to confer it without further delay. I never saw any one more collected, more modest, or more affected than she was during the administration of the sacrament. When the ceremony was concluded she said to me, 'Oh! I shall now to my last sigh love the Great Spirit with my whole heart, and honour his good Mother with filial love; oh! how happy am I at this moment.'

"On the 13th of the same month an Indian woman brought in her sick child to be baptized; 'Alas!' said she, 'I had another son, but he died without having received that grace; and I should be grieved if this one too should be excluded from the paradise of the Great Spirit.' Amongst those whom I baptized was a Protestant lady and her child, she is now one of the most fervent Catholics; all the rest are Indians, who were not acquainted even with the name of our holy religion. There are also many other families whom I am preparing for the same grace. My companion, the Reverend Father Verreydt, visited lately a village of the mission, when a promise was given him to permit all the children to be baptized.

"The festival of the glorious Queen of Heaven, which we have just celebrated, will not be soon forgotten in this mission; it was celebrated, it is true, in a poor chapel built of timber, but I can assure you that never did spot offer a more consoling spectacle, or one more pleasing to the Almighty and his Holy Mother.

"In the afternoon of that day I baptized eleven adults, and a young female who was then ill. Three of those adults had reached their fiftieth year, five were twenty years old and three about fifteen: all manifested during the ceremony much piety and fervour. We afterwards sang some canticles of praise for the mercies of the Lord. At the end of the ceremony four couple received the nuptial benediction. All who were present were so struck by what they witnessed, that yielding to the grace of the Holy Ghost, they earnestly begged to be instructed; of this number was an old woman belonging to the caste of physicians, who upon her return home destroyed her bag of drugs. Having gone in the evening to visit a newly converted family, we were agreeably surprized and edified to find all the adults assembled with many others, reciting prayers and thanking the Lord for the signal favours he had on that day granted to them. I cannot conceal from you, my dear Father, that never in any period of my life did I experience more joy and consolation than at that happy moment.

"DE SMET, S. J."

MISSIONS OF ASIA.

DIOCESS OF ISPAHAN (PERSIA.)

THE light of faith which was introduced into Persia in the first ages of Christianity, shone still bright even so late as the beginning of the last century. At that period the Jesuits had three flourishing missions in the empire, one in Sirvan, the ancient Albania, another at Erivan, and a third at Ispahan; other religious orders divided with them, at the same time, the care of numerous congregations of Christians, from Mounts Tauris and Caucasus to the extremities of the Persian Gulf. The Catholic worship, protected by the decrees of the Persian princes, was freely exercised throughout the entire extent of their states: Djulfa, Tauris, Sultania, Teheran, Amadan, Chiraz, Bender-Bucher, and many other cities and important towns, had each one or more missionaries, and contained large congregations of Christians.

This prosperity continued until about the year 1770, when urged on by the intrigues of the heretics, the reigning schah raised a cruel persecution against his Catholic subjects; all the missionaries were forced to quit his empire, and the orthodox Persians, in order to preserve their faith, found themselves under the painful necessity of taking refuge in foreign countries. Their churches were either destroyed or desecrated to profane purposes; the houses and property belonging to the missions were confiscated or sold, so that in a short time there was not a single Catholic church throughout the whole empire. Things were in this state for sixty years, when in the course of 1826 the number of Armenian heretics becoming very considerable in Persia, the court of Rome sent some Catholic priests of the same rite in order to labour in the conversion of those erring Christians. After various trials the missionaries succeeded in recovering possession of one of their churches and one of their former hospitals. Since the death of Dr. Couperie, Bishop of Babylon and Administrator of Ispahan, we had not received any information on the state of religion in Persia; the following letter will, therefore, be read with lively interest. May Heaven vouchsafe to protect the commencement of this mission, which is again rising from its ruins!

*Letter of MR. DERDERJAN, Prefect of the Armenian Mission in Persia, to Mr. * * *, at Constantinople.*

“ Chiraz, 8th March 1837.

“ Ispahan, formerly the capital of Persia, was also the centre of Catholicism in that country, and consequently of civilization. The mission which had been established under the great Schah Abbas, as is shown by the letter of Pope Clement VIII. to that prince, dated 30th June 1604, was in a state of prosperity up to the time of Schah Nadir (1732). This mission extended from the Gulf of Persia to Tiflis. Ispahan at this period had a bishop and a great many missionaries of different orders, Carmelites, Jesuits, Dominicans, Augustinians, and Capucins, who were scattered over the country and possessed many churches; three at Ispahan, four at Djulfa, one at Bender-Bucher, one at Peria, one at Chiraz, one at Amadan, and one at Sultania. Every where was Catholicism flourishing, and numerous European establishments were rising up around. The crown of France, in its treaties with the Persian empire—treaties which we have read in the original text, stipulated favourable conditions for religion, which maintained its prosperity under the sovereigns of the dynasty Seseft.

“ Next succeeded Nadir-Schah, a man of unbounded avarice and of a cruel disposition. Yielding to his barbarous character, he put out the eyes of Pascal Chehriman, a rich Armenian Catholic, and then condemned him to be publicly burned alive, in order to seize upon his treasures. Nadir successively confiscated all the riches of his Armenian subjects, and thus dispersed the Catholics, who abandoned their houses and their lands, and sought an asylum in other countries. Up to our days the churches were all closed, and neither bishop nor missionary was to be found throughout the whole extent of the Persian dominions.

“ A considerable number of Armenian schismatics, however, remained in the country, particularly at Djulfa, about an hour's journey from Ispahan. They have twenty churches, some of them rich and beautiful, considering the country. One of their bishops resides in that of Jesus the Redeemer; he exercises jurisdiction over all Persia, from Mount Kaplengen, which is situated between Adyrbegian and the country of the Gagiapi, to India, in many of the cities of which there are Armenians, as Seidabad, Qualier, Jaka, Rangon, Madras,

Pinang, Syncahour, Batavia, Samarang, Galgata, and Bombay. Every three years this bishop sends priests to the different places under his jurisdiction. Such of them as return from India bring with them the means of spending the remainder of their lives in ease; hence that mission is much sought after by the schismatical priests, who flock to Djulfa on that account.

“ The bishop derives from India an annual revenue of seven hundred sequins, the interest of a capital formerly lodged with the English East-India Company. Besides this sum he derives an income from some land at Djulfa, which he seized on to the prejudice of its former owners. This prelate is considered by the government as the chief of his nation, and exercises a temporal authority in imposing fines, imprisoning and punishing the guilty; it is through his hands the public taxes are transmitted to the treasury. His judgments in all disputes between his countrymen are always confirmed; the grandees of the empire, as well as the sovereign himself, show him every honour and even sometimes visit him. The privileges which the Bishop of Djulfa enjoys are a considerable obstacle to the progress of the Catholic religion.

“ The inhabitants of Persia are very poor, especially the Armenians, the Chaldeans, and Nestorians. They are regarded by the Persians and Turks as impure, and are forbidden all intercourse with them, and denied the civil rights of the country. The only resource of the Christians is the cultivation of the soil. The Armenians of Djulfa, however, employ themselves in the manufacture of stockings; but it often happens that their poverty does not allow them to pay the taxes imposed on them, and that they thus see themselves forced to abandon their native country, and drag out elsewhere a miserable existence. The places formerly inhabited by the Armenians are now depopulated, as well by the numberless exactions to which they have been subjected, as by a famine which lasted five years, and the ravages of the cholera, which has three times visited the country. The last remains of this wretched population, of which the four-fifths are females, are at present in a state of the greatest distress. At Djulfa it often happens that the missionary is obliged to administer to constantly renewed wants, to clothe the naked, feed the hungry, and endeavour to prevent the fiscal vexations of the Persians.

“ On the 10th of March 1827 two of us arrived at Chosrew, in the Persian territory, in the midst of the dangers of a war, which has

been declared between Russia and Persia. Denounced to the government by some Armenian schismatics as spies, we were cast into prison and afterwards condemned to exile; for many days we were wandering in the mountains without any other food than the wild herbs we could gather there. In fine, a year and a-half after we had left Constantinople, we succeeded, not without having encountered considerable risks, in getting from Chosrew to Jehran, and from Jehran to Ispahan. On reaching Djulfa we paid a visit to the Persian chief, and introduced ourselves as envoys from the Roman Pontiff; we were received with politeness by him. We were fortunate enough to get possession of the churches of the Jesuits, the Carmelites, and the Dominicans; and to find all the ancient decrees of the sovereigns of the Sesefi dynasty, which were preserved in the archives. We immediately gave publicity to those titles of the Pope and missionaries, for they had been almost forgotten by the orthodox inhabitants, and opened a school for boys which was soon well attended; with lessons in orthography we inculcated the Christian doctrine, and twice a week gave instructions in public, which were attended by a great number of adults of both sexes. High mass was sung every Sunday, and a short instruction given after the Gospel. Thus was the perfume of the Catholic faith quickly diffused throughout the city of Djulfa. We were thus quietly engaged in exercising the functions of our ministry, when an envoy arrived from the schismatical Patriarch of Echemiazin. He immediately spread the most calumnious reports against us. A rupture had taken place between the Russian and Ottoman power, and sentence of exile had been pronounced against the Armenian Catholics of Constantinople. Profiting by these circumstances, this envoy accused us of rebellion—the same pretended crime which has caused the Armenian Catholics to be banished from Constantinople, adding, that we kept up a secret understanding with the Russians, and were suspected of atheism. Four times we were summoned before the courts of justice, but were each time victorious over our enemies. On the last of those occasions they were covered with confusion, for the schismatical Bishop of Djulfa, who hitherto had been the civil magistrate of his nation, was forbidden to take any part for the future in law suits, or to punish or imprison any one; for in the course of the debates he betrayed the greatest ignorance and dishonesty. Thus fell those privileges which had opposed so great an obstacle to the progress of truth. The Persian judges began to entertain a sin-

cere esteem for us, which brought on the most friendly relations between us, and gave us an opportunity of exposing our principles on equity and the forms of procedure. Such was the impression we made upon the minds of those magistrates, that they sometimes gave us briefs to draw up. Of this number was a suit which was carried on for a long time between two Armenian heretics. I was charged to examine this affair, succeeded in laying open this entire fraud and establishing the right of one of the parties; the opinion I gave in the report which I drew up on the subject was afterwards confirmed by the judge.

“ In the space of nine years fifty-two persons embraced the Catholic faith, nine of this number died, having received all the sacraments of the church; two others, suddenly attacked by the cholera, could not receive any spiritual assistance, and twenty-one have gone to seek elsewhere a less laborious existence. The new Catholics have done themselves so much honour by their behaviour since their conversion, that the Persians themselves exhort the Armenians to enter into the bosom of a church which gives such striking examples of virtue.

“ There is a monastery of schismatical nuns at Djulfa, under the invocation of St. Barbe; it consists of twenty-three religious, who are as ignorant as they are irregular in their conduct. They are not cloistered, sell wine in the convent, and employ themselves in interpreting dreams. The abbess with her religious used to assist at our high masses, for some time after our arrival. I occasionally visited them, and when a prudent opportunity offered, preached to them the Catholic doctrine; some of them, touched by the grace of God, had frequent conferences with me, and five had the courage to declare themselves Catholics; two of this number, Barbe and Justine, profiting of a favourable moment, made their confession to me, and had afterwards the happiness to receive the holy communion. They were soon subjected to persecutions of every kind, and were even kept in prison during the space of six months. I endeavoured by my exhortations to keep up their courage, and had the consolation to see them continue firm until they left the monastery. Many others would wish to imitate their example, but are deterred by the fear of the bishop and the people.

“ The conversion of fifty schismatics, but especially that of the nuns, the trifling alms distributed during the great scarcity, the credit we possess with the magistrates, all these circumstances, which con-

tribute to the success of our cause, excited, as we easily foresaw, the jealousy of the new Armenian bishop. This sworn enemy of Catholicism three times lodged complaints against us, but with no other result than bringing upon himself the contempt of the public; hence his anger knows no bounds.

“ In order to prevent a renewal of those attempts on the part of this prelate, I took with me to Teheran the decrees formerly given in favour of the Catholics, and presented a petition to the prince regent, Fet-ali-Shah, begging him to confirm those decrees. The prince acceded to my wishes with the greatest condescension, and granted me a decree of which the following is a translation :—

“ ‘ Clemency, which is the most beautiful attribute of sovereign power, requires that we protect with all our zeal those of the subjects of other sovereigns who are in our dominions. Now, Father John, chosen amongst the learned Christians by the present Pope Gregory, who is the first and chief of the bishops of Christendom, having come here to teach religion to persons of his nation, has recourse to our sovereign powers; he is in possession of the decrees of the pious emperors Sesefi, from which it results that the missionaries had formerly Catholic churches at Djulfa of Ispahan, in order to fulfill the ministry of preaching, to bless marriages, baptize children, and bury the dead. For these causes, out of affection for the Catholics, and respect for the edicts of the Sesefi, we ordain that the undernamed father, actually at Djulfa of Ispahan, may, according to the regulations and rules of his religion, be employed in the celebration of marriages, the administration of baptism, the burial of the dead, and in preaching to the adherents of the Catholic faith; that if any Christians of another communion wish to assist at his instructions, there may be no hindrance given them; and that if disputes should arise between the Catholics and Armenians, they must make their appearance before the lawful judges, who will pronounce in those causes. Moreover, the chief of the Armenians is forbidden to molest Father John. Let our respectable judges and excellent governors obey this order, and regard it as their duty to have it put in execution.’ This decree of 1834 is countersigned by the twelve first ministers of the empire, and enregistered in the different archives.

“ On my return to Ispahan, I communicated the decree to all the officers of the place; the resentment of the prelate was rekindled;

he vowed my destruction, but was prevented by death from realizing his evil designs.

“ The principal obstacle, therefore, which the Armenians opposed to the establishment and progress of the true faith in those countries has been thus removed ; and there is none on the part of the government, whereas the ministers themselves exhort the Armenians to become Catholics. There are, however, two other obstacles which, I must confess, it is not easy to overcome. The multitude of schismatical priests, and the general poverty of the nation. In the first place, almost the entire population is connected by the tie of consanguinity with the numbers of the clergy ; and as soon as any one, convinced of the truth of our faith, manifests a desire for conversion, he is immediately surrounded by the priests, who employ every means to dissuade him from his project ; besides they carefully keep away the crowd from our catechisms. As to the poverty of the people, it is so great, that instead of thinking about receiving religious instructions, they are solely occupied in endeavouring to procure the common necessities of life. I have already noticed the causes of this profound misery.

“ Everything here is so dear, that though my fellow-clergyman and myself lead an indigent life, almost always contenting ourselves with the coarsest food, and observing the strictest economy, we nevertheless spend annually about a thousand piastres. To this must be added extraordinary expenses, unfortunately but too frequent, such as sending for police to Ispahan, to protect us against the frequent aggressions of the schismatics, and the repairs of our houses and churches, which are tumbling to ruin.

“ Though this is then a land of affliction, I am happy at having come here. The conversion of so many souls, and the propagation of the Catholic name, consoles and gladdens me. Independently of spiritual succours, our mission has also administered temporal assistance to many foreign travellers and merchants ; even Turks have found an asylum and protection with us, as well for their persons as for their property.

“ The mission of Djulfa and Ispahan extends over an immense territory. For the interest of my ministry I thought it necessary to visit some parts of it ; I shall speak of each, commencing with Ispahan.

“ We formerly possessed three churches at Ispahan, none of which exists to-day, one was converted into a mosque by the Persians ; the

other two were razed to the ground. Though there was a considerable number of Armenians in Ispahan, there is not one to be found at present; when we arrived there were in the city a hundred thousand inhabitants; since the cholera and the famine, the number scarcely amounts to sixty thousand; the same decrease has taken place in the population of the surrounding countries.

“ At Djulfa the Catholics had four churches, of which there remains but one, that of the Dominicans, built in 1705, the other three having been destroyed. Of the twenty churches belonging to the schismatics, nine only remain standing. There are about three hundred Armenian houses, containing a population of perhaps fifteen hundred souls, of which only three hundred are males.

“ Tauris, capital of Adyrbegian, is also the chief town of the provinces of Suldac, Maracha, Urmi, Salmast, and Choi. Formerly there were a great many Armenian Catholics in those places; at present there is not one. There is, however, a considerable number of Chaldean Catholics, with their bishops, priests, and churches. Tauris is twenty-four days' journey from Ispahan. Sultania, where there had been a great many Catholics and a church, is entirely destroyed. On its ruins has arisen a little village inhabited by a few peasants, who are charged with the care of the mosques of Chah-Chadabende. Sultania is seventeen days' journey from Ispahan.

“ Teheran, the capital of Persia, is twelve days' journey from Ispahan, and contains a population of fifty thousand souls, including two hundred Jewish, and fifteen Armenian families; it is the residence of the ambassadors, and is much frequented by merchants and Europeans.

“ Amadan is distant sixteen days' journey from Ispahan; it was one of the cities in which Christianity once flourished; a vicar resided there and was in possession of a large church; at present there are two Armenian families belonging to the schism. Our church still subsists, and is greatly venerated by the Persians, who keep a lamp constantly lighted in it, and carry their sick there in the hopes of being miraculously cured.

“ Chiraz, ten days' journey from Ispahan, contained a great many European and Armenian Catholics, at the time of the emperors of the race of Sesefi, but at present there are only a few European Catholics. The French Jesuits had formerly a church and house there, which are now in the possession of the Persians. Since the great

earthquake sixteen years ago, the air is very unhealthy. The population of this city amounts to twenty thousand families, not including two hundred Jews and nineteen Armenians, five of whom are males and fourteen females.

“ Bender-Bucher is a sea-port town in the Persian Gulf, at nine days’ journey from Chiraz. When the European missionaries were employed there, it possessed a church and contained many European and Armenian Catholics; but, at present, the church is in the possession of the Persians, and the only Catholics to be found are two Europeans. There are five schismatical Armenian families who are in possession of two churches, from which, to please the English East-India consul, they have removed all images, as the Armenians of Galgata in India have done already.

“ Harmahal and Peria, at three days’ journey from Ispahan, are the chief villages of twenty, inhabited by Armenians. It appears from documents in our archives, left by the Jesuits, that the Catholic religion was introduced into the village of Enghiraban, though no vestige can at present be discovered of it. The inhabitants of those places are a deceitful race; robberies and assassinations are of no rare occurrence amongst them. Famine and the cholera have lately inflicted awful justice upon them.

“ Having in a few words given an account of the past and present state of Catholicity in Persia, I shall say a few words on the doings of the Biblicals, who have established a society at Bal in India, and are attempting to spread their doctrines throughout Persia.

“ Mr. Joseph Wolf, a missionary of this society, travelled through the kingdom, distributing copies of the Bible to the Jews and Persians. M. Fiendr, who succeeded him, first entered into some discussions with the Armenians, and was obliged to cease without having had any success. He was succeeded by a M. As, who settled at Tauris, under the protection of Russia. He opened a school there for the children of Persians and Armenians, and preached every Sunday. Some political motive induced him to throw aside the protection of Russia, and put himself under that of England. A M. Henli, was sent by him with two others, charged to open a school in the interior of Persia, and distribute fifteen loads of Bibles. Henli came to Ispahan in the month of August last year, and began to distribute his Bibles in a neighbouring village. He was summoned by the chief of the village, and was not set at liberty until he had falsely

protested that his proselytism was confined to the Armenians. The Biblical agents endeavoured afterwards to open a school at Djulfa, by promising two hundred sequins to the authorities; but they were obliged to abandon their books and fly, one to Surat and the other two to Tauris. Notwithstanding the little success which attended their attempts, M. As had one of his servants continually employed in distributing copies of the Bible, with what result it is not necessary to say. Nothing is more common in Persia than the Bible in the vulgar tongue. The Governor of Teheran complained to the English ambassador of the conduct of those Biblical emissaries, the latter protested that they were not English but Austrian subjects. M. As, who is in fact an Austrian, received orders to quit Tauris.

“ The Biblicals of Bal had also established a printing press and a school at Suze, not far from Echemiazin, they printed books in Armenian, Persian, and Arabic, and endeavoured to inculcate their doctrine amongst Armenian children. The bishops of those countries hearing their calumnious invectives against the church of Rome, were at first delighted beyond measure; but they had soon reason to regret the reception they gave them, when they heard the children who frequented these schools call in question different points of belief, which they hold in common with us, such as the sacrament of the Eucharist and the respect due to images of holy things. They laid their complaints before the Armenian patriarch, by whom they were transmitted to the Russian government. The Biblicals were expelled, and all Armenians, subject to Russia, were forbidden to send their children to their school. M. As sent into various parts of Armenia and Kordistan, some pupils of his, sons of Armenians whom he had gained over: what has been the result of this attempt I have not yet learned.

“ In India the Protestants have two presses, one under the direction of the Calvinists, the other in the college belonging to the Anglican bishops. From those presses issue forth the most shameful calumnies against the Catholic church, the sacraments, the worship of images, and other practices of religion. I have written various little works in the Armenian tongue, to preserve my countrymen against those errors, drawing all my proofs from the doctrine of the Armenian fathers; I have distributed as many copies as I could of those little works, and have even sent some to Echemiazin and India.

“ The Biblicals boast at having made a great many converts in Persia, but in this respect they impose upon the public credulity. The

money they lavish presents a strong temptation to some Armenians who follow them for some time to profit by their generosity, but who invariably adhere to the tenets of their religion.

“ I remain, &c. &c.,

“ JOHN DERDERJAN,

“ Prefect of the Armenian Mission in Persia.”

MISSION OF SIAM.

Letter of DR. COURVEZY, Bishop of Bidopolis, Vicar Apostolic of the Mission of Siam, to the DIRECTORS of the Seminary of Foreign Missions, at Paris.

“ Bangkok, 8th March 1838.

“ Dear Brother :

“ I propose in this letter to give you some details concerning the Mission of Siam, which will enable you to form an idea of its present condition. With this view I shall consider each of the stations in which we are established.

“ Chantabun.—In this city we have 760 Christians, who for twenty-five years were governed by a priest born in the city itself. This little congregation stands in need of some trifling reforms ; there is yet no school for boys, nor can there be, until the mission is enabled to furnish the expense necessary for founding one. The Convent of Lovers of the Cross contains eighteen females, some of whom have been admitted to make vows. They are rather strict in the observance of their rule, which is similar to that of the nuns of the same name in Cochin-China. They gratuitously superintend the female school, and employ themselves in making mats of *koi*, a kind of rush, of a triangular form, which is split into three, and dyed of different colours ; they spend also a part of their time in making fishing nets. What they gain by the sale of those objects is not enough for their support, and from time to time some little succour is forwarded to them. The church of Chantabun is large, but in a sad condition ; the walls are only three feet above the ground, the rest being in open wood work ; the building is covered with bull-rushes, called by the

Siamese, *chak*. This church is entirely destitute of ornaments, having neither straw nor paintings, nor decent candlesticks, nor proper altar linen. I have succeeded in procuring a tolerable statue of the Blessed Virgin: how, I shall tell you further on. I expect from Macao six candlesticks of gilt wood, which I destine also for its use. The inhabitants of Chantabun are in a state of great misery, oppressed by the local mandarins, who impose heavy burthens upon them; they are obliged to present the king every year with a certain quantity of eagle wood, which is sold as a medicine; they fetch it from forests in the neighbouring islands, often at the risk of their lives, for it is rare that some of them do not return with a dangerous fever, caught in the woods. It is absolutely necessary to repair, or rather to build anew, the church I speak of, for the state in which it is renders it an object of ridicule and contempt to the Pagans, none of whose temples is in so ruined a state. A fire, which on the 9th of January 1835, consumed almost all their houses, and the effects of which they still feel, renders it necessary for me to send them whatever succours are in my power.

“ There are a great many Chinese here, amongst whom we intend to open a mission as soon as I have an European priest at my disposal, who is acquainted with the language. In returning from Chantabun the sea was very rough, and beat over our little boat in such a manner, as to oblige us to put back after having run considerable risk. But the missionaries have learned to abandon themselves to the divine goodness; what can they fear? their hope shall never be confounded.

“ Bangkok.—There are five churches in the royal city of Bangkok, the population of which amounts to about three hundred thousand souls of all nations. I shall say something of each division of this city.

“ 1. Camp of the Holy Cross. There are here 480 Christians, who are either the descendants of the ancient Portuguese, or the remains of the Christian congregation driven formerly from Juthia; they are divided into three classes, physicians, interpreters, and soldiers. The two who are at the head of the first class, receive each from the Government forty *bats*, that is less than five pounds sterling; they are besides employed at the court, and thus increase their revenues by one-half. The others, to the number of eighteen, receive annually fifteen or twenty *bats*, and are obliged to follow the army in time of war. You must not be surprised to find so many physicians for so

small a population; the country abounds in medicinal plants, and every one who wishes may become a physician; for there are no preparatory studies required, no examinations to be undergone, no degree to be taken out; hence doctors are to be met with everywhere, looking for patients. They may be easily recognized by a little bag of drugs, which they carry about with them, for they are both doctors and apothecaries. The class of *Lams*, or interpreters, contains eighteen members, the chief of which is *Sura Sakhon*, or dock-master for European vessels; he receives a fixed salary of sixty *bats* or *tikaux*, and derives forty or fifty more from each vessel that arrives in the course of the year. The second in rank of this class receives a salary of forty-eight *bats*; that of the others varies from sixteen to twenty-eight; all those interpreters, with the exception of the first, have very little learning; their functions merely extend to the superintendence of vessels on their entering and quitting the harbour, and introducing the captains to the audience of the king's ministers. The third class, that of the military, has a *kalama*, or lieutenant, with a pay of sixty *bats*; two others of a lower grade, who receive each forty; and two non-commissioned officers, whose pay is only twenty *bats*. The pay of common soldiers is twelve *bats*, to which in time of war, the king adds a ration of rice. Except when engaged in active service, they are employed in mounting guard at the palace, or in artillery exercises; but ordinarily, their only occupation is fishing. The chief employment of the women is in making and selling cakes of every kind; some of them are engaged in catching lobsters; besides, each family fattens some hogs, which are afterwards sold to the Chinese. The camp of the Holy Cross was totally burned down in the month of March 1833. A church in bricks had been commenced, and the walls raised as high as the roof, when this fire occurred and made it impossible for the Christians to continue the building, which, in consequence, threatened to fall into ruins. After the death of Mgr. Florent, my predecessor, I assembled the principal Christians and prevailed on them to make some exertions to finish their church, promising to give them all the assistance in my power. I subscribed more than 450 piastres, and have now the consolation to see the church finished; it is dedicated to the Holy Cross. The bodies of the two preceding vicars apostolic have been buried there; it is perhaps on that account that the Christians give it the name of cathedral.

“ At the time of the Bishop of Metellopolis, there was in the

camp a religious community of females, which gradually disappeared for want of subjects to continue it; it is now nearly fifteen years since it ceased to exist. This year, however, it is in contemplation to re-establish this community, which will be charged with the education of the females.

“ Some Anabaptist ministers have settled in this neighbourhood; we do not, however, fear any thing from their efforts; for, besides the active vigilance of the missionary who is charged with this part of our flock, our Christians, if they are not without reproach under other respects, are at least firmly attached to their faith.

“ The camp of Camboge or of the Conception.—There are here 697 Christians, under a Christian mandarin of Portuguese extraction. This camp is composed entirely of military men, who are considered the first soldiers of the King of Siam, and are paid as follows: the *Phaija* or commander, two hundred *bats* a-year; the next in rank, one hundred; the third eighty; the fourth and fifth, forty each; and the common soldier, twelve, or about a penny a-day, for the Siamese *bats*, which is in its form like a nut, is worth about two and sixpence British. The three first in command are often admitted to an audience with the king. The subalterns and common soldiers are obliged to give four, five, or at most six days' service in the month. This service consists in keeping the cannon clean, in making ropes, mounting guard at the King's residence, and in time of war serving the artillery; when off service they have various trades, which enable them to gain an adequate livelihood! Some sell poultry, some are engaged in catching otters, or *not kalen*, a kind of water swallow, the plumage of which is much esteemed: a great number are employed in spreading the *xon*, or great net for catching lobsters, whilst the aged and the women weave a coarse kind of cloth. But the most considerable and lucrative employment of those good people is in feeding hogs for the Chinese market. The inhabitants of this camp are in general remarked for a want of cleanliness in their houses and dress; on festivals, however, they are dressed in silks of different colours; and each family has a few gold or silver ornaments, which they put on the arms and legs of their children.

“ Those Christians are, without doubt, the most fervent of the missions of Siam. They are almost all members of one of three confraternities, the Holy Sacrament, the Blessed Virgin, or the third order of St. Francis. They are remarkable for a solid faith, a great love

for the celebration of religious festivals, an extreme temperance, and much attachment to their priests. Quarrels are seldom witnessed amongst them; their animosity is but of short duration, and is scarcely ever followed by revenge. In this place we have established two schools, one for boys, composed only of twenty scholars, and that for girls, which contains forty-five. The former is not yet on a good footing, for want of books; the latter, notwithstanding the same disadvantage, goes on much better, two-thirds knowing how to read and write tolerably. An epidemic disease which prevailed latterly in the camp, proved more fatal to the boys than the girls; this explains the disproportion that exists between the number of pupils in each school.

“ For the last two years, M. Pallegoix has been charged with the spiritual direction of these Christians. Their church standing in need of considerable repairs, he induced them to undertake the erection of another, the plan of which he himself drew out, and superintended its execution. The new church is built of bricks, covered over with Chinese tiles, and ornamented with a handsome portico, which is admired by the Pagans, and has been creditably spoken of even before the king. The cost of this building amounted to four thousand *tikaux*, a fourth of which has been contributed by me. To this must be added a considerable amount of labour, which the Christians gave gratuitously. It is a singular circumstance in the construction of this church, the handsomest we possess, that the eldest son of the king made donations towards it. Some females are preparing to form a religious community in this place, and will, I trust, have realized my wishes in this respect, before my letter reaches you.

“ 3. Camp of St. Francis Xavier, a congregation composed of 1,350 Christians, of Cochinese descent; two native priests are for the moment charged with it, one of whom will be shortly employed with a French missionary in forming a mission at Laos. We are with this view expecting the immediate arrival of a petty prince of that country, who is to come with his tribute to the king of Siam, and who on some occasion offered to bring M. Pallegoix with him; we intend, therefore, to send under his protection the native priest of whom I spoke above, in order to prepare the way; I have every reason to hope that he will succeed, for he is in every way capable of such an undertaking, and goes of his own accord.

“ The king has considerably enlarged the camp of St. Francis, by

purchasing out of his own purse some neighbouring gardens ; so that our Christians are now entirely at their ease. A church has been built here of bamboos, covered over with rushes ; but it lasted only two years, having been blown down by a storm. With the sum of 150 piastres, furnished by the mission, the congregation has been able to erect a new one. I have also given a statue of the Blessed Virgin, and another of St. Francis Xavier, both executed at Manilla. During the two first years of their residence, the Christians had much to suffer ; they are now less wretched. The men are enrolled amongst the king's soldiers, and are well treated, so that many think they are better off than they were in Cochin-China. They have a great deal of time at their disposal, which they can devote to their own benefit by fishing or practising some trade ; they are very industrious, and God grant they may continue so, and be preserved from the indolence which is the distinctive characteristic of the Siamese ! The Christians of this camp were grossly ignorant, when they arrived ; they knew scarcely more than a few prayers, which, however, they sung with taste. Since they are settled in Siam they have profited by the instructions they received.

“ I must here observe, that our Christians never go before Pagan judges to settle any disputes that may arise amongst them ; a little council of elders, at which some Catechists assist, takes cognizance of them and pronounces its decision. If the parties are not satisfied, the council refers the matter to the adjudication of the priest of the place ; if the dispute cannot be settled by him, it is laid before the bishop, by whom it is examined and definitively judged ; for it is an established opinion amongst the Christians, that it would be discreditable to them to appeal against a sentence pronounced by the bishop. It is not necessary to tell you, that our interference has generally for its object to mitigate the first judgment ; hence, when there is a question of pecuniary interests, the honour of being appealed to, costs us some *rixaux* ; but by this means we prevent a breach of charity ; and is not that a result sufficiently satisfactory ? The council of which I speak, is named by the fathers of families, and approved by the Vicar Apostolic.

“ There are two schools in the camp of St. Francis, which do not yet go on entirely to our satisfaction ; our hope is, to be able gradually to remove the defects under which they labour. Two female religious, who had been in a community in Cochin-China, have begged me to

restore them to their holy state. We have, therefore, in contemplation to establish a house of *Lovers of the Cross*, the members of which will follow the same rule as in *Cochin-China*, and will attend the female school. In the beginning, it will be necessary that the funds of the mission furnish some aid; but in the course of a little time, I hope that the house will go on of itself, and that the religious will be able, by their industry, not only to support themselves, but to take charge of a few orphans.

“ 4th. *Camp of Calvary*.—This is the place where the schismatics formerly assembled, who gave so much trouble to three Vicars Apostolic, Drs. Coudé, Garnault, and Florent. They were encouraged by the people of the Portuguese factory, established in the neighbourhood. M. Pecot succeeded in reducing them to obedience, since which period there are none without the pale of Catholic unity. The Christians, who amount to a hundred, are attended by a native priest, who also acts in the capacity of schoolmaster for the children, and, occasionally visits the neighbourhood of *Bankok*, to administer the sacrament of baptism to the children of infidels, in case of danger of death. The village not being able to furnish what is necessary for his support, the mission is obliged to supply the deficiency. The female school is held by an ancient religious of the *Holy Cross*.

“ M. Stephen Albrand is also settled in the camp of Calvary, and is exclusively engaged in the conversion of the Chinese, for which he seems to have a particular vocation; the Chinese and he are much attached to each other. We have fitted up near his dwelling a *rongsi*, or large hall, where he teaches those who come for instructions. A part of this building is employed to serve as lodging for such as have not any, until they can provide for themselves elsewhere. M. Albrand has learned Chinese; he reads it well, and can catechise in three different dialects. These excellent Chinese come in crowds to his instructions; he has at this moment more than eighty catechumens, and has already baptized eighty-three, all of whom are pious and exemplary, and have received the sacrament of confirmation. Some of them are sufficiently instructed to become catechists, and are very desirous to be appointed such. When we succeed in getting other French missionaries, two of them will devote themselves to the conversion of the Chinese, who are in the states of *Siam*. Here one cannot help admiring the ways of Providence, in the conversion of men. The great Chinese empire, overloaded with population, sends forth every year thousands of its

inhabitants, who seek in all directions the means of subsistence. Bengal, Pegu, Ava, the peninsula of Malacca, Siam, Camboge, Cochin-China, Java, Syncapore, Pinang, in a word, all the shores and islands of Asia, are full of Chinese. In many places they form the majority of the population, and every where receive with fruit the word of life, when announced to them. Naturally proud, but curious, the Chinese does not disdain to listen to him who seems to know more, and offers to instruct him. Kindness of manners gains over a great many, who do not fail to give abundant consolation to those who have devoted themselves to their conversion. We are determined to bestow particular care on such of them as are in the mission of Siam, and there is no doubt, if God is pleased to grant a few years more of life to M. Albrand, but we shall have a great number of Chinese Christians in Siam. I have lately ordained a Chinese priest, fifty-two years old, an ancient pupil of our college, and intend to send him as assistant to some French missionary. A new church is much wanted at Calvary, for, that which exists is falling to ruin. An English merchant who resides at Bankok has already made a donation of thirty thousand bricks for that purpose, and the Christians have subscribed five hundred and twenty-six *tikaux*; the mission must supply the remainder. A thousand *tikaux* more will be required, otherwise we shall not be able to erect anything worth noticing.

“ 5th. The College of the Assumption.—This is the residence of the Vicar Apostolic. We have here a church considered very fine for the country, indeed much finer than is necessary for its destination, for it only serves as a chapel for the Vicar Apostolic and the college. It is dedicated to the Assumption of the Blessed Virgin, and owes its existence to a donation of fifteen hundred piastres, sent to Mgr. Florent by a cardinal of Rome, on condition of a church being erected under the title of the Assumption. The church cost three thousand piastres, the remainder having been furnished by a Portuguese of Bengal, a friend of Mgr. Florent, and by the Christians of Penang. The support and repairs of this church are at the charge of the bishop.

“ There are sixteen pupils in the college, under the direction of M. Clemenceau, all of whom must be supported by me; they have only commenced learning the first elements of Latin; it must be, therefore, sometime before these young plants can bear any fruit.

“ Besides the college, some very humble huts have been erected in the garden, where we give an asylum to many wretched Pagans,

abandoned by every one on account of their great age and infirmities, for in this country there is no such thing as an hospital, and as to the public good idolatrous governments trouble themselves very little about it. We take care of those unfortunate beings, instruct them in religion, and have the happiness to see them die Christians. The first year after my arrival in Siam, I baptized six of them.

“ You are aware that we have re-purchased a part of the site of the ancient college of Juthia, including the ruins of the church in which eight vicars apostolic, and so many missionaries were buried. There are still in that quarter some Christian families and a catechist, who baptizes a considerable number of children every year. M. Pallegoix has begun a small church here, but he will require fifty or sixty piastres to complete it. When this chapel is finished the families of the environs will have a place to meet in for public worship, and the missionaries who may have to make excursions in that quarter, will at least have a decent place for the celebration of the divine mysteries ; by degrees, a congregation will be formed here. In the meantime a native priest has been sent to take charge of the few Christians who are here, as well as those of Pacprieau, converted by M. Deschavannes. This priest will be able later to accompany a European missionary to Ligor.

“ Synapore.—There are in this station 450 Christians of various nations ; Portuguese, Irish, French, Chinese, Malays, and Indians from the coast of Coromandel. At the end of 1837 our missionaries had baptized eighty-eight adults, the greater number Chinese. It is from the latter that we receive the most consolation ; for as to the others, I feel myself obliged to be silent in their regard. The chapel we have at Synapore is small, but decent ; besides the missionary who officiates there, we have a catechist expressly for the Chinese.

“ Every religion has temples, at Synapore ; that belonging to the Anglicans cost sixty thousand piastres ; the Armenian schismatics have also a handsome church which cost nine thousand piastres. You may perceive by this, that our chapel is not calculated to bring our mission into notice, but if God is with us, we shall be always strong. At Synapore living is very dear ; it is a place much frequented, and from which it is easy to correspond with every quarter of the globe.

“ Pulo Pinang.—We have here 2,250 Christians and two churches ; the first called Tanjou, or the Promontory, is frequented by fourteen hundred, and is dedicated to the Assumption of the Blessed Vir-

gin ; the rest of the Christians assemble in the other church, which is about a league distant from the first ; it is dedicated to the Immaculate Conception, and is situated on a point of the island, named *Aier Radja*, or royal water. This place is commonly known by the name of *Pulo Tikous*, or isle of rats, because of the great number of those animals which are found there.

“ The congregation of Tanjou has been for thirteen years under the care of M. Boucho, who does much good, and by whom it has been considerably augmented. The morals of the Christians had been depraved when he arrived amongst them, but by a prudent and persevering zeal he has gradually put a stop to the scandals which prevailed. The Catholics, when he arrived amongst them, had no school, and were in the habit of sending their children to that of the Protestants, some of them from wordly motives, to gratify the English in whose employment they were. M. Boucho has not only succeeded in establishing a school for Catholic children, but in securing a salary for the master from the English East-India Company. To succeed in obtaining this, he had of course to combat considerable opposition, frequent attempts were made to have this salary withdrawn, in order thereby to close up the school to the advantage of that of the Protestants. M. Boucho, however, was always successful in counteracting every intrigue, and exposing the calumnies which were circulated against his school. The church is kept in good arder, and provided with every thing necessary for the decent celebration of Divine service.

“ There is at Tanjou an asylum for female orphans ; though it existed before the time of M. Boucho, it is to him that its present flourishing state is due. Three mistresses, who practice the Evangelical counsels, though they have not made vows, direct this establishment. The children of our Christians receive here a gratuitous education, and all the orphans who present themselves are received and kept until they are of an age to be married. They are then disposed of in marriage, and, generally speaking, continue afterwards to conduct themselves well. This establishment has given much satisfaction in the country ; it is admired by strangers, and contributes a great deal to the consideration in which M. Boucho is held.

“ M. Bohet has replaced M. Chastan, who has preferred a more extensive field for his zeal, and has devoted himself to the perilous mission of Corea. They finished and decorated his Church of *Pulo*

Tikous, which had been commenced by other missionaries. It is large, solid, and except in its interior decorations, no way inferior to that of *Tanjou*. There are a great many Chinese amongst this congregation; he, in fact, is charged with the Chinese Catechumens of Pinang; his open, gay, and affable disposition causes him to be much loved. In the ground round the church there are some cocoa trees, which bring him in annually about sixty piastres; he requires, however, assistance from the mission for the support of his catechist.

“Fifteen miles from *Pulo-Pinang* there is a little island named *Batu-Kavan*, inhabited by Malays and Chinese. M. Boucho has laid there the foundation of a Chinese congregation, which is increasing every year; he has a catechist there, and a chapel dedicated to St. John the Baptist. The number of Christians amounts to about a hundred. Such of them as, after long experience, are found to be industrious and well-conducted, obtain from M. Boucho in marriage one of the orphans of his establishment. In 1836 he disposed of nine in that way. In a few years more a school will be required for the children of those Christians, and a resident priest. At present, Mr. Bohet visits them from time to time for the administration of the sacraments. Before the introduction of Christianity to *Batu-Kavan* it was a haunt of robbers, who gave the government much annoyance; hence, it is acknowledged that M. Boucho has civilized the inhabitants. The people of Pinang are no longer afraid to go amongst them, and undertake to reclaim the waste ground of this island.

“I have frequently given confirmation at Pinang; I have also baptized some adults there, and received the abjuration of an English soldier. Almost in every age, and in every country, the Church of Christ has had to deplore and to combat the opposition of sects that have torn themselves from her bosom; we have Protestant ministers to contend against in our mission. They who are at Bankok are Baptists from America. In 1833 there was but one of them here, and even he was doing nothing; this, however, did not prevent him from writing to his constituents, that the harvest was abundant, and that he did not suffice to gather it in, for in 1836 six others arrived to assist him; I have even heard that two more are expected. I received last year from M. Albrand the following communication regarding them:— ‘Your lordship wishes to know what the Protestant ministers are doing at Bankok; they now amount to a dozen, men and women, without counting their children,—servants and slaves. The Siamese smile

to see them arrive in couples ; for it is contrary to the manners of the country that men devoted to God should have wives. These ministers have two printing-presses—one for the Siamese, the other for the Chinese characters ; they print and distribute tracts, but do not make a single proselyte. By distributing medicines, they contrive to collect together a certain number on Sundays. The way they manage is this : all those who come for cures on the Saturday, are told they shall have them if they come on the following morning at a certain hour. When they do come the next day, the ministers take care to have a breakfast provided for them, after which they receive instructions from a catechist (who is still a Pagan), say some prayers, and are then set to eat again ; at length the medicines are distributed, when those who came for them depart, never again, perhaps, to make their appearance. I have received these details from two Chinese who attended the meetings, but who have been for the last few months fervent Catholics. The number of books which the Protestants distribute is immense, but the use to which they are applied is very different from what they are intended for. At Syncapore I saw the walls of two houses entirely covered over with leaves of the Bible ; this profanation, however, is not greater than when they are employed to roll round tobacco and bacon. To be just, however, to these gentlemen, I must add, that last year they succeeded in inducing a cunning Chinese, who had previously a large share in the money they distribute, to receive baptism at their hands ; this is the only exploit they have performed ; hence, we are at a loss to discover why they come here in such numbers, if it is not to enjoy the large salaries they receive.’

“ A few years ago one of these ministers came to M. Boucho, desiring, said he, to become acquainted with a man of whom he had so frequently heard. Amongst other things, he observed, ‘ M. Boucho, I am told you make a great many Christians, and am anxious to know what means you employ to bring about this result ; for my part, I have now been two or three years here, and I must frankly confess, I make no progress in the work of conversion. Yet I spare neither labour nor money to attract the Pagans ; a few come, and that only for a short time ; these Indians are very inconstant. Tell me, then, what are the means you employ ? you must have some secret or other.’— ‘ Sir,’ replied M. Boucho, ‘ do not talk to me of secrets, for I have none. You tell me I have converted many Pagans, as well amongst

the Malays as amongst the Chinese, whilst you complain that your ministry has not been attended with success; if what you say is true, the cause can be traced only to the difference of our respective positions. I have been able to effect some good, because I have received a mission—that is, because I have been lawfully sent, and am therefore assisted by the grace which the Lord has promised to his ministers.—*Ite docete. Ecce vobiscum sum omnibus diebus. Go teach. Behold, I am with you all days.*—You, who have not been sent, who have no true mission, cannot expect to obtain the grace which causes zeal to fructify. As branches severed from the parent stock, the reformers of the sixteenth century, in separating themselves from the Church, did not bring with them that principle of life, which she always possessed, nor did they deprive her of it. You waste your efforts, you say, on a few who abandon you the first moment they are tempted; as for my converts, they are so firm in their faith and so sincerely attached to me, that, so far from receiving any money from me, they even contribute to my support, and, though poor themselves, they contrive by alms deeds to exercise charity to others. Take my advice, embrace the Catholic faith, become a priest, and a good priest; I promise you that not only will you do what I do, but a great deal more.’ A few months after this conversation, a female Malay servant of this minister fell dangerously ill; she wished to die a Christian, and sent for M. Boucho, at whose hands she received baptism in the house of the minister.

“I went to Merguy, on board a small schooner belonging to a Genoese. During a passage of twenty-one days, I had a great deal to endure, even water having become scarce. At length we reached the residence of the native priest, who is charged with Merguy, and who gave us the best reception in his power.

“Merguy is a town of about five or six thousand inhabitants, situated on the western shore of the peninsula of Malacca, a little above the 12th degree of north latitude; its situation on a hill which commands the sea, renders it an agreeable residence. The English, who took possession of it, keep there a garrison of Sepoys, commanded by European officers. The governor, Mr. Macleod, speaks French, and always gives a favourable reception to any Catholic missionaries who may touch there. He told me that he was much pleased with our Christians, and that he had never any dispute to settle amongst

them. The number of Christians here amounts to 164; their church is rather large, and is kept in good order; they subscribe eight or ten rupees a month for the priest, who has also a tolerable house.

“The following is the account of the administration of the sacraments in our mission from January 1834, to January 1838 :—Children of Christians baptized, 790; children of Pagans, in danger of death, 1,239 (of which number only twenty-four from Pinang); Pagan adults, 593; annual communions, 7,860; confirmations, 608; marriages, 285; deaths, 739. I have not ascertained the number of viaticums, nor of extreme unctions; but in our mission it is rare to see any of the faithful die without the last sacraments.

“It was thought that the mission of Siam contained ten thousand Christians; I must, however, confess that I have found only 6,591; notwithstanding this, the mission requires a certain number of priests, because our stations are at a considerable distance from each other, and are often separated by the sea. The cause of the great inferiority of the mission of Siam in the number of Christians, compared to other missions, may be accounted for variously.

“1st. Before the ruin of Juthia by the Burmans, in 1767, there were many churches and many thousand Christians in Siam. This event was followed by the most disastrous consequences; the Christians either fell victims to the swords of the barbarians, or perished in their flight across rivers and forests; the rest were dispersed in all directions. Some time after this deplorable event, two priests came to Siam to collect together the scattered Christians that remained; then came the great French revolution, which caused our mission to be abandoned, as well as others more important still. The vicar apostolic had only one French missionary with him, and even that single missionary he was deprived of in 1811. Since that period, up to 1823, the bishop remained alone, and only in 1824 was enabled to obtain a few missionaries.

“2nd. I have heard that in Cochin China and Tonkin, the bonzes have lost a great deal of their influence; this is not the case with the Siamese *talapoins*; they are held in such honour, that the eldest brother of the king has assumed their habit, and lives in a pagoda. These priests of Baal are extremely numerous, and inculcate their doctrine to people who are credulous to a high degree. If they observe a missionary enter a house, they take care next day to visit it, and, by their odious calumnies, destroy the good impression he may have made. The stories they tell of our religion are not less ridiculous

than impious ; according to them, the God of the *Farans* (Christians) was only the younger brother of Phut, or Boudah, the chief god of the Siamese, and was crucified by the latter because he killed animals and eat their flesh. They never fail to observe, that the king is not favourable to this religion of foreigners, and that he would punish severely any of his subjects who might embrace it. The Siamese is naturally slothful, and incapable of taking a generous resolution ; he admits the truth of all we teach, but the fear of the king is ever before his eyes. How often do we hear him say, ‘ Yes, yes, your religion is holy, it is true ; but I dare not adopt any other religion than that of the king, for I should pay too dear for it.’ This prince, it is true, does not persecute us, but he is far from affording us protection ; from time to time he inquires if the Siamese become Christians ; he is told not, and he is content. Happily he does not give himself much trouble to learn, if those who are not his subjects are converted to Christianity, but the report alone that the royal anger would fall upon such as might be known to have been converted to Christianity, becomes a serious obstacle to the propagation of our faith. Besides the missionaries cannot leave the capital to announce the Gospel, except in private ; for they are liable to be arrested by the local mandarins. For some time past, however, the Siamese seem more disposed in our favour : many families solicit to be instructed and to receive baptisms, yet in such a manner as to shew that they are under the influence of fear, soliciting permission to reside in one of the Christian camps, in order that their conversion may not create a sensation, and draw down persecution upon them.

“ 3rd. The mission of Siam presents difficulties of another kind, which are not found in the other missions ; it is not enough to be acquainted with one language in order to preach ; as the population consists of an assemblage of individuals of different nations, it would be necessary to know their various idioms in order to labour amongst them with fruit. At Bankok, seventeen different languages are spoken, and it is much the same in other places. Now, a missionary cannot succeed easily in speaking more than three or four, with tolerable fluency.

“ 4th. The want of a sufficient number of missionaries, and the extreme poverty of the Christians, prevented us for a long time from entering upon any new establishments ; now, that circumstances are much more favourable in both these respects, we are seriously projecting missions to Laos, Ligou, and the Karians.

" 5. Our native priests are sufficiently instructed, and exert themselves to the utmost of their abilities, but we observe that if they are left alone in any congregation, they have neither sufficient vigour nor authority; they cannot, therefore, be employed with advantage, unless in company with a missionary; this circumstance, it is obvious, requires the presence of a considerable number of the latter.

" 6. The poverty of the mission is an additional obstacle to its development; the modest sum of one hundred piastres a-year, which you allow the missionary, is far from being expended on his own wants; the repairs of churches, and the support of poor Christians, frequently claim a share of it. Dr. Florent was obliged, in order to provide the means of support for his college, to send the students to fish. When the price of rice was high, every one in the bishop's house, as well as himself, were reduced to a state of distress. It is commonly thought that living is cheap in Siam when the year is abundant; this is true as to rice, but every thing else can be procured only at very high prices.

" All our hope then is placed in Providence, and the resources furnished by the Institution for the Propagation of the Faith. Oh! what an admirable work! it is the glory of the Church of France, because it was there it took its rise; it contributes to preserve it in that rank which it always occupied in the universal church. It has found out the secret of associating the faithful who live in the world in the rank of apostles, and enabling them to share in the merits of the apostleship. If, within the last few years, so many priests have been inspired with the desire of consecrating themselves to the missions, this heavenly result has been procured by the fervent prayers of the members of the Association; and if those priests have been enabled to exert their zeal with effect, it is to their alms too that this success is to be traced. The mission of Siam was in a languishing state, struck as it were with paralysis; but since the Institution for the Propagation of the Faith has been so happily extending, this mission has been able to receive a greater number of labourers; it is now beginning to remove the obstacles which hitherto impeded its action, and will soon become fruitful. May Europe long see that charity flourish, the true spirit of Christianity which recognizes no limits, and embraces the whole earth, without distinction of race.

" Amongst the principal items of expense I must count the support of the college, which costs us a good deal, and to which the

Christians do not in any way contribute. They are persuaded they have done enough, when they have given us their children to be educated at our expense; and how much care, how much expense for each of them during a long series of years, merely for the hope, which is often disappointed, of giving a priest to the church! When you have calculated the additional expense of supporting three native priests, to which must be added what is required for the schools, and for assisting in rebuilding the churches, you will have some idea of the multiplicity of our burthens.

“ I have already spoken of the churches, and observed that the deplorable state in which they lately were, excited the ridicule of the Pagans: it was too painful to have longer before our eyes the numerous and splendid temples erected to idols, whilst the true God was without a single sanctuary of even decent appearance; hence we have decided on rebuilding many of them. We do not of course pretend to build sumptuous cathedrals: it will be a long time before marble and sculpture, or even any remarkable decorations can be seen in our churches at Siam. We shall be satisfied if we can have a simple altar with brick walls and a roof covered with Chinese tiles, for that will suffice to prevent the Pagans from turning them into ridicule.

“ 7. Something must be given to the Christians, whether they are catechists or not, who devote themselves to the baptism of children in immediate danger of death, were it only to enable them to purchase medicines, which might secure them an entrance to the houses of Pagans. We are also obliged to make occasional sacrifices, in order to rescue from slavery the children of Christians, who are placed by their parents in a state so dangerous to their salvation, on account of debts contracted and swelled by usury, or for reasons of a different nature. The heart of the missionary cannot bear to see souls, marked by baptism with the seal of the children of God, handed over to the power of Satan. I do not speak to you of the expenses necessary to improve the dwellings of the missionaries; the state of some of them may be judged of by that of the episcopal residence; it is at present in the same state as at the death of Dr. Florent; hence when a priest arrives for the first time from Europe, his first observation generally is: ‘ Oh! my Lord, the hens in France are better lodged than you.’

“ But other things of a more urgent nature must be done before

the residence of the bishop is put in a more becoming state. I shall now tell you some anecdotes of the country.

“ The queen-mother died last October ; preparations on a large scale have been going on since for the ceremony of burning her body ; all the women of Bankok are obliged to wear mourning for the deceased, that is, to have the whole of the head shaved every month, whilst the royal remains continue in the palace. Our Christian women are obliged to do as the others. It is usual in those cases for all the vassals and chiefs to make presents to the king, and contribute to the expenses of the funeral. The first minister sent, therefore, for the chiefs of our Christian camp, and signified to them that they ought to present the king with some linen, which he might bestow on the *talapoins*. They replied that they could not. ‘ Why then ? ’ Because our religion forbids presents which are destined to such an end.’ ‘ Oh ! that is not the reason ; say, rather, it is to have an excuse for your avarice.’ ‘ No, your excellency ; put us to the proof, if you wish ; ask us to give you twice as much, but for a different purpose, and you will see that such is not our motive.’ The *barkalos* did not urge his request. The burning of the queen’s body is to take place in the beginning of May ; the ceremony, it is said, will last an entire day, and it is to be protracted even until ten o’clock at night. The king is to set fire to the funeral pile in presence of the princes, the *grandeés*, the officers of state, and of course of thousands of *talapoins*. Every one is to eat on the occasion, and take a part in the fête. The king is to entertain the *talapoins*, and distribute alms to the poor ; the king and his children are to be entertained by the princes of the blood, and the princes of the blood by the first minister and chief-justice ; the inferior princes will entertain the ladies of the palace, and the great mandarins the inferior princes ; other mandarins will entertain those great mandarins, who, in their turn, are to be entertained by their clients. Our principal Christians, though not of a high rank, are comprised amongst those who are to entertain the princes of the second order, but would most willingly be dispensed from that honour. The body of the queen is to be consumed in a large urn of gold, in which it is already deposited, not with wood, but the flame of wax tapers and aromatics. What may remain of the flesh and bones is to be ground and formed into a paste, of which little idols are to be made and exposed in one of the royal pagodas. It is an established usage here for the king to distribute largesses from time to time to the

people, but without any regularity or discernment. In the square in front of the palace a great mandarin is placed on a kind of theatre, for his Majesty never deigns to show himself to his people, and from thence throws amongst the crowd small parcels containing some fractions of tikaux, or orders on the royal treasury; but he takes care in this distribution of the royal munificence to throw them amongst his acquaintance; they, ordinarily, fall to the mandarins of inferior rank, who do not consider it beneath them to share thus the royal bounty. As the multitude which assembles for this distribution is immense, it almost always happens that some individuals are crushed to death or maimed in the crowd. I have not discovered that anything is done in this kingdom for the public good: there are no such things as hospitals for the sick, asylums for the unfortunate, a regular police for the protection of persons and property, bridges, fountains, or public roads kept in at least tolerable repair; even in the capital nothing of all this is to be discovered. It is true the public money is not employed in erecting magnificent theatres for dramatic representations; these are exhibited in buildings as wretched and contemptible, as the pieces played there are silly and obscene; but, as a compensation, a great many pagodas are raised at considerable expense; every year two or three new ones are built at Bankok.

“ For the last two years a mandarin named *Phaya-Phi-Phat* has been in prison, convicted of smuggling. This individual seems to examine his conscience with the greatest scrupulosity, with a view to discover his faults and expiate them; he consults all the soothsayers in the country, and sends presents to the different pagodas. In 1830 he was in place, enjoying considerable credit, when Dr. Taberd was consecrated bishop; he recollected that when the prelate appeared before the Phra-khlang, or first minister, he made those present laugh by turning the bishop into ridicule. He now reproaches himself with this fault, and is persuaded that it has some influence on his present prolonged disgrace. Having ascertained that I was to be in the camp of Holy Cross towards the beginning of the year, he sent his son to me in order to beg me to pardon, in the name of Dr. Taberd, the offence he had offered to that prelate; he also sent a large wax taper and some incense, which he requested me to have burned in our church of the Assumption. In extenuation of his fault, he observes, that the bishop did not know that he ridiculed him, because he spoke in Siamese!

" I have reserved for the end of my letter some particulars concerning the voyage which I undertook, in order to visit the whole of our missions. Persuaded that it would be useful to have an interview with our procurator at Macao concerning the chief wants of the mission of Siam, I passed by Manilla on my way, having found at Sincapore a vessel in which I was offered a passage for almost nothing. As soon as the Archbishop of Manilla was informed of my arrival he had the kindness to offer me accommodations in his palace. This prelate, from whom I received attentions far from being merited on my part, is such as he has been represented—full of charity, easy and amiable in his manners, and extremely simple in his mode of life; he is besides active and laborious in the administration of his diocese which, I have been told, contains a million of Christians. He spent thirty years in the mission of China, speaks many languages, but particularly French; he makes himself all to all, and fully justifies the choice made of him for the metropolitan see of the Philippines; he is deservedly and universally loved; all the missionaries who pass by Manilla experience the effects of his charity.

" Whilst at Manilla I had time to visit the convents of the Augustinians, Dominicans, Franciscans, and others. I was much surprised to witness the splendid decorations of their churches, and edified by the life and conversation of those excellent religious. A lively faith prevails throughout this country, and although some Europeans who reside here have adopted more or less of the doctrines which have desolated Europe for the last century, they dare not make open profession of them. The people are much attached to the Catholic faith; and it would not be prudent, nor even safe to do or say anything in their presence injurious to it. The Spanish clergy, it must be confessed, have the talent of attaching the people strongly to religion; it is to their influence that Spain owes the acquisition and preservation of this rich colony. Take away the Catholic religion from Manilla, and its inhabitants would become the most ferocious people on earth, incapable of being restrained by any government. Those holy religious are much attached to the missionaries, and always give them the warmest reception; they enabled me by their charitable offerings to purchase some handsome statues of the Blessed Virgin for the churches of Siam. May the Almighty recompense them for their charity!

" In conclusion, I implore you, beloved brothers, to continue to this mission the encouragement which it has already received from you.

" I remain, &c. &c.,

" HILARY, Bishop of Bidapolis,

" Vicar-Apostolic of Siam, &c. &c.

" P.S.—We have reason to hope that the Talapoin prince, of whom I spoke in this letter, will be converted to the faith. Should this hope be realized, we may look forward to a happy change in this country. This prince is the most learned Siamese living; he seems to be of a straight-forward disposition. Let the pious members, then, of the Association for the Propagation of the Faith pray with fervour to hasten the moment of Divine mercy for those infidel countries."

Letter of the SAME to the SAME.

" Singapore, July 28, 1838.

" Dear Brothers,

" The Sovereign Pontiff having been pleased to permit me to elect and consecrate a coadjutor bishop for the mission of Siam, I thought it advisable for the interests of the mission to avail myself of this permission without delay. Yet, as this was a measure of great importance, I took some time to reflect, and, after twelve months' examination and fervent prayer to the Lord to know and to do his holy will, I made choice of our dear brother, M. Pallegoix, priest of the dioceses of Dijon, missionary at Siam for the last nine years, and one of my pro-vicars apostolic. The proposition which I made him alarmed his modesty, and made me meet with opposition from him which I could not overcome, until all the other missionaries united their suffrages in his favour, and joined their warmest solicitations to mine.

" The consecration of Dr. Pallegoix, Bishop elect of Mallos, *in partibus infidelium*, took place on the holy festival of Pentecost last. The ceremony was performed with as much splendour as the country could afford. Dr. Pallegoix having come to spend a retreat of eight days in the college of the mission, about two hundred Christians belonging to the camp of the Conception, when the consecration was to take place, came to the college on the Saturday before Pentecost, in magnificent barks, which the princes had lent for the occasion. Those barks were gilt on the outside, and from their centre arose a

throne covered with an embroidered canopy ; all was surmounted by the large umbrella, the use of which is an honour reserved exclusively for the king and princes. Each of those boats was manned by thirty or forty rowers, besides some Christian chiefs, who were placed at the feet of the bishop, to do him honour, as is done for persons of the first rank ; there were other boats destined for missionaries who were to assist at the consecration. The procession was opened by a boat with musicians, who executed airs of the country on instruments, the names of which I am at a loss to give you ; the other boats followed one by one, ascending the river Meenam for four leagues and passing through the city, which, as you are aware, is prolonged on both sides of the river. The bells were rung when the procession was passing the Christian camps of Calvary and the Holy Cross. Before the latter a company of Christian soldiers saluted us with salvos of musketry. Having reached Conception, the whole congregation received us with acclamations, whilst a missionary, dressed in cope, surrounded with children clothed in surplices, presented us with holy water and incense at the gates of the church. Having spent a short time in prayer, we retired to the residence of the priest to take some refreshments. In the evening there was a display of small fire-works given by the Talapoin prince, brother of the king.

“ The next day after the procession round the church, mass was commenced, and the consecrating bishop proceeded to the consecration, assisted by twelve priests, some of them French and others Siamese. Messrs. Albrand, Ranfaing, Vernhet, and Miche sang a mass, in a manner with which every one was pleased. The brother of the king and his two sons, the *Krommalouang-Rat*, minister of justice, assisted at the ceremony, together with some English Protestants engaged in trade at Bankok. The church was not sufficient to contain the crowds of curious. The ceremony commenced at nine, and did not terminate till one. All who assisted at it were struck with admiration, and conducted themselves with decorum and recollection.

“ The Christians of the Conception and St. Francis Xavier, to testify their joy, and at the same time edify the Pagans, whom curiosity attracted to the ceremony, dined together in public ; tents were erected for that purpose in front of the church ; and provisions served in abundance. During the dinner petards were frequently discharged, such being the custom in these Eastern countries. The bishops and missionaries dined together, and were entertained with music during the time. The prince was present at our dinner, but

did not partake of it. Before retiring he told us he did not eat with us, because he feared lest his conduct in that respect should be reported to the master of life; that is, to the king, and his majesty should blame him for it. Vespers were solemnly sung, and were terminated by a procession round the church, whilst *Te Deum* was being sung. The church was ornamented with the most precious flowers the country could produce, which were sent us by the princes. In the evening some fire-works were again given by the Talopain prince.

"You will, perhaps, be astonished to learn that we enjoy so much liberty in Siam, and that the consecration of a poor missionary as bishop should be a cause of rejoicing even for the pagans. Yes, the Christian religion, as I already observed, enjoys in Siam a certain degree of liberty; it would seem even that the minds of the public are turned towards it, and that it is the object of many secret desires. But there is a natural fear entertained by all: the king fears the people of whom he is the tyrant, and the people dread the king. Whether this augurs well for the propagation of religion, God alone can tell; it is for us to pray Him with fervour to pour down the abundance of his grace upon this people, and to dissipate the infatuation which keeps them enslaved so long to an absurd religion.

"I am sure that you will be glad to learn what I have done, and that it will be in your eyes a favourable omen for the mission of Siam. I have already offered it to God, and do the same to you, as the best reparation I could make for the error you committed, a few years ago, when you appointed a coadjutor to Dr. Florent of venerable memory. All who witnessed this consecration were pleased with it; all who hear of it will be so too; but none can tell the satisfaction I experienced in annexing to the chain of bishops of the mission of Siam a link, the value of which you so well know. Let us all unite in blessing the Lord!

"The consecration of the Bishop of Mallos has removed the obstacle which prevented me from fixing my ordinary residence at Singapore. I embarked, therefore, for that place sixteen days after Pentecost, and arrived there yesterday, after a very tedious passage of fifteen days, during which my soul was between life and death.

"I recommend myself to your prayers and holy sacrifices, and am, &c.

+ "HILARY, Bishop of Bidapolis, Vicar
Apos. of Siam."

MISSIONS OF TONG-KING AND COCHIN-CHINA.

WE comprise under the same title, the news which we have received from those two missions, the sorrows and glory of which are henceforward inseparable.

Extract of a Letter from M. MARETTE, Missionary Apostolic to the Members of the Committee of the Institution for the Propagation of the Faith at Lyons.

“ Tong King, 10th December 1837.

“ Charitable Benefactors :

“ *I would not have you ignorant, may I say to you with the Apostle, of the tribulation which came to us in Asia—that we had in ourselves the answer of death, that we should not trust in ourselves, but in God, who raiseth the dead, who hath delivered, and doth deliver us out of so great dangers, in whom we trust that he will also deliver us.**

“ On Friday the 13th October 1837, between the hours of eight and nine o'clock in the morning, the military commander, with two captains and two hundred troops, headed by the civil magistrates, arrived at the village of *Chieu-ung*, and invested the convent of females, in which I was concealed. The inhabitants of the village being engaged in the fields, there was no one to give the alarm. Fortunately a religious perceived the soldiers near the house, and thus gave me time to conceal myself, with what belonged to me, in a space left expressly behind a fire-place. I was scarcely concealed when the soldiers entered and went through every apartment. As usual, these soldiers laid hold of every thing that came in their way; even a pot of rice did not escape their notice. The military prefect placed himself on the steps of my altar, the rest having been concealed. During the search, which was resumed after breakfast, he was sitting on some woven bamboos, which served for a confessional grate, without of course suspecting the use which was made of it. The first they found were some religious books and beads, which, in the hurry, I had not time to conceal. Upon this seizure being made the religious fled; one of them, how-

* 11 Cor. i. 8, 9, 10.

ever, and the man who used to serve my mass, were apprehended and bound. It was subsequently to this that the small box in which I keep the bread destined for the altar was seized. Many houses of the village were also visited by the soldiery, but though the inhabitants had fled, the pillage was not considerable, as they are all very poor.

“ In the mean time, I was not without apprehension, as you may well suppose, crouched between two walls: I recommended myself to all the Saints, and in particular to my martyred companion, whose clothes, covered over with blood, I had with me in my hiding-place. It is true I did not feel much about myself, but trembled for the fate of the congregation, whose safety was compromised; and I exclaimed in anguish, *Lord, deliver not up to beasts the souls that confess to thee, and forget not to the end the souls of thy poor.*

“ My distress was increased lest the head of the holy martyr, M. Cornay, which had been secretly bought and interred by me in the ground belonging to the convent, should be discovered. Those who were engaged in the search were not ignorant of this, and sought for it even within a few paces of the spot in which it was buried. If the head of M. Cornay had been discovered, it would be evidently inferred that I was in the neighbourhood, and repeated lashes would perhaps have forced some of the inhabitants to betray me.

“ However I was not found out, though the apartment I occupied was easily recognized by some fragments of European writing, which I had not time to destroy. Some said that I was concealed in a cave; others that I had effected my escape before the search was made. After four hours' search, the convent was evacuated at one o'clock in the afternoon. One must have passed through the same ordeal to conceive the joy I experienced on hearing the troops called away; a part of the soldiers returned to their quarters, whilst the military commander entered a private house, where four of the principal inhabitants of the village, who had the courage to make their appearance, agreed to pay 8 dollars to obtain the release of the two prisoners. We expended about £3 in presents to various individuals, and were very glad to get off on such conditions: had we had to deal with the colonel who arrested M. Cornay, it would have been very different.

“ At four or five o'clock in the evening, the commander retired, having got a paper signed, attesting that the visit was made without any violation of the rights of private property. I was then enabled to make my appearance, and take some breakfast by the light of the

amp, for we had been fasting all day. I then took some exercise in the court which had been lately besieged by the enemy, and, after a good night's rest, felt myself perfectly recovered from the effects of the alarm of the preceding day.

"The inhabitants of the village went next day to the chief magistrate, to enter into a compromise for the objects which were seized appertaining to religion;—God was pleased so to dispose things, that for about £16, in addition to the £12 already paid, all was settled.

"The military commander endeavoured to console the Christians by telling them, 'You have been obliged to expend some money, but do not lose patience under this evil. See the village of Bau-No, which, though it paid considerably more, could not save many of its inhabitants from death. As to what regards religion, no one prohibits you from following it privately, but do not run in crowds to your public festivals; above all, never suffer a priest to come amongst you.' This danger is now over, until it may please the Lord to send us another trial; His holy will be done!

"I have only to recommend myself to your prayers, and to say that I am, &c. &c. &c.

"F. X. MARETTE."

Extract of a Letter from DR. CUENOT, Bishop of Metellopolis, Coadjutor of Cochín-China, to the DIRECTORS OF THE SEMINARY OF FOREIGN MISSIONS AT PARIS.

"Cochin-China, 24th May 1838.

"You are of course aware, gentlemen, that the events which took place last year in Tong-King, have excited our alarm, but God has pity on us, and has spared us the trials which we had so much reason to apprehend. There have been, however, from time to time, but particularly on the occasion of the superstitions practised at the beginning of the Annamite year, many examples of local and personal persecution, but which were not followed by any serious consequences. Some received stripes for the name of the Lord, others had the misfortune to fall, and all were put to considerable expense.

"The Christians of Duong-Son, sentenced to exile in Camboge, had to undergo an attack made upon them by the first mandarin of the kingdom; this magistrate, who took a principal part in the condemnation of those Christians, now governs Lower Cochín-China and Cam-

boge. Loaded with chains, and the cangue on their necks, he ordered them to appear before him, and abandon at length a religion which was the cause of so much suffering to them. Upon their refusal to yield obedience to his injunctions he ordered them to be tied, as if he was about to have them scourged, and threatened them with death ; but they continued firm in the profession of their faith, adding, that if they had any wish to apostatize, they would not have waited until then, nor would they have endured exile for five or six years : this incident was not followed by any ulterior consequence. M. Jaccard was subjected to a similar interrogatory : his answers were admirable. Oh ! what a glorious crown is he preparing for himself in heaven ! M. Jeanne has just set out for Lower Cochinchina ; he embarked with joy, because he knows there is much to suffer ; the journey is both dangerous and difficult, but the presence of a European missionary there is absolutely necessary for the upholding of religion.*

“ Our nuns are almost collected together again ; their numbers will amount to about 250, distributed throughout about eighteen houses. There are four other establishments, which circumstances do not yet permit us to re-open.

“ We have also two colleges, in each of which there are yet only seven or eight pupils ; one is under the direction of M. Lefevre, the other under that of M. Candall ; besides this each of us has a few pupils, and M. Masson has six in his college of Xu-Nghè in Tong-King.

“ The following is the account of the administration of the Sacraments in the mission of Cochinchina during 1837 :

Confessions	32,406	Communions	22,402
Extreme unctions	960	Viaticums	527
Adults baptized	103	Catechumens.....	68
Children of Christians		Children of Pagans bapti-	
baptized	4,136	zed in danger of deaths	1,027
Confirmations	20	of whom 923 died.	

“ I remain, &c. &c. &c.

“ + STEPHEN THEODORE,

“ Bishop of Metellopolis.”

* Lower Cochinchina alone, contains more than 30,000 Christians. M. Jeanne, after encountering a variety of perils for more than a month, arrived at his destination on the 19th of June.

*Extract of a Letter from the SAME to M. LEGREGOIS, Procurator
of Foreign Missions at Macao.*

“ 27 June 1838.

“ I have just received very melancholy news; M. Delamotte, through one of his pupils, writes me as follows, from Upper Cochin China, on the 8th June :—‘ In the province where MM. Jaccard, Delamotte, and Candalh are, the chief mandarin, at the head of 150 soldiers, invested the Christian village of M. Candalh, to arrest him and an Annamite father, but they had both made their escape in time. A pupil of M. Candalh’s, and a servant of the Annamite priest’s, with a nun, the catechists, and chiefs of the village, were arrested and put in cangue. M. Delamotte is embarrassed what to do; he does not remain in his former place, as it is too well-known, and no one is willing to receive him. M. Jaccard is still closely guarded; it is even said that he is to be put into a dungeon, as on his arrival from Ai-Lao; what is certain is, that a close watch is kept on him to ascertain whether any one keeps up a conversation with him. The Christians of Upper Cochin-China are in the greatest consternation.’

“ As to Tong-king, M. Masson informs me, in a letter dated 5th May: ‘ I cannot give you a precise idea of what takes place at Xu-nam, a province of southern Tong-king, where the bishop of Castoria and three or four clergymen reside; things are there in the greatest confusion. Four persons were lately arrested, on whom were found the holy oils, and letters written in Roman characters; they were severely scourged by order of the governor. The mandarin of Vi-Houang has placed crosses at the entrance of almost all the city gates, in order that those who enter and go out may trample them under foot. Our priests, and those attached to the mission, dare not show themselves anywhere; many villages are blocked up, and it would seem all Europeans are denounced. Three villages were lately invested, with a view to seize any Europeans who might be there; it is reported that one has been arrested, but I have not yet precisely ascertained whether it is a European or native priest. It is the king himself who sent to the provincial governors a certain number of crosses, in order that all his subjects might trample them under foot.’ M. Masson added, moreover, that, according to a letter from the bishop of Castoria, dated 26th March, the greater part of the articles sent from Macao had been plundered by pirates; there remains merely enough of money to pay for the freight of the vessel,

so that almost all the rest is lost. The vessel was conveying succours to the three missions; that is, to Cochin-China, to western and eastern Tong-king, the latter of which is entrusted to the Spanish Dominicans. These good religious, who at first did not suffer much, are now much worse off than we are; no detailed information, however, has been received from them.

" You see, dear brother, that a brilliant *fête* is being prepared; it is to be presumed that more than one missionary will be taken and receive the crown of martyrdom. May the holy will of God be done! You must not think of sending any additional missionaries until you shall have received news more satisfactory.

" Pray for us, and obtain too the prayers of others.

" I remain, &c. &c.

+ " STEPHEN THEODORE,
" Bishop of Metellopolis."

Letter of M. JACCARD, Missionary Apostolic to the Bishops and Missionaries of Tong-king and Cochin-China.

" Cam-Lo, March 18, 1838.

" My Lords and Gentlemen,

" I may be deceived in my conjectures, and I heartily hope I may be so, but I have reason to believe that his majesty Minh-Ment is meditating some new project against us. Since the beginning of Lent, I observed that learned doctors are coming and going. They inquire in every quarter to ascertain if I keep up a correspondence with any one outside, and whether I receive any succours from the Christians. The first mandarin of the province has also come to Cam-Lo with a retinue of two hundred men. After having received the compliments of the civil and military authorities, he ordered me to appear before him. My learned doctors, who were occupied with me at the moment in translating maps, conducted me to the audience, where a great many people were assembled. As soon as I made my appearance, the Mandarin ordered me to advance, saying: 'Approach; I must question you.'—'Here I am.' 'Are there any other Christians?'—'I am the only Christian here; I cannot answer for other places.' 'In fine, are you willing to renounce your religion? Have you recovered from your blind and obstinate attachment to it?'—'I shall never abandon my religion; time only makes me esteem it the more, and renders it precious in my eyes.'

It is not permitted to profess this religion; the King has proscribed it, and the orders of the King are those of Heaven; if you persist in following it still, you shall die: it is a great happiness that you have escaped death up to the present moment.'—'I wish to die for the sake of religion, and the sooner the better; then will my wishes be all fulfilled.' 'What can blind you to such a degree?'—'I am not blind; religion teaches the truth; it is therefore I love and follow it.'—'But what can you gain by this religion? What advantage can you hope to secure by dying for it?'—'When one dies for the sake of religion, one is sure of going to Heaven; if then the King wishes that I should soon enjoy its glory, he has only to order me to be beheaded: a moment's suffering will put me in possession of a greater happiness, and will satisfy all my desires.' 'When one is dead, how go to Heaven? has any one been ever seen going to Heaven after having been beheaded? All is over for him who is beheaded.'—'It is only after death, that the soul can at length, by being separated from the body, ascend to Heaven; hence, not only do I not desire to live, but I wish that the King would have me beheaded immediately; my ardent wishes will then be fulfilled.' 'Well, his blindness is great indeed!'—'I am not blind; the great Mandarin will permit me to take the liberty to observe, that I profess a religion which is conformable to right reason.' 'In what is it conformable to reason?'—'Religion teaches that we must adore the Creator of Heaven and earth and all things; now this is conformable to reason: for it is not from themselves that the Heaven and the earth, and all the beings we behold, have derived their existence; they were created by an all-powerful Being. As a house supposes the existence of workmen by whom it was built, so do the heavens and earth suppose the existence of a Sovereign Lord, who is their architect and their master; and it is this Lord whom I glory in adoring.' 'Enough! enough! He speaks to us of Heaven and earth; and he adds, moreover, there is a Sovereign Lord of all things: who can comprehend this doctrine? I am at a loss what to say to him, to make him comprehend what is right reason; he is a fanatic. Enough, lead him back.' When I entered the apartment reserved for me, and which is contiguous to the hall of audience, I found it filled with the curious, who were listening through the partition. I could myself distinguish the voice of the chief mandarin, who continued to express his regret at my blindness, and could hear the inferior mandarin lamenting the insolence with which I

answered him, and complaining that I spoke to them with still more firmness. I had neither patience nor leisure to listen longer to their conversation; but they continued speaking about for ten minutes. I am not aware whether it is by the King's orders that this great mandarin subjected me to a solemn interrogatory: in any case, his Majesty will be informed of it. Two learned doctors, who had assisted at this audience, returned on the 9th to Hué. A few days after, an order was despatched from the Government to exercise a stricter surveillance over me. The order is put in execution; but as the mandarins of Cam-lo have some regard for me, and as I am still employed in the service of the King, guards are placed over me under pretence of not leaving me without company. On my side, I do not pretend to take notice of this contrivance. The learned men who visit me, endeavour to keep a good countenance, and I do the same before them; but in our conversations, I take care to turn the subject on religion, and give them every argument in its favour. I do not fear to tell them openly that M. Marchand was calumniated; but I do not speak of M. Cornay, for I am supposed to be ignorant of his history: I added, that the King ought to be ashamed to impute to the missionaries and Christians the disgusting and calumnious horrors which sully the royal ordinances. Those gentlemen sometimes ask me, if I am not afraid they will denounce me? I answer, that it is of very little consequence whether they do or not; for if I dreaded the consequences of their doing so, I should have taken care to be silent. About two months ago, some engravings were brought to me representing different events of Holy Writ, in order that I might explain their meaning. When the directors who were charged with this commission went to the King, his Majesty asked them if I undertook the task with a good grace; they replied in the affirmative; and it was true; for, as I told them, I do not fear to explain every thing concerning religion, provided they abstain from all blasphemy and raillery against it.

“Accept, my Lords and Gentlemen, the assurances of profound respect with which I am, in union with your prayers and holy sacrifices,

“Your very humble and obedient servant,

“F. JACCARD.”

Letter of M. DELAMOTTE, Pro-Vicar Apostolic, to M. GALABERT, Missionary Apostolic at Singapore.

“ Upper Cochin-China, Jan. 3, 1839.

“ Dear Brother,

“ Eighteen hundred and thirty-eight has been a year of sorrow and misery for Tong-King and Upper Cochin-China. The sword of persecution has committed terrible ravages, and heaven has been peopled with martyrs!!! The two Dominican Bishops of Eastern Tong-King were arrested and beheaded in the month of July last.* Three Spanish fathers of the same order were also arrested and beheaded. Seven native priests, four of them from the district of the Dominicans and three from that of the French mission, were also arrested and beheaded. All these generous martyrs and confessors have illustrated the church by the courage, firmness, and constancy which they exhibited in the midst of torments—all have shed their blood for Jesus Christ. The Right Rev. Joseph Mary Havard, of the diocese of Rennes, Bishop of Castoria and Vicar Apostolic of Western Tong-King, died on the 5th of July last, after three day's illness. Behold Tong-King then without a bishop!!!

“ I have been informed that M. Simonin died on his flight to the mountains, but I have not yet received any official intelligence concerning him. We have also had a furious crisis in Cochin-China on the occasion of the dispersion of a small college which we had established in private. M. Candalh, who was at the head of this college, and the Christians of the place, not having taken sufficient precautions, its existence came to the knowledge of the Pagans. They endeavoured at first to extort money, but not obtaining any, they denounced the village to the mandarin as containing an European, a native priest, and a college. On the 7th of June the mandarin blockaded the village with three hundred soldiers. Early the following morning M. Candalh and the Annamite priest, Joachim Chien, succeeded in effecting their escape. All the chiefs of the village were arrested, put in the cangue, and conducted to the chief town of the province, Cuang-tri. There they were put to the question and the torture, and had the baseness to apostatize. A young pupil of M. Candalh's,

* Those two prelates are Mgr. Ignatius Delgado, Bishop of Mellipotamus, Vicar Apostolic since the 11th of February 1798, and Mgr. Dominick Heneras, Bishop of Fesseite since the 9th September 1800.

eighteen years old, was arrested with them, has consoled the church by the generous confession of his faith, and, in spite of the thousand tortures to which he was subjected, unshaken even unto death, terminated his life by martyrdom. M. Candalh, after wandering about incessantly, pursued by the Pagans and the soldiery, died of hunger and hardship in the mountains of Upper Cochin-China, on the 26th of July last. Father Joachim-Chien succeeded in escaping his pursuers. Dear M. Jacoard was involved in this affair, through the hatred of some mandarins, but particularly of the king, who for a long time was seeking some pretext to get rid of him. This generous confessor was strangled, together with the pupil Dominick, on the 21st of September (festival of St. Matthew). The search after M. Candalh and Father Joachim-Chien has been pushed as far as that part of Tong-King, which is next Cochin-China. M. Borie and two Tong-King priests were arrested, and suffered martyrdom. M. Borie was beheaded, and the two others strangled for the faith, on the 20th of September last.

“ As for me I have also run many a risk, and have made many a journey; in fine, I have taken refuge in the vicinity of the capital, and for seven months I have been under the nose of the king and at the mouth of his cannon, but am obliged frequently to change place.

“ Everything in Cochin-China is in trouble and confusion. All the fathers are in flight, and all the convents have been dispersed. M. Vialle, who ran frequent risk of being taken, is now dangerously ill. I intended to give you more details, but the person who is to take my letter leaves immediately, and is already waiting for it.

“ For the last three years we have had neither succour nor news from Europe. Shipwrecks, pirates, and robberies have deprived us of everything which was sent us from Macao. I was informed, yesterday, that a Chinese vessel was shipwrecked in the beginning of December towards the north of Cochin-China. Some persons saw her at sea; she was drifting before the wind; it would seem that she became a complete wreck, and that all on board perished. The sea drove on shore planks, chests, trunks, filled with articles of European manufacture; books, images, crucifixes, medals, beads, crosier, mitre, blankets, shoes, wine, money, &c. &c. A great many of those objects fell into the hands of Pagans. I have sent some persons to look after them, with orders to purchase as many as they could. I am greatly afraid it is the Chinese vessel of the Deacon Theyba, which the Bishop

of Metellopolis had sent to Macao last July ; this vessel was to return precisely at that time, and bring us various articles. We are in great want of every thing, but especially of wine and wheat for the holy sacrifice ; but you cannot send us any thing by the present opportunity ; do not even think of doing so, otherwise every thing may be put to the fire and sword, and the mission may be lost without resource. Send only letters, but write me at full length, and send news of us to Macao and Paris.

“ I am, &c.

“ G. DELAMOTTE, pro. Vicar Apos.”

Not many words, we are sure, are required to recommend to the prayers of the members of the Association, the missions whose glorious but afflicting history has been just perused ; the voices of so many thousand Christians persecuted for their attachment to the faith, the blood of seventeen martyrs, will speak more loudly and eloquently than any language of ours. It is not physical aid which those Christian congregations, once so glorious and now threatened with total ruin, implore at our hands : this aid, however necessary, they cannot receive ; but no force can hinder our prayers from ascending to heaven, and bringing down that succour against which it is not given to men to prevail. There is question of 400,000 Christians placed between apostacy and a glorious but cruel martyrdom, of preventing missions, which, ere while, gave such promising hopes, which even bore such consoling fruits, from sharing the frightful lot of Japan ; if two centuries of labour, of sacrifices, and sufferings—if the anguish and torments of so many generous confessors of the faith shall have been in vain for the future—if so many thousand souls that might be saved in the bosom of the church shall become the prey of hell—if whole generations are to be swallowed up in the abyss—let us remember that perhaps it depends upon us to avert so awful a catastrophe ; for prayer is all-powerful ; and He who is in Heaven, and whose heart is always disposed to clemency, because he is called the Father of Mercies, wishes that we should implore of Him those blessings which he is ever ready to bestow. After all, in holding this language, we are only in some sort the interpreters of the Sovereign Pastor of the Church, who, in his exhaustless solicitude, has opened the treasures of the spiritual graces of which he is the depository, in favour of those who will address fervent supplication to

the Lord, for missions which have so many just claims upon our sincere compassion.*

MISSION OF AFRICA.

MISSIONS OF ALGIERS.

Letter of MGR. DUPUCH, Bishop of Algiers, to the MEMBERS of the Central Committee of the Propagation of the Faith, at Lyons.

“ Gentlemen :

“ IT is not in my power to reply as I should wish, to your last and affecting letter; I have the honour to transmit you herewith the incorrect original of the circular which I hastily wrote to my clergy, who are scattered far from me, at a period when the oppressive heats of

* By a rescript, dated 7th of April 1839, his Holiness Gregory XVI. has granted to all the faithful: 1st. A partial indulgence of three hundred days, which may be gained each time they recommend to the Lord, in their usual prayers, the persecuted missions of the East, practise for the same end any mortification, or act of piety, or any other extraordinary good work for obtaining the peace of the aforesaid churches; 2d. A partial indulgence of 100 days to such as with the same intention will recite at least once a day the pious invocations “ Sacred heart of Jesus, have mercy on us. Most holy heart of Mary, pray for us. St. Joseph, spouse of the Blessed Virgin Mary, pray for us.” 3d. To all who at least every day shall have recited those invocations, or who every day shall have recommended to God, in their ordinary exercises of piety, the persecuted churches, a plenary indulgence, which may be gained four times a year in each of the months of March, May, September and December, provided they approach the sacraments, and pray for the ordinary intention. All these indulgences, applicable to the souls in purgatory, are valid only during the time that the churches of Annam or China shall be under persecution.

In informing the members of the Association of these spiritual favours, it may not be unnecessary to observe that the prayers mentioned in this rescript do not become a part of the prayers of the institution—that nothing is altered or modified in its observances—that these practices of piety are merely optional, without complying with which, a person is not less a member of the Institution for the Propagation of the Faith, having a share in all the indulgences annexed to it—but they are practices of piety in which charity engages us to participate, as far as it may be possible for each of us.

summer diminish the population of the plains. You will there see what I felt upon perusing those letters, dictated by the Holy Spirit, and which conveyed to us a double treasure.

" I am overwhelmed with business, particularly at this moment, and were you to see the state to which I am sometimes reduced, it would, I am sure, excite your pity. In a few days I shall resume a long and interesting voyage ; before setting out, I shall comply with your request, by giving you some details concerning the province of Oran, and on my return, I shall have the happiness to write to you again in compliance with your just wishes.

" Thanks, a thousand thanks, tenderly venerated brethren in Jesus Christ ; you cannot imagine what an assistance you have been to us in an immense mission, which no one in France yet knows, and on which God is beginning to pour down so many benedictions.

" The pen is dropping from my fingers ; happily, the heart will not fail ; it is as full of respect and gratitude, and as devotedly attached to you as it can be.

" + ANTONY ADOLPHUS,

27th July.

" *Bishop of Algiers.*"

Circular of the BISHOP OF ALGIERS, addressed to the CLERGY of his Diocess.

" Sir, and very dear Brother :

Algiers, 26th July.

" You will receive enclosed herewith some important documents, which I earnestly recommend you to peruse attentively at the feet of our Saviour ; they are all relative to the establishment, in the diocess of Algiers, of the holy association for the Propagation of the Faith.

" You will, in the first place, be happy to learn that we already belong to it ; we are united to it by the closest and most sacred ties, those of gratitude, justice, and fraternal charity ; and could it be otherwise after the large share which it has this year granted us in the divine and Catholic allocation of its funds ? Hence, you will easily comprehend why I so much desire that this apostolical institution be established without delay, if not throughout the whole extent of our immense mission, at least in the principal places of our diocess. Hence, at Algiers, and throughout the whole province, at Bougia (the ancient Salda) at Philipville (Russicada), at Bona, Constantina, Callanem Oran, Mostaga, &c. every where, in a word, where, thanks in part to the extraordinary succours we have received, the reign of Jesus Christ

will begin to flourish through your zealous and pious exertions, as well as those of all our brethren in Africa.

“ I regret sincerely that I have, at this moment, neither the time nor the means to address, on this important subject, a pastoral letter to all our beloved diocesans, even to the native inhabitants and the innumerable tribes of the Atlas, and the country beyond it; for they, too, are ours in the Lord; for their souls and their salvation we entertain the same solicitude, and have imposed on us the same obligations. But, not to speak of the excess of occupations which, at the present moment, in consequence of the fevers and other diseases which prevail to a great degree, overwhelm me beyond all expression, I know not how far it would be opportune to publish a regular pastoral, which we have no means of getting printed here.

“ With entire confidence, then, do I leave it to you and the other missionaries to impress upon all in general, and each in particular, the immensity of the favour we receive from Heaven, and all that is sacred and admirable, and marked with the seal of God himself by the universal Church, in that Institution which the acclamations of all the people and bishops of the earth unite in celebrating, and with a sort of effort, which we ourselves experience, not knowing what expressions to employ in order adequately to commend it.

“ Tell—tell all, the young as well as the old, fathers and mothers, masters and servants, rich and poor, sinners and just, Christians and Musselmans, Jews and Idolaters, whereas, alas! there are such still amongst the negroes of the desert;—tell all the import of this union of prayers between all the nations of the earth, all the children of the church, so many holy confessors of the faith, so many illustrious martyrs already in glory, or still under the cangue, the axe, or the yataghan.

“ Tell them also, what succours for our mission, to which so many hopes are attached,—hopes which they already begin to see realized in part—what immense and never-failing succours will be administered to us by the sacred alms of our associated brethren.—No doubt our mite will be little indeed for many years to come, in comparison of the constantly increasing treasure of the charity of the other churches, but, at least, it will be a pledge and open protestation of our gratitude, and the desire we feel to testify it without delay. Happily, beloved fellow-labourers, our constant prayers, our sacrifices, the prayers of our beloved disciples, will have a greater weight, and will be very differently

appreciated by the association which adopts us, and which we embrace as a parent ! and those prayers you will take care to solicit with infinitely more earnestness than the humble tribute which none can refuse.

“ Let us bless God, dear friends, beloved co-operators—let us bless God with all the tenderness, with all the earnestness of our heart ! we could not receive happier tidings ; and since the few hours which have elapsed between the receipt of the letters we communicated to you, and the present moment, we could not entertain any other thought, any other sentiment. Glory to the Saviour Jesus ! through him let us love and save souls !—let us aid with our strength in saving souls. Let us become worthy brethren of the saints, and saints ourselves ! Let us rouse ourselves, and be renewed in the fervour of our sublime vocation. Let the Association for the Propagation of the Faith be soon informed that we are not ungrateful, and that if it has children and labourers as devoted to its interests as we, it possesses none who surpass us.

“ It seems to me, that this is what is felt, in the inmost recesses of his soul, by

“ Your poor, unworthy, and tenderly devoted

“ Bishop and Father,

“ ANTONY ADOLPHUS, Bishop of Algiers.

“ P. S. If you think proper, I permit you to read from the pulpit these few lines, such as they have flowed from our heart into yours.”

PASTORAL LETTERS.

FRANCE.

The following are the terms in which the Bishop of Grenoble lately addressed his clergy ;—“ We, who rejoice in the blessing of civilization ; we, who live surrounded with the radiant splendour of the Gospel ; we can scarcely comprehend that there are yet so many nations, who, destitute of the knowledge of the true God, and enslaved by the grossest superstition, prostitute a guilty incense to the work of their hands, and outrage even the first principles of the natural law. Now in those distant countries, covered over with darkness of error and sin, the Catholic Church has envoys, who joyfully subject themselves to every species of privation, braving every danger, and, fearing neither persecution nor death, fly to

the conquest of souls with more ardour than Alexander ambitioned that of the world. But who is to furnish those Apostolical heroes the resources necessary to cross the seas, traverse immense countries, erect churches, and provide for the support of so many establishments necessary for the progress of the Gospel? It is the important Institution for the Propagation of the Faith. What an honour for our diocess, that this beautiful institution has been so long established, and that it is every year spreading more widely! We must frankly tell you, that we shall not be satisfied until the period arrives, and which we trust is not far distant, when every parish will be enrolled in the Association."—(12th April 1839).

The Bishop of *Mende* prefaces the account which he publishes of the sums collected in his diocess for the Propagation of the Faith, by a pastoral letter, in which he employs the most encouraging exhortation in favour of the Institution: "Let us recognize, by the rapid progress of this Institution throughout Europe, by the special protection of the Vicar of Jesus Christ, who calls it *his consolation in the midst of so many causes of affliction*, and enriches it with all the treasures of graces and indulgences, of which he is the dispenser; let us recognize in this the work of God, let us bless him for having associated us to it, and let us be animated with new zeal in its support. Ah! how could it be otherwise than the special work of God, when it has no other end in view than to extend his kingdom, to make him known and adored by nations who have not yet heard of him, and who have nevertheless been redeemed by his Son as well as we! The nature of a sacrifice, which is evidently within the reach of the least affluent, is a sufficient answer to all the pretexts of indifference, and, in accordance with facts, marks the Institution for the Propagation of the Faith with the Divine Seal, which distinguishes its first establishment,—the preference of God for the poor in the choice of his visible instruments for the accomplishment of the most magnificent works of his merciful power." (1st May 1839.)

ITALY.

The Bishop of *Fossano* recalls to mind the establishment of the institution in France, and its important object, which is no other than to procure by means of a trifling alms and a few prayers the conversion of so great a number of our brethren, who are still sunk in the darkness of error. Such an institution of charity, so agreeable to God, so meritorious to man, has been enriched with indulgences by the Sovereign Pontiff, and encouraged by numerous bishops; this prelate desires to see it flourish also in his diocese, and recommends it for that purpose to the zeal of his co-operators.

"The Institution for the Propagation of the Faith," says the Bishop of *Alexandria* in Piedmont, "is established in order to assist by prayers and alms the missionaries charged to carry the light of the gospel to countries beyond the seas. Surely there can be no object more important in its nature, nor dearer to the hearts of all good Catholics. We exhort you then," adds the venerable bishop, addressing his clergy, "to make it known to your parishioners from the pulpit on the nearest festival, and to propagate it as much as possible."—(Circular of 14th July, 1839.)

In fine, the Cardinal Archbishop of *Naples* recalls to his diocesans, that the signal grace of baptism which they have received, imposes on them not only a duty of gratitude towards the Author of all good, but renders it obligatory on them to pray that the gift of faith be granted to all the children of our heavenly Father, and to concur according to their abilities in bringing about this blessing. "Go, teach all nations:—such," adds his Eminence, "is the precept which the Redeemer imposed upon the shepherds of souls; and thanks to God, this spirit of zeal was never extinct in the Catholic priesthood. How many missionaries expose themselves every day to all kinds of privations, encountering every danger, and with admirable courage, encountering persecution, imprisonment, and death! And shall the rest of the faithful, because they are not called to this great work, remain idle spectators? The palms which their brethren are snatching shall not be a reproach to their indifference: no, may Heaven guard us from such conduct!" The distinguished Cardinal then dwells on the particular associations which the conviction of this truth had esta-

blished, and observes that the harvest having become more considerable, the relations with foreign nations more easy, the efforts of error more constant, a more extensive institution became necessary, in order to furnish to the missions a more efficient and permanent co-operation.

The Prelate sees this providential provision in the Institution for the Propagation of the Faith, founded at Lyons in 1822, the progress of which he describes, and he makes known the spiritual protection it receives from the Bishops and Sovereign Pontiff; he concludes by exhorting his clergy and flock to become members of it.—(15th April 1839.)

MISCELLANEOUS NEWS.

A letter from Mgr. Loras, Bishop of Dubucque, dated 24th August 1839, announces his arrival in his diocese. The venerable bishop, obliged to spend the winter in the diocese of St. Louis, in consequence of the rigour of the season, which did not permit him to ascend the Mississippi, employed his leisure moments in giving retreats or missions at St. Louis, Cahokias and Carondelet; in the latter parish, 225 persons, of whom 125 were men, received the holy communion on Easter Sunday.

Mgr. Loras having set out from St. Louis on the 11th April, arrived on the 19th of the same month at Dubucque, a small town on the banks of the Mississippi; a part of the houses of which are built of wood, and the rest of brick. The church or cathedral, built of stone, is eighty feet by forty, but is not yet finished. On the Sunday subsequently to his arrival he took possession of his see with as much solemnity as possible; the prelate sang high mass in the midst of a large concourse of the Catholics of the place, and a considerable number of Protestants; he speaks in high terms of the reception he every where met with, and conceives the most flattering hopes of success.

The Bishops of Bardstown and Cincinnati embarked at Hâvre on the 9th of July last, for their respective dioceses. Mgr. Flaget returns to the United States with a lively sentiment of joy; the interests of his diocesans and those of the Institution for the Propagation of the Faith could alone have detained him hitherto in Europe. Mgr. Purcell was accompanied by six priests, who have devoted themselves to the

missions of his diocese ; their names are, Messrs. Machebœuf, Lamy, Gacon, Gemol, and Navarron, all of the diocese of Clermont ; and the Rev. Father Huber, a German Franciscan.

Two other missionaries, Messrs. Oliveti of Piedmont, and Bachaca de Freyre, a Spaniard, of the congregation of Minors regular, had already sailed from Leghorn to Cincinnati on the 15th May last. M. Bachaca is the only one of the above named ecclesiastics who is not in priest's orders.

Three other missionaries of the Society of Jesus embarked at Bordeaux for Madura, towards the end of July last, namely, Messrs. Alexis Canoz, from the diocese of St. Claude ; Edward de Bournet, from the diocese of Viviers ; and Anthony Sales, from that of Rhodéz.

At the moment of going to press we receive very melancholy news ; Mgr. Bruté, Bishop of Vincennes, whose health had been considerably impaired for some time, died on the 26th of June. His death is a great loss for his diocese, where his active zeal had already effected so much good. He had, however, previously taken measures to render it less sensible ; he had solicited a coadjutor, and had himself recommended M. de la Hailandière, his vicar-general. This choice has been confirmed by the Holy See. M. de la Hailandière has been for some time past in Europe, whither he was sent by Mgr. Bruté to obtain additional Priests, and is on the point of embarking from Havre, with ten Missionaries and some religious, for the education of females ; it is there that he will be informed of the sad occurrence which renders him titular Bishop of Vincennes.

MISSIONS OF ASIA.

SACRED GEOGRAPHY OF INDIA.

INDIA is, without doubt, one of the finest countries which the finger of God has traced out on the face of the globe. It occupies an immense space, from the sixty-fifth to the ninetieth degree of east longitude, and from the thirty-fifth to the eighth degree of north latitude. The Himalaya mountains, the Indus, the Ganges, and the ocean, trace its outlines; a tropical sun is prodigal of light and heat, whilst the snow-topped mountains, concealing within their bosoms the most valuable mines, present on their sides the vegetable riches of every clime. Rivers, which periodically overflow their banks, water its plains covered with gigantic forests, which numberless tribes of animals inhabit, and the sea, which casts the pearl upon the shores, conveys also the tributary vessels of every nation.

A hundred and twenty millions of men people this favoured soil. Some tribes wandering through the woods, and many thousands of fishermen, dispersed along the southern shores, seem the remains of a population, which, masters of the country at an immemorial epoch, have lost their possessions and their independence. The principal race, whose successive migrations gradually covered the whole surface of the country, came from the north, probably from the vallies of the ancient Bactriana, and gave themselves the name of Aryas, which means strong men. They spoke the Sanscrit, which is at present a dead language, but which is immortalized by the literary monuments it has left behind, and still more by its wonderful affinity with the primitive languages of Europe. Four castes, which have since been subdivided indefinitely, formed, originally, the social organization of the country. The Brahmins, or priests; the warriors, who were called Kshatriyas; the Vaisyas, who were employed in trade and the labours of agriculture; and the Soodras, who were destined to menial employments. Such as forfeited their social rights in consequence of some great crime, and perhaps the last remains of the conquered inhabitants, formed the impure castes; the most abject and abhorred was that of the Parias. The warriors divided the conquered territory amongst them; numerous

principalities were founded, the chiefs of which took the title of rajas; the two most powerful dynasties, the children of the sun and the moon, fixed their residence in the cities of Ayodhia and Hastinapour, and during many centuries disputed with each other universal dominion.* The religious belief of India is lost in the night of time, and the obscurity of mystery. There may be recognized some obscure traces of original sin and the promise of redemption, with the dogma of the Holy Trinity, disfigured under the names of Brahma, Vishnu, and Siva. At a later period, these three personifications of the Divinity were confounded in the chaos of an inextricable mythology; and at present the theological systems which once divided the colleges of the Brahmins are reduced to a proud pantheism, in which man deifies every thing, in order to make a god of himself, whilst the inferior castes are abandoned to a brutal fetichism, which prescribes the adoration of matter, and the sacrifice of human victims. Every year are the widows of Benares still seen to mount the funeral piles of their husbands; the chariot of the idol Juggernaut crushes to death the fanatical victims who throw themselves under its wheels; thousands of children are cast into the waters of the Ganges, and whole caravans of travellers perish under the sacerdotal knives of the Sicks. Who can tell the horrors perpetrated in the subterraneous temples of Ellore and Mahabalipouram?

Sunk so low in ignominy, India could offer but little resistance to the conquest of a people more modern, and of a religion less impure. When the Mahommedan scimitar had extended its conquests through Syria and Persia, as far as the banks of the Indus, the opulence of the country on the opposite side presented a strong temptation to cupidity, and the tents of the followers of Mahomet were soon seen in those fertile regions. The merchants of Arabia took possession of the coasts of Malabar; and the Moguls, driven on one side by the armies of China, and pressed on the other hand by the Ottoman power, crossed the mountains and overran the rich cities of Hindostan. There they

* By *caste* is understood a civil, political, and religious classification, which necessarily renders hereditary, the profession in life to which each belongs; which forbids all alliance, all social intercourse, and sometimes even so much as the contact of individuals; which permits no community of worship, and destroys the fraternity of men before God, by denying the unity of origin; for, according to the book of Indian laws, "Brahma the Creator made from his mouth; the Brahmin, from his arm; the Kshatriya, from his leg; the Vaisyas and the Soodra, from his feet."—*Laws of Manou*, i. 31.

founded an empire which for three hundred years was the wonder of Asia, and which, by its sanguinary proselytism, forced the Alcoran upon the conquered inhabitants. The former idolatry of the country was undermined by the Musselman faith: the cities of Agra, Lahore, and Delhi were embellished with inimitable monuments; academies were founded, and schools opened; but the doctrine of Mahomet brought with it the two scourges which have ever accompanied it,—polygamy and slavery.

At length the hour marked in the designs of Providence arrived, and the Catholic faith was carried with Vasa de Gama to those infidel countries. It is true that a venerable tradition represented the Apostle St. Thomas as the first preacher of the gospel in those regions; that flourishing congregations were early formed there, and that at the time of Justinian a bishop resided there, who fixed his see at Calliana, a city which is at present unknown; his priests had penetrated even as far as the shores of Ceylon,* but from the ninth century, the Syrian Mar-Thomas had introduced the errors of Nestorianism into those distant churches; those errors were removed in part only at the voice of St. François Xavier; even at present a considerable number of erring Christians are subject to the authority of the Nestorian metropolitan of Malabar. The inhabitants of whole districts fell at the feet of the great apostle of the Indies; and such was the number of catechumens who presented themselves for baptism, that the arms of the priests fell down from fatigue. Many episcopal sees were erected by the care of the Sovereign Pontiffs; in 1547 and 1611, the archbishoprics of Goa and Cranganore, and in 1557 and 1606 the bishoprics of Cochin, Malacca, and San Thomé-de-Meliapour. After the example of the Society of Jesus, the other principal religious orders founded missions on different points: from the frontiers of Thibet to Cape Cormorin there was nearly a million of Catholics, who however seemed only the seed of a more abundant harvest.

But unexpected events did not suffer those hopes to be realized; the Portuguese influence in India was suddenly annihilated, and only a few cities were left to Portugal. Holland and Denmark disputed the possession of a part of the sea-coast, whilst the number of English

* See Cosma's Indico. See also the *Dictionnaire des Sciences Ecclésiastiques*, article, 'Inde;' the narrative of the voyages of Anquetil Du Perron, first volume of his translation of *Zend Avesta*; and Paulin de St. Barthélémy, *Viaggio all' India Orientale*.

factories changed into so many fortresses, and the address of the English merchants, who had become as powerful as kings, secured for England the empire of India. Its possessions are divided into four presidencies; that of Calcutta, which embraces Bengal; that of Allahabad, which comprises Hindostan; that of Bombay, for the Malabar coast; and that of Madras, for the coast of Coromandel. The island of Ceylon forms a government apart.* Under the protection of the British flag, the numberless sects of Protestants were introduced into the country, and exercised a proselytism which exposed them to no difficulties or dangers; and though their efforts to convert the pagans have signally failed, they were sufficient to disquiet the rising churches. The suppression of the Jesuits left without succour the vast missions which they had formed; the revolutions of Europe, during the commencement of the present century, dried up the resources and thinned the ranks of the religious orders; in fine, the episcopal sees founded under the protection of the Portuguese crown, could scarcely subsist in cities which had not half their population; their authority was weakened by the non-residence of the titulars, and by the neglect of the government of Lisbon to appoint to a see, when it became vacant. The native priests gradually became undisciplined; and lately the intrusion of some ecclesiastical authorities, illegally nominated, has added schism to the evils already existing. Under these circumstances, the Sovereign Pontiff felt himself bound to interfere; and, in the exercise of that plenitude of power vested in him by God, His Holiness, Pope Gregory XVI., by a bull dated 24th of April 1838, suppressed the archbishopric of Cranganore, and the bishoprics of Cochin and St. Thomé-de-Meliapour, and subjected their territories to the jurisdiction of Vicars-apostolic, with the titles of bishops *in partibus infidelium*. On the other hand, the Society of Jesus, the Capuchins, and the Seminary of Foreign Missions, encouraged by the increasing numbers of vocations, and the succours they receive from the Propagation of the Faith, are resuming their former conquests. At Madura

* Ceylon alone is under the direct administration of the English Government. The four presidencies belong to the East-India Company, and constitute its immediate possessions; the kingdoms of Nepaul, the Deccan, Mysore, the Marhattas, &c. &c. are tributary to it. The French colonies in India are divided into five districts; Pondicherry, Karikal, Yanam, on the coast of Coromandel, Mahé, on the coast of Malabar, Chandernagore, in Bengal. Goa, Villa-Nova-de-Goa, Damaun, Diu, are the only remains of the Portuguese power. The Danes possess only the small island of Tranquebar.

150,000 faithful have listened to the voice of the new pastors sent them by Rome; and a larger number still have been united together in the churches of Malabar. Ceylon counts 200,000 faithful in the northern and eastern vicariates. A new and more consoling era seems to be opening to our view; let us hasten its approach by our offerings and prayers. Prayer was once able to keep back the coming night, which threatened to save the vanquished enemy from the pursuit of Israel; and will it not be still more efficacious in hastening the approach of that day which will restore to us so many brethren, by diffusing the light of truth throughout those nations which are yet sunk in the darkness of error?

After this short sketch of the religious destinies of India, we shall give a summary of its present condition, and shall make known the ecclesiastical divisions into which it is now distinguished. By this means the map which is annexed to the present number will be better understood.

I. The Archdiocese of Goa, created in 1557, comprises the territory of that city, Guzerat, and perhaps the Deccan and Nagpoor. San Pedro is the archiepiscopal residence; it is near Villa-Nova-de-Goa, where the population of the ancient capital, now deserted, is concentrated. This see has been vacant for some years, but is provisionally filled by an administrator named by the Portuguese government, in opposition to the laws of the church; this last diocese is distracted by schisms.

The French settlements, which are subject to the colonial administration, are placed under the jurisdiction of a prefect-apostolic, who resides at Pondicherry; the other four districts are entrusted to the priests of the Seminary of the Holy Ghost in Paris; there is, however, but one at Chandernagore. Karikal is under the spiritual government of the Society of Foreign Missions. The small congregation of Yanaon and Mahé is destitute of all religious succour.

II. The rest of India forms seven vicariates-apostolic.

“1. The Vicariate-apostolic of Thibet and Hindostan comprises the north of India, from near the tropic; Nepaul, and perhaps Bootan, which may be considered provinces of Thibet; a part of the country of the Mahrattas; that of the Rajpoots, the Seiks, the Afghans, as far as Persia, are also within its circumscription, but do not contain any Christians. In 1707, some Capuchin missionaries settled in Thibet, but in consequence of a persecution which was raised against

them, were forced to retire in 1728, when they fixed themselves on the bank of the Ganges, where they have since remained. When the Society of Jesus was suppressed, the Italian Capuchins replaced them in Hindostan. A Vicar-apostolic of that order was sent there in 1803; since that period the mission seemed to have recovered its former prosperity. The functions of vicar-apostolic are at present fulfilled by Dr. Pezzoni, sixty-five years of age, who was consecrated at Rome Bishop of Esbona in 1826; he resides at Agra, and is assisted by a coadjutor, Dr. Joseph Borghi, Bishop of Bethsaida, who was consecrated at Constantinople in 1838; eight missionaries and a native priest are charged with the spiritual interests of about six thousand Christians. Ten churches or chapels have been raised at the principal points, many of which are in a state of ruin; the city of Sardanah possesses a magnificent church, built by the pious Princess Begum Sumroo, by whom considerable sums have been also left for the founding of a seminary. Three capuchin fathers embarked last June for those countries, with the intention of preaching the Gospel in the kingdom of Lahore, where General Allard, by his talents and services, has prepared the way for Christian civilization.

“ 2. The vicariate-apostolic of Bengal comprises the ancient missions which the Jesuits possessed in that country. At the period of their suppression they resigned their places to the Portuguese religious of the Order of St. Augustin, subject to the jurisdiction of the Bishop San Thomé-de-Meliapour; but, in 1834, His Holiness Pope Gregory XVI. created Bengal into a vicariate-apostolic, and named to this post the Rev. Father Robert St. Leger, an Irish Jesuit; in 1838, he was provisionally replaced by Dr. Taberd, Vicar-apostolic of Cochinchina, forced by persecution to take refuge at Calcutta. This capital contains about ten thousand Catholics, and possesses three churches; there may be the same number at Dakka and in other parts of Bengal. The mission and college are attended to by six Jesuits, assisted by six Portuguese priests, who have submitted to the new jurisdiction, and three who have been educated at the Propaganda.

“ 3. It is not easy to determine with precision the circumscription of the vicariate-apostolic of Madras. The bull of 1838 assigns to it the ancient dependencies of the diocese of San Thomé-de-Meliapour, which had not been previously disposed of. It is supposed that it comprises the coast of Carnatic to the south, the cities of Gondeloor and Porto-novo to the north, the shore as far as Mazulipatam, or the mouth of the Kistna, as far

as Bengal ; it would even seem that the interior of India, to the north of that river, is to be added, as far as Nidzam and Nagpoor, for the Vicar of Madras sends missionaries there. The ancient episcopal city of Meliapour, near Madras, and which is thought to possess the tomb of St. Thomas, is included in the vicariate ; the clergy is composed of five missionaries and two native priests. Dr. O'Connor, who is about fifty-five years old, was named vicar-apostolic in 1833 ; he belonged to the Augustinian order in Ireland, and is assisted by Dr. Carew, Bishop of Philadelphia, *in partibus*, who sailed from Europe in 1838, taking with him six additional Irish missionaries. Madras is the episcopal residence ; there are three churches in the city, and four others in the suburbs and vicinity ; the number of Catholics in the vicariate may amount to twenty thousand.

“ 4. The vicariate-apostolic of Bombay extends along the coast from Surat, in the north, to Rajpoor in the south. The priests here are numerous, the most of them Italian Carmelites, with a few natives ; the vicar-apostolic and his coadjutor, belong to the same order : the former is Dr. Pedro d'Alcantara, consecrated in 1798, seventy-eight years old ; the latter, Dr. Louis. The Christian population, though not exactly known, must be considerable.

“ 5. The vicariate-apostolic of Verapoli is formed of the archdiocese of Cranganore and the diocese of Cochin ; it comprises Malabar and Travancore ; that is to say, the whole coast from Cape Cormorin to within a short distance of Goa ; the chain of the Ghauts forms its limits towards the interior. The prelate charged with the administration of the district is Dr. Francis Xavier, of St. Anne, Bishop of Amata, and seventy years old ; this prelate, who is an Italian of the order of discalced Carmelites, is one of the oldest missionaries in India : Dr. Louis, of St. Theresa, has been just appointed his coadjutor. Five missionaries, and a considerable number of native priests, who follow the Chaldean rite, exercise the ministry. There are seventy-eight churches or chapels, and near two hundred thousand Christians.

“ 6. The vicariate-apostolic of Pondicherry was erected in 1777, in favour of the Society of Foreign Missions, who for a long time had supported many priests there. The bull of 1838, by enlarging its jurisdiction, has added to it the South of India, from Cape Cormorin to the Kistna, with the exception of those parts of the coast reserved to Madras ; all that part of the vicariate of Pondicherry, to the south

of the river Cavery, with the exception of Tanjore and its province, and the port of Negapatam, is entrusted to the administration of the Jesuits, who, however, are subject to the jurisdiction of the bishop, and receive their spiritual faculties from him. This part, which comprises Madura and Marava, is divided into three districts; that of Trichinopoly to the north, that of Madura in the centre, and that of Tinnevely. Six Jesuits, assisted by some native priests, are charged with a Christian population of about 150,000 souls. This is the classic soil of their ancient triumphs and the conquests of St. Francis Xavier. The territory, which has remained under the exclusive administration of the Society of Foreign Missions, is divided into twelve districts, including Tanjore: twenty-two missionaries and three native priests are charged with the spiritual instruction of eighty thousand Christians; Dr. Bonard is vicar-apostolic; he is forty-five years old, and was consecrated in 1833; his residence is Pondicherry. The Holy See has authorized him to send missionaries to the Maldivé Islands, where the light of faith has not yet shone.

“ 7. The Vicariate-apostolic of Ceylon was erected in 1836. This island, the entire population of which amounts to eight hundred and fifty thousand souls, contains no less than two hundred thousand Christians; a numerous clergy is in possession of two hundred and fifty-six churches. The Vicar-apostolic, Dr. Rosario, was consecrated in December 1838; he is a Portuguese, of the congregation of the oratory of St. Philip of Neri.”

OBSERVATIONS.

The dotted lines of the map mark out the boundaries of the vicariates-apostolic, and the French factories, which we have described above. The cities in which bishops reside are distinguished by a cross. In the Vicariate of Pondicherry, the chief towns of the twelve districts, and principal parishes, are written in *Roman* characters: the same character is employed throughout to distinguish the rivers and principal localities. In general, the greatest part of the places cited in the *Lettres édifiantes*, as well as in the *Annals of the Propagation of the Faith*, have been carefully marked down.

As the countries in India are often designated by the language spoken there, and as this denomination frequently recurs in the letters of the missionaries, the names given in the map are not those of the provinces and little kingdoms, but such as are employed in the dialects which are spoken; the following are the principal:

Canara, from the Maisore to the Kistna.

Telंगा, from Madras to the north and north-west as far as the Kistna, and along the coast as far as Ganjam.

Malabar or *Malealam*, between the coast and the Ghauts inclusively, and from Cape Comorin to Tellicherry.

Toulouva, between the coast and the Ghauts, Tellicherry and Mangalore.

Congouny, from Mangalore to the vicinity of Bombay.

Guzerata, to the north of Bombay, as far as the tropic and the peninsula of Guzerata.

Mahratta, to the east of the mountains in the province of Bombay, in a part of the Deccan, and in the country occupied by the Mahrattas, in the north of India.

Bengali, in Bengal.

Tamoul, from Madras to Cape Cormorin, that is, all the southern part from the Ghauts to Maissour on the west.

VICARIATE APOSTOLIC OF MALABAR,

MISSION OF THE CARMELITES.

Memoir addressed by Dr. Saint Anne, Bishop of Amata, and Vicar-apostolic, to the Members of the Central Committee at Lyons.

FIRST PART.

“ 1. When the Portuguese appeared for the first time on the shores of India, there was found in Malabar a considerable number of Christians, called Christians of St. Thomas, or Syro-Chaldeans, or simply Syrians: it is by the last name they are ordinarily designated in those countries. They were all Jacobites or Nestorians, and acknowledged the authority of a bishop sent sometimes by the Jacobite Patriarch of Nineveh, sometimes by the Nestorian Patriarch of Babylon, and who assumed the title of Bishop of Angamalé. The gross ignorance in which they were sunk, prevented them from distinguishing between the contrary creeds of Eutychus and Nestorius, and without attempting to understand them, they alternately admitted both the one and the other. The bishops, not less indifferent than the clergy and people, were satisfied with possessing exteriorly the doc-

trine of the patriarch from whom they received their mission. There were many congregations established in the mountains and along the coast, an account of which may be found in many works published in Europe; I shall therefore say nothing more on the subject, circumscribed as I am within the narrow limits of this memoir.

2. "St. Francis Xavier and the apostolical men who were associated in his labours propagated the Christian faith in Malabar. As the new converts were attached to the Latin rite, Pope Paul IV. created in their favour the see of Cochin, one of the chief cities of Portuguese India; and on conditions which were never executed, he granted the patronage, and consequently the right of presentation (*jus patronatus*) to the crown of Portugal. Within the circumscription of the diocese of Cochin were included the Syrian churches, of which I have spoken.

"3. After frequent and ineffectual efforts on the part of the Catholic clergy to convert their erring Christians, the archbishop of Goa, Alexis Menesses, at length succeeded, in 1596. A provisional council was held at Odiampar, a small village in the centre of Malabar; there this illustrious prelate, assisted by the reverend fathers of the Society of Jesus Christ, and by other religious, induced the Syrian bishop, clergy, and people to renounce their errors, and acknowledge the authority of the sovereign Pontiff; they, however, retained the liturgy and language of the Chaldean church.

"4. The bishop, after his reconciliation, persevered and died in the communion of the church. At this period (1605) Pope Paul V. suppressed the Syrian title of Angamalé, and created the new diocese of Cranganore, at that time a considerable sea-port in the possession of the Portuguese, and situated five leagues to the north of Cochin: he raised it to an arch diocese *ad honorem*, ordained that the prelate charged with the administration should follow the Latin rite, and subjected to its jurisdiction all the Syrian congregations of Malabar, with all the parishes to the north of Cochin. In fine, he granted to the King of Portugal, on conditions which were never executed, the right of patronage to this see, and rendered it suffragan to the metropolitan of Goa. There remain no traces at present of the ancient Cranganore; the neighbouring place, which is known by that name, was never in the possession of Portugal.

"5. The Syrians were not long in giving proof of their instability in the faith; those proofs were every day rendered more evident. In fine, in the year 1653, they revolted against the authority of the

Catholic bishop, who then governed them, against the Pope and the Holy Church : they returned to their errors, and placed at their head a false bishop of their own rite. Four hundred families alone of that nation, and the Latin parishes to the number of eleven, remained faithful to the lawful authority.

“ 6. A schism was associated in the minds of the people with hatred against Portugal ; it would not have seemed prudent to employ in their conversion any of the numerous clergy of Cochin. For those reasons, Pope Alexander VII., in 1656, sent four Italian religious from Rome, of the order of discolored Carmelites, who commenced a mission in Malabar, which exists to the present day.

“ 7. Those religious had the consolation to reap the fruits of their labours and sufferings ; they detached from schism, and brought back to the bosom of the one church many thousand Syrians. In less than two years they had succeeded in bringing back to the Archbishop of Cranganore forty parishes. In order to complete the work, they deemed it indispensable that two of their number should proceed to Rome, to confer in person with the Holy See on that important object.

“ 8. One of them, the Rev. Father Joseph St. Mary was named by the Sovereign Pontiff, Bishop of Hieropolis and Vicar-apostolic of Malabar (1659) : vested with considerable power, and accompanied by some Fathers of his order, he set out for his destination. With the assistance of this necessary reinforcement, the conversion of the schismatics was pursued with success, and more than two-thirds were brought back to the faith. Up to that time the Portuguese Bishop had not conceived, or at least had not given any manifestation of that jealousy which, at a later period, animated many of them against the immediate delegates of the Apostolic See.

“ 9. In the commencement of 1663, the Dutch, who were not less opposed to the Catholic religion than to the Portuguese, seized upon Cochin and the other secondary establishment of Portugal in Malabar ; the greater number of the buildings consecrated to divine worship were destroyed, and every Portuguese banished from the country : Cochin and Cranganore were left without bishop or European priest ; however, a few ecclesiastics of foreign descent, but who were born in the country, were allowed to remain.

“ 10. The Vicar-apostolic, Dr. Joseph, was himself obliged to abandon Malabar. He lived for some time in the territories of some

Indian families ; but they were too much alarmed at the victories of the Dutch to have the courage to offend them : and the latter had taken umbrage at the presence of an European bishop on the frontiers of their new conquests ; he was therefore forced to remove to a greater distance, leaving, however, his religious to continue the mission.

“ 11. Before his departure, and in virtue of a power vested in him to that effect by the Pope, he was to give Malabar in charge to a bishop, who might be tolerated by the conquerors. With this view he chose a Syrian priest named Alexander, consecrated him Bishop of Magara, and placed him as Vicar-apostolic of Malabar. From this period until 1699, neither diocese saw the presence of a Portuguese bishop, nor was any ecclesiastic of that nation admitted ; the native priests of European origin, who were unwilling to leave the country, were obliged to take an oath that they would hold no communication with the enemies of Holland. The new Vicar-apostolic was not therefore disturbed in the exercise of his functions.

“ 12. He continued for twelve years in the peaceable government of those churches, assisted by the Carmelite missionaries ; but finding himself advanced in years, he solicited a co-adjutor. Four missionaries expressly authorized by the court of Rome to appoint one, elected Raphael Figueredo, a priest of Cochin, born in the country, but of Portuguese extraction. This prelate, whose private life reflected honour upon the sacerdotal character, was not able to free himself of the defects of his natural disposition and education. Scarcely was he raised to his new dignity, when he engaged in interminable disputes with the venerable titular, who died soon after, then with the missionaries to whom he owed his election, and finally with many of the ecclesiastics and laymen of the country. A decree from Rome withdrew from him the authority of Vicar-apostolic ; but he died in 1695, before the decree was put in execution.

“ 13. Experience had shewn the Holy See, that the Indians are ordinarily incapable of being at the head of the spiritual government of those countries. Hence the sacred congregation of the Propaganda, through the mediation of the Emperor Leopold I., solicited and obtained from the Dutch, in 1698, that they would henceforward tolerate the presence of an European bishop, with a certain number also of European missionaries. The decision of the Dutch government authorized the residence in Malabar of a bishop and twelve missionaries ; but they should be disarmed Carmelites of the Belgian, Ger-

many, or Italian nations; no others were to be tolerated in the country.

“ 14. Conformably to this decree, Innocent XII. ordained that the Vicar-apostolic of Malabar should thenceforward be taken from the discalced Carmelites; and in the month of February of the same year he named one of the missionaries, Father Francis, of St. Theresa, Bishop of Metellopolis, and Vicar-apostolic of all Malabar.

“ 15. But a new Bishop of Cochin had already begun to make his appearance in these countries unknown to Rome. Towards the end of 1699, thirty-seven years after the expulsion of the Jesuits, he made his appearance in some small towns of the south. He no sooner became informed of the appointment of a Vicar apostolic, than he protested against it, raised a cry against the Holy See, and was the first to commence that deplorable opposition to the envoys of the Holy See, which for one hundred and thirty-eight years has opposed serious obstacles to the extension of Christianity, and has had an unfavourable influence upon the minds of the Malabars, whose dispositions were not previously the most satisfactory; it is this event too, which, in my opinion, has prepared the Portuguese for the scandalous schism which now distracts their country, and their ancient possessions in India.

“ 16. Shortly after, a new Archbishop of Cranganore made his appearance in 1702, and combined with his colleague of Cochin against the Vicar-apostolic. The first effect of those dissensions was to render the Syrians obstinate in their schism; conversions thenceforward became rare amongst them; even those amongst the Pagans, which had been previously very numerous, were considerably lessened; for infidels are not less scandalized at the discord they observe amongst Christians, than edified at their union and harmony.

“ 17. The metropolitan of Goa was not long in taking part with his suffragans; he espoused their cause against the Vicar-apostolic, or rather against the Pope. The reports of those three prelates excited the zealous susceptibility of the court of Lisbon: and complaints were addressed to Rome to have the Vicar-apostolic and his missionaries recalled, for no other reason, than that their presence in Malabar was a violation of the right of patronage, however useful and necessary they might be to a flock, which, in consequence of the harsh exigencies of Holland, could not have any other pastors. Those remonstrances induced Clement XI. to restrict the

authority which his predecessors had given to the Vicar-apostolic over all Malabar; he, therefore, by a brief of 1709, ordained that the vicar should exercise jurisdiction only in those places where the Portuguese bishops could not exercise theirs in all its plenitude and liberty, and amongst that party of the population, which at any time should be exposed to the danger of falling into schism.

" 18. Those commands of the Sovereign Pontiff, as prudent as they were charitable, were faithfully executed by the Vicars-apostolic. But the Portuguese bishops, under the persuasion that their rights were infringed, and the right of patronage compromised, never ceased to disquiet the Holy See, and irritate the court of Lisbon by their unjust complaints. The Sovereign Pontiff, however, persevered in enforcing the provisions of the brief of Clement XI. The Portuguese bishops, seeing that their solicitations were not attended to by the Popes, sought to wreak their dissatisfaction upon the vicars and missionaries apostolic.*

" 19. The residence of the Vicar-apostolic of Malabar is Verapoli, one of those numberless little islands intersected by canals which constitute the half of Malabar. This obscure place, three leagues to the north of Cochin, was chosen in obedience to the Dutch government, who forbid the Catholic priests to reside in the city or its suburbs. Verapoli possesses a tolerable church, a house for the religious, the erection of which did not cost much; a Latin and Syrian seminary, an establishment for Catechumens, a small hospital for incurables, and a school for boys, were erected gradually by the disaffected Carmelites, with the money sent at different times from Rome and other parts of Europe; the inhabitants of the country contributed but very little.

" 20. The bishops and missionaries, up to the end of the last century, when the flames of war reached the Roman states, lived, according to the rules of their order, on the annual subsidies they received from the

* In the course of the memoir where mention is made of Portuguese bishops, it is not meant that that they were all vested with the episcopal dignity, for simple priests often exercised the episcopal authority. During the last century, and up to our days, the four Indian sees, Cranganore, Cochin, San Thomé-de-Meliapour, and Malacca, were almost always vacant. The Metropolitan of Goa sent a priest to those places with the title of Ecclesiastical Administrator of the Diocese. Besides, the Archbishop of Goa, and the Bishop of Meliapour, imitated their colleagues of Malabar in their opposition to the Vicars-apostolic of Bombay, Pondicherry, and Madras.

Propaganda, and the trifling revenue which they derived from some land. The misfortunes of Rome cut off one of their ordinary resources; formerly, both the seminaries were at the charge of the Propaganda, but since the deplorable events of which I speak those establishments were left resourceless: yet God was pleased to touch the heart of an English Protestant, who left a modest capital for their support. The establishment for the Catechumens was upheld by the interest of a bequest left for that purpose by a Hungarian Cardinal; but the Emperor Joseph II., when he confiscated the property of the church, seized upon this fund; the establishment was consequently left to the charge of the Carmelites of Verapoli, as well as the hospital and school.

“ 21. I have not been able to ascertain with certainty the number of Syrian schismatical parishes, and the Christians they comprise; they have about forty churches scattered here and there, particularly in the neighbourhood of the mountains. In 1838, the number of Syrian Catholic parishes amounted to forty-two, comprising 32,000 souls; those which are subject to the Ordinary of Cranganore amounted to sixty-two, with a population which, it is calculated, reaches 76,000 souls. The Vicar-apostolic had twenty-two parish churches of the Latin rite, and 48,000 faithful: I cannot precisely say how many the Portuguese ordinaries possess, but they must amount to nearly eighty, with more than 50,000 souls. The Protestants have three churches for about six hundred of their communion in all. The rest of the population is composed of Pagans, Mahometans, and Jews, the greater number of whom are here since the dispersion. Some are of Dutch, Polish, and German origin.

“ 22. Since the Bishop of Hieropolis inclusively to the Bishop of Amata, entrusted at present with the spiritual government of the country, there have been ten vicars-apostolic named permanently, and three provisionally; namely, one Syrian Malabar, one Portuguese Malabar, seven Italians, one Pole, two Germans, and one Irish: during a few years there had been a German coadjutor bishop, who was afterwards transferred to Bombay, and another Italian, who was consecrated at Pondicherry, and who died shortly after in the same city. The Irish Vicar-apostolic was named long after the fall of the Dutch power in Malabar.

SECOND PART.

“ In order to understand what remains to be said concerning the events which took place in the year 1838, it is necessary to turn back and take a general view of the principal occurrences which have lately changed the face of the missions in India.

“ 1. Towards the end of 1833, the Propaganda, by the express orders of the Sovereign Pontiff, wrote to the Vicar-apostolic and me, to direct our attention to the numerous missions to the east of the Ghauts, between the coast of Malabar and that of Coromandel; for the priests sent into that country by the Ordinaries of Cranganore and Cochin were ruining those numerous congregations. I had then with me but two European missionaries, whose presence was indispensable in Malabar; hence, I begged the Vicar-apostolic of Pondicherry, who had a considerable number of French priests at his disposal, to send a few to the districts which stood most in need of them. He complied with my request; but those he sent were cruelly persecuted and imprisoned by the intrigues of the Administrator Apostolic of Cochin.

“ 2. In 1834 His Holiness erected a new vicariate-apostolic at Bengal, by taking this province from the diocese of San Thomé-de-Meliapour, of which it formed a part, to entrust it to the zeal of the Rev. Fathers of the Society of Jesus. The ecclesiastical administrator of that diocese opposed the execution of the Pontifical decree, and in concert with some Augustinians of Goa, settled in Bengal: he still perseveres in his schism, notwithstanding the most precise and positive orders of Rome.

“ 3. In the same year, 1834, our Holy Father the Pope established a Vicariate-apostolic at Madras: this city had been, up to that period, under the title of Prefecture-apostolic, entrusted to the Capuchin fathers. The new Vicar experienced the most lively opposition on the part of the Administrator of Meliapour, who, having taken possession of some churches of the Capuchins, refused to give them up.

“ 4. In 1836, the Holy See dismembered the Island of Ceylon from the diocese of Cochin, and founded a new vicariate-apostolic. For a great many years the missions of that island had been exclusively confided to the religious of St. Philip of Goa; they were all Indians: one of them, in quality of Vicar-general of Cochin, governed all the

churches. The individual who, at this period, was charged with this authority, and who had exercised it for a long time, was raised by the Sovereign Pontiff to the dignity of Bishop and Vicar-apostolic; he was proclaimed and recognized as such in the principal church of Colombo, capital of the island. But no sooner was the Ecclesiastical Administrator of the diocese informed of this measure, than he fulminated many sentences against the new elect, deposed him from his charge of Vicar-general, appointed another to succeed him, and at the same time excited the faithful to disobey the elect of the Sovereign Pontiff. The schismatical Vicar-general found two priests, and a considerable number of laymen, disposed to take part with him; and thus commenced a new schism, the effect of which was to prevent the consecration of the new Bishop until the month of December 1838.

“ 5. In the beginning of October 1834, Anthony Texeira, an Augustinian priest of Goa, appeared at Madras, with the usurped title of Bishop-elect of Meliapour; this religious was one of those of whom I spoke above. With the view of opposing to the Vicars-apostolic of Bengal and Madras the respectable name of Bishop, he had made a voyage to Lisbon, where he obtained the title he aspired to. Upon his return to Meliapour, he convoked all the clergy of that diocese in the church, caused the decree of Donna Maria to be read, which named him Bishop of Meliapour, and ordered the chapter of Goa to acknowledge him, and cause him to be acknowledged as such; in fine, he took solemn possession of the bishopric. During the whole course of this ceremony, the name of the Pope was not even once pronounced. The clergy of Meliapour, entirely composed of priests from Goa, who were already implicated in the schism of Bengal, became the partisans of the priest Texeira, and still continue to regard him as their chief.

“ 6. In the month of November 1837, a simple secular priest, Portuguese by birth, named Antony Felician Carvalho, arrived at Goa, with the usurped title of Archbishop-elect of Goa, Primate of the East, and surrounded with all the pomp becoming so exalted a dignity. This was another creature of the Portuguese crown. His first act was to cause the lawful vicar-capitular to be deposed, and get himself named in his stead, in order the more easily to deceive the simple faithful. As the civil governor supported him with his power, and as the inhabitants of Goa are in general inclined to the basest servility, all the Portuguese possessions (at least exteriorly) followed him

in the schism. The administrator of the diocese of Cochin, Father Manoel de St. Joachim Neves, a Dominican, was no sooner informed of the arrival of Carvalho, than he hastened to acknowledge him, and to proclaim him the supreme head of the Christian churches of India.

“ 7. The three great Indo-Portuguese dioceses of Goa, Cochin, and Meliapour are then occupied by declared schismatics. The Administrator of the diocese of Cranganore, Father John de Porto Peixatto, a Portuguese Franciscan, fell into the schism, but through ignorance merely; thanks, however, to his good faith, it was not difficult to recall him; I had only to write and send him one of my missionaries; he promised to inform his diocese, by circular, of the real state of things, and to let them know, that in case he should die (for he was seventy-eight years of age, and overwhelmed with infirmities), all the Christians should submit to the Vicar-apostolic, in obedience to the decrees of Rome. Death, however, prevented him from writing the desired circular.

“ 8. In fine, in the beginning of 1838, some French Jesuits arrived in India, who were sent by Rome to the Vicariate-apostolic of Pondicherry: they were placed under the jurisdiction of the prelate, to whom all that country was subjected by a decree, dated 5th of June 1837. Those religious had to suffer the same persecution as the priests who had preceded them.

“ 9. The conduct of Father Neves, Administrator of the diocese of Cochin, having become openly schismatical, I thought it necessary, 1st, to warn the faithful of the great danger and evils they would be exposed to, by continuing in his communion; 2ndly, to take under my jurisdiction all those who, in order to avoid the guilt of schism, would join me. This measure was pointed out to me by the former decisions of Rome (see sec. 17 of the first part); the Vicars-apostolic of Bengal and Madras had taken the same measures before me; they were imitated by the vicars of Pondicherry and Bombay, who publicly refused to distribute the holy oils to the priests of Goa, or confer orders upon any ecclesiastics of that diocese. If it be permitted to speak according to the provisions of human wisdom, the whole church of India would have been precipitated into the schism, were it not for the opposition of the vicars-apostolic.

“ 10. The two pretended Bishops of Goa and Meliapour, as well as Father Neves, afterwards published many hypocritical protestations

of obedience to the Pope, and union with the Catholic church; they did not fail to abuse the Vicars-apostolic, and advance false prettexts to justify their schism. Notwithstanding all their publications, I had the satisfaction to bring back three priests and some parishes to the unity of the Catholic church.

“ 11. My pastoral letters arrived about the same time as those sent by the other Vicars-apostolic in Canara, a province situated between Malabar and the territory of Goa, and subject to the English Government. Fourteen thousand Christians, in possession of nine churches of that country, were soon persuaded of the intrusion of the priest Carvalho; they perceived that the diocese of Goa, to which they belonged, was destitute of a canonical administrator, and after consulting the four Vicars-apostolic, they submitted for the present to my jurisdiction as the nearest Catholic bishop. Eight native priests of Goa united in imitating their example, whilst the obstinacy of the others keeps eleven parishes in a state of schism.

“ 12. On the 29th of July in the same year, the administrator of Cranganore, of whom I have spoken above (sec. 7), died in the communion of the church. During his illness he exhorted some of his clergy to acknowledge me, after his death, for their lawful superior, if they wished not to be separated from the Catholic communion. Notwithstanding this recommendation, father Neves hastened to dispatch his emissaries in all directions to induce the entire diocese to acknowledge obedience to him, or at least to suspend their determination until orders should be received from the pretended Archbishop of Goa. A few parishes rejected the insinuations of father Neves, and submitted to me in the course of the month of August; his emissaries, however, and his artful writings obtained for him the desired suspension; but they could get only one parish to acknowledge his jurisdiction.

“ 13. We have now come to the month of September; on the first, father Neves received letters-patent from Carvalho, naming him archiepiscopal administrator of the dioceses of Cranganore and Cochin. Armed with these documents he had no doubt of the triumph of his schism; but he was quickly undeceived. On the 4th of the same month I received the circular letter of the Pope, which begins with the words: ‘*Multa Præclarè,*’ and is dated the 24th of April, 1838. By this bull the four Indo-Portuguese dioceses of Meliapor, Cranganore, Cochin, and Malacca were suppressed, and their territo-

rics subjected to the jurisdiction of the nearest vicar-apostolic, as their only ordinaries; it moreover abolished the metropolitan authority of Goa over the territory of the suppressed dioceses. By virtue of this bull, father Neves ceased to be what he had been for twelve years, that is, legal administrator of Cochin, and I became the only lawful prelate of all Malabar.

“ 14. Father Neves, to whom I forwarded an authentic copy of the bull and the circular of the Propaganda, was not however arrested by their contents; on the contrary, he only became more obstinate in the schism; and by his writings and the agency of his priests, who are almost all either suspended or excommunicated, redoubled his efforts to retain the Christians of Cochin in their rebellion, and to draw those of Cranganore into the same misfortune.

“ 15. In spite of all his efforts the whole diocese of Cranganore, composed of seventy-two Syro-Chaldean and four Latin parishes, comprising about sixty-five thousand souls, a hundred and eighty-three priests, and fifty-eight ecclesiastics, submitted to my jurisdiction after the publication of the bull. In the late diocese of Cochin twenty-two churches and two secular priests have already acknowledged it; there still remain about fifty churches attached to the schismatical party, some of which I hope to be able to bring back to the centre of unity.

“ 16. The parishes which at present recognize the authority of the vicar-apostolic, including the nine parishes of Canara, amount to fifty-seven Latin and a hundred and fifteen Syro-Chaldean, in all a hundred and seventy-two, the population of which may be estimated at two hundred thousand souls.

“ ✠ FRANCIS-XAVIER, Bishop of Amata,
“ Vicar-apostolic of Malabar.

“ Verapolis, Malabar, January, 1839.”

VICARIATE-APOSTOLIC OF PONDICHERRY.

MISSIONS OF THE JESUITS.

Letter of FATHER BERTRAND, Missionary of the Society of Jesus, in Madura, to a FATHER of the same Society.

“ Trichinopoly, 18th March 1838.

“ My Reverend Father :

“ We have at length quitted Pondicherry, and have entered upon our missionary career. I take advantage of some moments' leisure to send you a narrative of our first labours ; it will give you an idea of the life we are henceforward to lead. I shall not always have time to give you an account of my voyages, *ab uno disce omnes* ; you must judge of the others by this.

“ On the 27th of February, having first celebrated the holy mass, I left Pondicherry, accompanied by Father Garnier and the bishop, who had ordered breakfast to be prepared for us on the road ; this was a new proof of the kindness of this prelate towards us, who never ceased to give us, during our stay, repeated proofs of his paternal regard. At the distance of a league from the city we were obliged to employ entreaties and remonstrances to induce him to return : after tender adieus, which recalled to mind those which you cannot but remember, we continued our journey, and the remainder of that day ought to have corresponded with so auspicious a beginning. Thanks to the charity of his lordship, we were followed by a car with provisions, blankets, and other necessities for the night ; but God, when it pleases him, knows how to season the bread of the missionary. Towards the close of the evening the car preceded us by half an hour ; we followed on horseback, but were destined not to come up with it. We were led across a large arm of the sea to a peninsula, and were travelling for an hour before we were aware that we had lost our way. By promises and prayers we prevailed upon a Musselman to conduct us to the road ; we had gone a league and a half with him when he discovered that he himself had gone astray. We were in the midst of a frightful desert of sand, perfectly like the moving

waves of the ocean; we were obliged to climb on horseback over sinking heaps of sand, the sides of which were as steep as the roof of a house. At the first attempt my horse sunk to his knees, and was unable to move; I was obliged to dismount and walk with naked feet, carrying in my hand my Indian sandals, the least inconvenience of which is that they are perfectly useless in such cases. It was then half-past seven, and we were moving along with the light of the moon in her first quarter; this trifling resource soon failed us, and we were left without any other light than that of the stars. Our feet would not have been hurt by the sand had there not been thorns mixed with it. Having wandered about in this manner we found another guide, but our adventures had not yet come to a close. The name of the place we were to go to was mistaken, and at a quarter to eleven we found ourselves at a *Bungalow*, or house of rest, three or four leagues in advance of our car. We were, therefore, obliged to stretch ourselves without ceremony on the bricks of the perystle, happy to have a saddle for our pillow, but happier (*secundum hominem dico*) if we could have procured some linen to bind our wounded feet and secure them against the cold air of the night. At three o'clock in the morning we sent in search of our car, and partook of a frugal breakfast, the first we had taken in the Indian fashion; a mat for chairs, the leaves of a tree for plates and dishes, and for drink a little thick milk in a pitcher of water.

“ Our second day's journey was not so full of adventures; the only circumstance which broke its monotony was a crowd of pilgrims we met returning from Madura, whither they had been attracted by a famous pagoda. We were also accompanied by some Indians who had come from the north of India to bathe in a river of the south, which, according to their deplorable superstition, has the virtue of effacing sin. At every step we took, new traces of idolatry met our view. Pagodas without number, with the figures of the hideous gods who are objects of adoration there, groves consecrated by the presence of a multitude of monkeys, and even trees which were the objects of worship, and many of which we saw covered with rags, the wretched offerings which their worshippers had affixed to their branches. In the evening we stopped at Chillambaram, which signifies City of the Brahmins; there are here as many as three thousand of them, supported by the revenues of an immense pagoda and the liberality of the pilgrims who visit it. A proud indolence forbids them to labour;

haughty mendicants with the Indians, they are instructing and flattering to strangers, and importunate to all they meet; they collected around us, but we had only one thing to offer them, and that they did not come to seek—a charitable compassion for them and the poor Indians who are the victims of their impostures. We visited the pagoda, and were not a little astonished at the spectacle which struck our view; it is one of the finest monuments I have seen; it is surrounded by a square wall of cut stone, fifteen or twenty feet high and eight hundred feet in length, on each side there are pilasters of a single block of hard stone, from forty to sixty feet high—a kind of vestibule, supported by a thousand pillars,—a basin in the form of an amphitheatre, two hundred feet long, with twenty stone steps to descend to the water; other places in fine, with chapels, and a variety of other constructions. Here we are, then, in the midst of those unfortunate countries where sin and error exercise undisputed sway; where, under a variety of names and forms, the powers of hell receive the incense of nations. The Christians, who are often poor parias, are scarcely distinguishable in the crowd. Let us bless the Lord, who vouchsafes to manifest himself in preference to the little: *Revelasti ea parvulis*; but let us implore Him to add to their number, and to make the great themselves become little, that they may enter into the kingdom of heaven, and forget their pride in the fraternal simplicity of the Gospel.

“We continued our way towards Gingee, another city of the Brahmins, and distinguished also for its temple. Before we reached that place we had an agreeable and consoling surprize; within a mile of the city we perceived crosses planted in the ground, and a man standing near them: *Christonveno?* “Are you a Christian?” cried we. “Yes,” said he; and, hastening towards us, he threw himself on his knees, his arms crossed on his breast, and his forehead touching the ground, to receive the *asirvadam*, blessing. In a moment after four or five other Christians repeated the same ceremony. Ten minutes after we saw a group of children coming towards us, who also prostrated their joyous foreheads in the dust before the missionaries of the Saviour.

“On this day, the third of our journey, we encountered one of the most frightful storms which had ever burst over our heads. But, on the following day, we were compensated for our alarm by the pleasure of finding ourselves in Tranquebar, a handsome sea-port in the king-

dom of Tanjore : it belongs to the Danes, and contains a population of twelve thousand souls. The town is defended by a fine fort ; the houses of the principal street, which is built in the European style, and is entirely occupied by the Danes, are charming, and remarkable for their cleanliness. The citadel is painted from top to bottom in white and yellow. There are only fifty European soldiers, and a hundred and fifty Indians, in the service of Denmark ; this is the only military force of a place which France has long coveted. The Danish possessions do not extend farther than six or eight miles into the interior.

“ Upon quitting Tranquebar, we soon entered again the French territory. The country is rich, and hence Karikal is called the granary of Pondicherry and the island of Bourbon. Although the town of Karikal is rather considerable, the part called the *White Town*, inhabited by Europeans, is very trifling ; it only contains government offices, some creoles and a few merchants. We have become so little in India, where our flag once floated over so many territories, to the terror of rival nations and the protection of so many allied princes ! We saw in this city the tomb of Father Mont-Justin, who died in 1782, celebrated for the services he rendered religion, by following our armies in the long and fatiguing wars they waged. The society of Jesus having been suppressed in India in 1778, this excellent father placed in the hands of the ecclesiastical Superior of Pondicherry a considerable sum of money, which had been given him by the French governor as a recompense for his zeal ; it is chiefly with this sum that the beautiful church of the Jesuits has been rebuilt, which had been razed by the English cannon in 1760, but which is now in a state to excite the admiration of all who visit the colony. Father Mont-Justin terminated his days at Karikal, where his memory is still held in the highest veneration. Father Garnier prayed over his grave as upon that of a parent who prepared the way for him in his apostolical career : he will obtain from him in Heaven the assistance of which he stands in need, and which we too require as much as he, to accomplish the designs of God.

“ We were much surprized to meet here Father Martin and Duranquet, who, according to our arrangement ought to have been at Madura many days before ; contrary winds prevented them from going to Caliconlam in a boat ; for by land the journey was rendered impossible, in consequence of all the cars on the road having been engaged by the pilgrims who were going to the banks of the Cauvery,

the festival of which was to be celebrated at that period. Our luggage, which we had sent by a boat, not arriving, we were obliged to spend some time at Karikal; in order not to be unoccupied we preached to the French who are in that city, where we were happy to find that faith is not extinct, and where charity is exercised with delicacy and discernment.

“In the meantime the earnest solicitations of the Christians, and some other circumstances, induced me to visit Trichinopoly with Father Garnier. For this purpose we had only to ascend the river Cauvery, which discharges itself into the sea by many mouths. How describe the beauty of the banks, the picturesque sites, the fertility of the soil, which seemed like a continued garden, the birds of every kind which charmed our eyes by the splendour of their plumage, the majestic trees which covered our humble table with their shade, and enriched it with their fruit?—for trees of great size are not confined to northern climes: a gigantic vegetation covers the country we are traversing; the tamarind with its forest of branches is more than a hundred feet high, and affords a shade to the most numerous company of travellers. The *alo-maram*, or Indian fig-tree, is not less remarkable; it also is of colossal height and covers an immense space; a single trunk not being sufficient to support so great a weight, the branches shoot out roots towards the earth; they may be seen hanging, thirty, forty, and even fifty feet high, like an immense head of hair, and with all the soft pliancy of subterranean roots; for a long time they are tossed about in the air, but gradually lengthening they reach the earth, and penetrating the soil they are soon encircled with a common bark and become a new trunk, often thicker than the original one. There are many of those trees which have a considerable number of those accessory trunks; sometimes the roots, driven by the wind or directed by the hand of man, become entwined with other trees, and present the most singular form.

“Another interesting spectacle is that presented by a certain kind of shining flies, which move through the air by thousands and seem like a shower of sparks. There is, it is said, a little bird, the *toucnam-courvi*, which makes use of those insects; his nest is a masterpiece of art; a little palace with two stories, the lower one for the hen and her family, the other for the cock, where he entertains his companion with his song; but what seems most surprising is, that the little architect should have taken care to furnish his dwelling with those

shining flies to give him light at night. I was lately assured by a man, whose veracity I have no reason to question, that he frequently saw this curiosity; but who can tell but those flies serve rather for food than light? The other day we saw fifteen or twenty nests attached by a small thread to the leaves of a tree, and dangling in the air; this, however, is not surprising, for a hundred nests would not be too great a weight for one of those leaves, which are twelve or fifteen feet long.

“ We occasionally met Christians on our way, who, like those we had met before arriving at Gingee, came to ask the *asirvadam*; they might be seen coming from a distance, the mother sending her young son for the father at work in the fields, the child running with all his speed, and then coming back out of breath, holding his father by the hand, and both throwing themselves on the ground to obtain our blessing; at other times it was a mother, who, after having prostrated herself, would take her infant child and lay it on the ground, with its hands joined on its forehead, to obtain for it the *asirvadam*. On another occasion it was a troop of children who accompanied us, running before our horses and prostrating themselves at every ten paces; then jumping on their legs with an amusing agility run before us to repeat again the same pious exercise. Those consolations were, however, lessened by the pain we felt at not being able to address a few words to those excellent people, and particularly by the afflicting spectacle which every where met our eyes of the triumph of idolatry. Nothing was to be seen but pilgrims returning from the great fête of Cauvery, which was celebrated at Combaconum; a famous pool exists in that place, which every twelve years is supposed to be renewed by the sacred waters of the Ganges, which are conveyed by subterranean passages.* Happy he who can then bathe in this sacred water! To prevent accidents the authorities take care not to have a great depth of water in the pool. The Brahmins are charged to calculate the day and hour when this solemn bath is to be taken. A great number of those pilgrims come from a distance of forty, fifty, a hundred, and even two hundred leagues; the number of pilgrims who

* The Ganges falls into the gulf of Bengal, many hundred leagues to the north of the Cauvery; but the subterranean and submarine channels of rivers have had a considerable share in all mythologies. All antiquity believed that the Alphæus of Peloponesus was conveyed to the fountain of Arethusa in Sicily.

are ordinarily assembled there amount, it is said, to a million. The government takes care to have provisions brought for this multitude to the amount of two millions seven hundred thousand pounds of rice, which is enough to support a million of Indians for two or three days, they do not remain longer there. We saw only the end of the *fête*, but it was enough to enable us to form an idea of a scene which it would be difficult to equal. Fifty thousand persons throw themselves at once into this pool, or into the river: fifty thousand others commence shouting together, endeavouring to shake, by the help of long cables, ten immense chariots, one of which, fifty feet high and in the form of a pyramid, covered over with garlands, and sparkling with tinsel and gold, required not less than ten thousand believers to shake it; add to this the noise of petards and cannon, which were constantly fired during the day, and innumerable Indians singing in every tone and demi-tone of the gamut. Further on the King of Tanjore might be seen on his way to the great pagoda, with a suite of eighteen elephants and forty horses. In the midst of all this we cut but a sorry figure mounted on our horses. We, however, traversed the crowd without fear, notwithstanding the difficulty of the passage.

“On our way we met many brahmins, or *sanniasis*, like the mountebanks of our fairs, executing a thousand feats of strength and address to extort money of the Indian public. Some dressed as if for a masquerade, were playing a music which was quite in keeping with their costume; others subjected themselves to apparent tortures, whilst their companions at their side exalted their courage and patience, and stretched out their hands to those that passed. One of these penitents, raised up ten feet in the air, was suspended by two cords, one of which was fastened to his feet and the other to his neck, so that his body formed a kind of curve; another had his head sunk into the ground, covered as far as his shoulders with sand, the rest of the body being in the air, and as stiff as a poker. We passed by those places at intervals of half-a-day, and we still found those penitents in the same posture. In the evening, the city of Combaconum was one blaze of light; the cannon of the pagodas were constantly fired, and the shouts of the multitude were heard even after midnight.

“On leaving the city on our way to Trichinopoly, we crossed the Cauvery on a beautiful bridge constructed by the English. On the other side of the river, we witnessed a spectacle which confirmed every thing we had been told as to the immense multitudes which encumbered the

city during the days of the festival. A vast plain was covered over with cars and oxen; on every side police agents, whom the English had the prudence to send for the preservation of order, traversed the tumultuous crowd. The recollection, which is yet present to our minds of what we saw, pierced our hearts with anguish; we deplored the triumphs of the powers of darkness, of which we had been the involuntary spectators. Alas! the pagodas are in many places constructed with a magnificence which fills one with admiration; and the Catholics have, in most places, but poor thatched chapels of clay! Ah! when will the time come to plant the Cross upon the towers of those idolatrous temples!

“ We continued our journey on the left bank of the Cauvery, in the midst of a rich and fertile plain. This part of India produces large quantities of rice, bananas, an excellent fruit, pimentos, &c. &c.; large herds of oxen, and flocks of enormous sheep, are also met with: the soil along the banks of the Cauvery may be compared to the plains of Egypt, watered by the Nile. The remainder of the journey to Trichinopoly was not attended with any occurrence worth noticing, only that the Christians presented themselves to us in greater numbers. At four leagues distant we met some Christians who came from the city; they were the bearers of a letter for us, and were charged to accompany us: in the evening we were received by a crowd who came to meet us, and were conducted to the *Bungalow* with great solemnity, to the sound of music composed of five drums and a great number of cymbals. On the following day we were received with the same ceremonies by many congregations, and were twice obliged to turn aside from the road to visit their little chapels, and give them benediction.

“ At a league from Trichinopoly the ceremonies of our reception commenced; all we had hitherto seen being only the prelude to it. Among the Christians who came to visit us, we were particularly struck by one, who with tears of joy expressed to us the consolation he then felt: “ At present,” said he, “ I can go to confession, hear mass, and have the benefit of your advice; I shall die content, for you will be with me to close my eyes.” Upon the arrival of the priest who had solicited us to come here, three palanquins were brought, into one of which we each entered, and were followed by our horses. I wish I could describe the scene which followed: imagine five or six drummers with all their might, beating on their drums a tune com-

posed of five notes; fifers, with a kind of whistle having but three holes, blowing away with inflated cheeks, like the workmen in our manufactories of glass—and the Indian trumpets, and the bagpipes, and the cymbals, &c., all upon the same tune, the effect of which was still heightened by their animated gestures, their profound reverences to our palanquins, towards which they turned occasionally, stopping or walking backwards. As we went along, the crowd of Christians increased to about two thousand, all exhibiting an appearance of joy and enthusiasm which struck us with admiration.

“ We first visited the little church of St. Francis Xavier, where we remained a short time in prayer; we were thence conducted to the lodging prepared for us; it was a handsome little palace, built by an English lord, and hired for our use. You may judge what our impressions were on entering such a dwelling, after coming from the modest church of the Apostle of the Indies! We were, however, obliged to yield to the solicitations made to us, but could not help recalling to mind the triumph of that great saint at the court of the King of Bungo, and we consoled ourselves by thinking that we should have an opportunity of imitating other traits of his life. Though well lodged we are not on that account more at our ease; after the fatigues of a long journey, augmented by three hours of still more fatiguing ceremony, we were obliged to submit to the inconveniences of our greatness, to receive the congratulations of a crowd of visitors, and be dinned with the noise of the multitudes that besieged our house and crowded our apartments. We were obliged to remain gravely on our chairs before all the people, with men on either side of us, provided with large fans to refresh us.

“ Almost the whole of the following day was spent in receiving the deputations of the different quarters and castes, particularly of the *Parias*, who are divided into thirty-six divisions. Each deputation offered a present of some fruit, with an address, to which we were obliged to reply through an interpreter, as we were not able to do so ourselves. One of these addresses was entirely taken up by allusions to the bondage of the Hebrews in Egypt. The Indians drew from this a comparison on the state of their souls; and, of course, we were treated with the honour of being so many *Moses*. On the following day, the public joy was damped when it was known that we were not to remain; the most lively representations were made to us, and many a sincere tear was shed. I confess I could not have refused

yielding to such earnest solicitations, and to such urgent wants, did not more weighty reasons deprive me even of the power of deliberating.

“ On the 19th we left the city with the resolution of returning as soon as circumstances should permit us ; in the meantime we went to Madura to found a central establishment, whence our solicitude might be directed to the most important and necessitous points of the mission.

“ I earnestly recommend myself to your prayers, and to those of the Members of the Society,

“ JOSEPH BERTRAND, S.J.”

Letter of Father GARNIER, Missionary of the Society of Jesus, in the Indies, to a FATHER of the same Society.

“ Joseph Patnam, 30th May 1838.

“ The intrigues of our enemies, the schismatics, have delayed for some time the establishment of our mission in Madura. Here we are, present, with the Christians of Marava, to the south of Tanjore and the west of Ramanam-de-Buram. In this part of India there are many Christians scattered over the country, and collected together in large villages, but more frequently mixed up with Musselmans and pagans. Wherever there are eight or ten families together, there is found a small thatched chapel : on the fishing coasts, the churches are fine, and even sometimes built in the European style ; the Christians of those countries are in general well disposed, and strongly attached to the faith. The usages introduced amongst them by the Jesuits still subsist ; morning prayer in common, an hour before sunrise ; evening prayer, with pious reading ; catechism for the children, given every day by the catechist, and the prayers of mass on Sundays in the chapel. When the missionary visits the districts, all approach the sacraments ; but with these excellent practices there remains much ignorance and superstition : we shall have a good deal to do to form them into a people of true Christians. Our efforts shall be directed to do this, before we turn our attention to the pagans ; their turn will come when we are more numerous. Among the latter there are many who are not far from the kingdom of God, may we soon be able to gather them in !

“ Since my arrival at Calleritidel, where we ordinarily reside, I accompanied a missionary in his excursions into the interior of the

country. I visited almost all the congregations of the west, north, and the east. For the last fifteen days I am alone in the midst of the forests of the Rajah of Shevagunga, where we have six churches and a great many Christians. I administered the sacrament in two villages, of two hundred and fifty or three hundred persons, and conferred baptism on twenty children. I also baptized a young man, twenty-two years of age, lately converted from paganism. I begin to understand the Malabar; it is a fine but difficult language; I hope, however, to speak it well enough to be able to give a short instruction. Here one must speak with purity, under pain of being subject to the severe criticism of the lowest among the people; and it is necessary to yield to this task, in order not to compromise the word of God by an inaccuracy of language offensive to their ears.

“ This is enough about myself; you expect, no doubt, some details concerning this strange country where Providence has placed me, the people by whom it is inhabited, their condition and manners. India is a fertile country, infinite in the variety of its productions, but where industry, yet in its infancy, does not call forth all the resources which so generous a soil presents. From Pondicherry to Cape Cormorin (for I am not acquainted with the north), the soil produces rice, and other vegetables, resembling millet, lentils, and peas, which constitute the food of the Malabars. Marava, and the country to the south, produces large quantities of cotton; I have also seen large fields of palma-christi, from which the inhabitants extract an oil which is reputed good, and with which they anoint their bodies, and rub their hair and beard. There is no wheat, and, consequently, no bread,—a severe privation for us with our European habits.

“ Marava is inhabited by the caste of *Odeages*, or tillers. These men, who came from the north, are strong and vigorous, for the most part of a deep copper colour, some of them being absolutely black; they make use of ploughs, the share of which is made of hard wood. Those excellent people may be seen early in the morning, with their plough on their back, on their way to work and followed by their oxen; they go out only in the morning and evening, the mid-day being given to rest, as the intense heat of the sun could not be supported out of doors. Water is the principal condition of prosperity for the country; hence disgusting pools of muddy water, which serve as drink for the inhabitants, are to be met with everywhere. It is from this water, exposed during the day to the burning rays of the sun, disturbed from morning till

night by bathers, washerwomen, and oxen, that the supply is taken for the table: nor does it cause the least repugnance to the Indians, provided the hands which fetch it are those of a man of good caste. Springs are very seldom to be met with, and meadows are not to be found at all. The oxen and sheep graze at random through the fields and woods; the principal forage for horses is procured by digging roots every day in the fields.

"In all the south of India there are but few fruit-trees. Near large cities, and on the borders of rivers, banana trees are found; the banana is a fruit much relished by strangers, especially by the English and French. Though the vine would produce considerably in India it is not cultivated. I saw some very fine trees at Pondicherry, which are in blossom in the month of February, but the grapes are never allowed to ripen; there is such a quantity of noxious animals—rats, ravens, bats, &c. &c., and on this account the fruit is gathered in green. This is, perhaps, the reason why the vine, so much encouraged in Europe, is neglected here: wine, however, is supplied by the fermented juice of the palm-tree. In this part of the country there is not much timber fit for building; the inhabitants, in the construction of their cabins, make use of palm-wood, which is long and straight.

"For agricultural purposes the Indians employ small lean oxen of a white colour, and with a protuberance on their back; these animals are smaller, and not less ugly than those of Rome. There are also large herds of cows, buffaloes, and goats, the milk of which the inhabitants take when warm: if drunk cold, they pretend it contains a poison: a few horses are found here and there, but they are small and lean. The Indians do not often employ cars to transport burthens; they carry home the harvest on their shoulders, and bear enormous loads on their heads.

"There are fewer animals in India than certain travellers imagine. During seven months, I did not meet in my long journeys a single serpent or tiger; some elephants are found, but they are becoming scarce, for the English wage a relentless war against all wild animals. I am now in the middle of a forest, the timber of which is being cut down in order to cultivate the ground, and scarcely a day passes in which at least three wild boars are not killed. I have met near my dwelling in the forest of Shevagunga, a considerable number of antelopes,—small, graceful animals, resembling our goats, and covered with white spots; they are found in flocks of ten or fifteen, and are

sometimes seen to approach within ten paces of the traveller, and to follow him for a quarter of an hour: hares and foxes are not in great quantities; but sea-fowl are to be seen in abundance. They are called by the Indians *kouk-kou*, and are almost all of the same species, with a long bill and white plumage. The heron is also found in the rice-fields and ponds; but as for singing-birds, there is not one to be found; the only sylvan music to be heard is the croaking of the raven, and the harsh screech of the parrot. At Madura I saw monkeys by hundreds; that city is said to be their head-quarters. Nothing can be more comical than their frolics and grimaces, but, at the same time nothing can be more annoying than their visits; they penetrate every where, steal everything that comes in their way, and do not allow one a moment's rest. On my way to Trichinopoly I was visited during the night by one of the largest kind; the presence of this unexpected guest at such an hour was not very encouraging; I pursued him, but the thief made his escape, taking with him my pair of slippers.

"The Indian is naturally timid, crafty, and deceitful; an enemy to labour; when he has secured food for the day, he gives himself up to repose. He is, however, in works of art, very clever at imitating. In the large cities, there is a great deal of pomp and pride: many fortunes consist almost entirely of gold and silver trinkets; the men wear three or four large gold rings in each ear, whilst the nose, neck, hands, and arms of the women are covered with them: nor is this passion for jewels confined to the cities; it is not less prevalent amongst the inhabitants of the country. The only dress of the men consists in a piece of stuff, which they wrap round their middle, to which the females add another piece, which falls from the head over the shoulders and breast. The Indians are full of respect for their chiefs; but this respect is inspired by fear rather than affection; the rod is necessary to keep them in the habit of it, for fine and imprisonment would not be sufficient.

"The families here are very numerous, and marriages are contracted by parties when very young, females marry at twelve, and males at fourteen. In congregations of twenty-five families, we count as many as a hundred children below the age of ten years. You may from this form an idea of the population. The men are tall, well made, and muscular; they wear moustaches, and shave the head, with the exception of a small tuft which they allow to grow on the crown.

At the age of ten months the children are able to walk ; nothing can be more curious than to see them running through the streets and fields; yet perhaps owing to the liberty they are allowed from their birth, there are no lamed or deformed seen amongst them. It would seem, at first sight, that the climate, the dress, and unrestricted freedom which prevails in the social relations of the inhabitants, ought to create a relaxation of morals; yet happily such is not the case; there is simplicity amongst them, a good deal of coarseness of manners, but perhaps less vice than in Europe. I speak particularly of the country; the cities along the coast are worse, but this is to be attributed to the whites.

“ Here custom has the force of law. Before undertaking any thing, it is usual to ask if it is the *mamoule*—the custom; even the English have not attempted to oppose established usages. The Indians are so strongly attached to this point, that those amongst them who become Christians find it difficult to lay aside certain practices which cannot be tolerated, as they lead to acts purely idolatrous; for, in India, religion is mixed up with every ceremony, and even with every act of ordinary life.

“ Amongst the usages so scrupulously preserved, must be remembered those of burial. After the last honours have been rendered to the dead in his house, by loud cries and lamentations, he is carried on a litter, ornamented with flowers; torches are lighted, cannons fired, and a loud music accompanies him to the grave, in the midst of incessant shouting; he is laid in the grave, in a sitting posture, with his legs crossed. Before the earth is thrown in upon him, his nearest relations strip his ears, neck, and arms of the gold or silver ornaments he wore. At this moment they all wish to get to the deceased, they shout, they push each other, but not a tear is shed. I had lately to attend one of these funerals by night; it was that of a young woman fifteen years of age, who died of a brain fever. When laid in the grave, she was stripped of her ornaments, and as her ear-rings could not be easily opened, they were literally torn from her ears; yet she was the daughter of a chief of high caste.

“ The dwellings of the Indians are low and dark, but are kept very clean; they are scoured every day by the women with cow-dung a measure which is esteemed conducive to the preservation of health. In the houses of such as are a little at their ease, the ground is covered with mats, but are entirely destitute of furniture; large earthen pots

serve to keep the rice ; the doors are made to supply the want of windows. The houses of the Malabars in the city are somewhat better arranged ; but have no resemblance whatever to our European constructions.

“ The table of the Indians corresponds with the simplicity of their dwellings. In the morning they take a little rice with some thick milk ; at noon, and in the evening, they eat a kind of ragout, made of pepper, tamarinds, and green fruit ; they all almost eat meat, either fowl or mutton, but they never taste beef ; it is absolutely forbidden them. We follow the same regimen, and take a little meat when we are in the south, but in the north we must endeavour to dispense with it ; for the Pagans never eat it publicly, and profess the utmost abhorrence for the carnivorous propensities of Europeans. Our only drink is water, the bad qualities of which we endeavour to correct by mixing a little tea with it, when our means allow us that indulgence.

“ The Indian is susceptible of religious emotions ; he requires a worship accompanied with much pomp ; woe to him who would attempt to reform the Christian solemnities of the country, what seems contrary to our usages, even highly ridiculous in our eyes ! he would, perhaps, see whole nations return to the practices of Paganism. Hence festivals are numerous, and in some churches of the south are celebrated with great magnificence. Every thing calculated to make a strong impression upon the senses is called into requisition. Cannons, music, torches, fire-works without intermission night or day. The music, though rude, and composed only of tamborines, large cymbals, trumpets, and bagpipes, produces a magical effect, which even brute animals seem to be sensible to. I have a horse that jumps and dances every time I am at one of these festivals. Lately, one of our fathers rode him on his entry to a populous village ; the animal, excited by the music which welcomed the father’s arrival ran away through the fields, leaping and jumping as if for joy ; I trembled for the poor father on his back ; fortunately he escaped without any other damage than the fright he sustained.

“ An essential part of an Indian festival is the procession with the great *Ter*, an enormous car, ornamented with flowers, festoons, painted paper, and surmounted with a cross. The *Saprooms*, large niches in which the statues of the saints are placed, must be also carried ; and so ponderous are those *Saprooms*, that as many as a hundred and fifty persons are required to drag them along. The proces-

cessions take place at night by torch-light, at the sound of music and cannon, and the loud shouts of the multitude. There are on those occasions many traces of pagan customs ; but the spirit of the church was always to yield to the weakness of our nature, and to apply to the service of God whatever was not absolutely to be condemned in the religious practices of nations.

“ Hence our Indians place all the beauty of their churches in the number and size of the statues they contain ; there are small chapels which have as many as fifteen. Those statues are not badly executed though carved by the natives, and are almost all gilt. During Mass they are constantly praying ; and two or three times during the service all the bells are rung, and the drum is beaten, to which on Sundays and great festivals, trumpets are added ; those ears of theirs must necessarily have noise of some kind or other.

“ I began my letter at Joseph Patnam, and terminate it at Trichinopoly, that is, at seven days’ journey from where I was. I am here in an immense city, inhabited by English, Turks, Pagans, and five thousand Christians. This place, where I arrived on the 30th of June 1838, worn out with fatigue, will furnish matter for another letter. On my way I visited many congregations, baptized fifteen grown children, and administered extreme unction to the sick. I also attended a poor creature whose thigh was opened in a shocking manner by a wild boar. On the same day I met eight of these animals ; they crossed twice within fifteen paces of my horse, without however manifesting any disposition to attack me ; the country I traversed is wild and beautiful.

“ I am alone in this Babylon, whither the bishop and the Rev. Father Superior have thought proper to send me, to recall the congregation to the practices of religion, and at the same time render whatever services are in my power to the Irish soldiers. I am to see the general to-morrow ; he speaks French, and is on good terms with the governor of Pondicherry : the latter was so good as to give me a letter for the military commandant of Trichinopoly. Those worthy men will, I hope, protect my mission. Oh ! how many souls to be saved in this country ! The district I have just left would give abundant occupation to four priests ; and there are only two, Father Bertrand and a missionary from the seminary of foreign missions.

“ Adieu, my good Father, write soon.

“ Yours, &c. &c.

“ L. GARNIER, Miss.”

Extract of a Letter from Father GARNIER, Missionary of the Society of Jesus, in Madura.

“ Trichinopoly, 29th July 1838.

“ My dearly beloved Parents,

“ After two months’ residence, or rather constant travelling, in Marava, I came, in obedience to the Rev. Father Bertrand, to Trichinopoly, a city situated seventy leagues to the south-west of Pondicherry, and about fifty to the south of Calleritidel. Trichinopoly is an immense city, much more extensive than Paris ; but its appearance is not pleasing to the eye : by the side of a beautiful building may be seen thirty or forty wretched mud cabins, in which so many families of Parias are huddled together. The houses of the English are all surrounded by gardens ; in India their tastes are the same as in Europe—a great deal of magnificence, many houses, palanquins, and coaches, with a numerous retinue. But what is superfluous elsewhere becomes necessary here : to secure the respect of the natives, particularly of the Pagans and Mahometans, much pomp must be displayed. We, ourselves, poor missionaries, are obliged, in the great cities, to comply in part with those rules of Asiatic etiquette. Hence we can never appear on foot ; we must be either on horseback or in a palanquin ; and if we wish to conform rigorously to the established usage, we should ride on elephants. But, thank God, the Indians are every day becoming less strict on these points of etiquette ; it is deemed sufficient to avoid adopting European manners, take care not to come in contact with a Paria, and abstain from eating beef ; hence it is not permitted to set at table with the whites, because they neglect the observance of those rules ; and much less is it allowed to live with Creols or Topas, a race held in public detestation, because they are almost always the offspring of a marriage contracted between a European and a woman of low caste ; for one of high rank would never consent to marry a European, were he even a prince. These Topas are numerous, and comprise some very respectable families ; there are a thousand of them at Pondicherry, but not so many at Trichinopoly. There they speak English and Tamoul ; they are poor, and live as clerks in the *Cutcheries*, or English offices, as shop-boys, agents, &c. &c. Those of them who realize a little fortune of four or five hundred pounds build for themselves little dwellings, and live apparently very happy ; the misfortune is, that they affect an air of

nobility by their exterior show, and whilst they make a great parade in a coach drawn by a pair of large white bullocks with long horns, they live as we do, upon rice served in a sauce highly spiced. The officers and the agents who retire from service marry the daughters of Creoles, and thus is propagated that species of caste almost white, which, in the end, will form a new people, as has already been effected in America, and the islands of the Pacific.

“ Arrived at Trichinopoly on the 8th of June 1838, my endeavours were directed to reform the congregation which had been abandoned for the space of thirty years to the greatest disorders, and was, besides, desolated by schism. You are aware that the Portuguese missionaries, not being adequate to the congregations with which they were charged in India, the Sovereign Pontiff has provided for their wants, by entrusting them to other hands. Thence Madura, Tanjore, and Moravia have been united under the jurisdiction of the Rt. Rev. the Vicar-apostolic of Pondicherry. Some Portuguese priests who are in the country, cannot prevail on themselves to submit. With the assistance of a Syrian priest, a native of Malealam, in Travancore, I have succeeded in obtaining some influence with the Christians ; all of good caste have acknowledged the jurisdiction of the Bishop of Pondicherry ; but the schismatical priests are still in possession of the principal church ; it is not in my power to force them to give it up, for the English Government, which grants perfect liberty to the preachers of every creed, acknowledges their right of possession, and does not think itself bound to inquire into the justice of the title by which they hold it. My only hope, then, is in the conversion of their priests, that is, in the grace of God, which is more powerful than the transient authority of man here below.

“ About fifteen days ago, I went to Pratacondy, where there is a numerous congregation, eight leagues to the north of Trichinopoly, at the head of which was a schismatic priest, who expressed a desire to submit to the authority of his lawful superior. I was followed by two ecclesiastics from Trichinopoly, who employed in vain every means in their power to force me to leave the village. Those priests, who are natives of Goa, have lived at a time when circumstances did not permit them to receive the instruction necessary to form good ministers of the altar ; they know very little Latin, not much more Talmoul, and are entirely ignorant of English ; they speak only a kind of corrupt Portuguese. For two days I ineffectually endea-

voured to persuade them to return to unity. I do not think that they will be able to propagate the schism; the most they can do is to preserve their adherents for some time longer; yet this alone is in itself an evil sufficiently deplorable.

“ In order to strengthen my present position at Trichinopoly, I have just purchased a house, surrounded by a garden. By constructing a chapel for the whites and the *Topas*, I hope to be able to awaken the little faith that remains amongst this people; who have hitherto been destitute of all religious succours, for they do not frequent the schismatical church, because they do not esteem those who are at its head. Of course, to realize my views, I shall require money, and do not expect any from the poverty and indifference of the Christians here: Providence is, however, rich; his treasures will never be closed against me. Thanks to the great fertility of the soil, my garden, in the course of a year, will be a little paradise; I am getting a number of fruit-trees planted in it; in the space of two years a tree throws out branches fifteen feet long. The cocoa-tree, for instance, bears fruit at the end of five years, and when ten years old has attained the height of twenty-five feet. The banana-tree, which is a species of aquatic plant, with large leaves, has fruit only once a year; the stock is then cut, and at the end of three months, young branches shoot out to the height of ten feet; the fruit it produces is excellent, and very wholesome. In the course of a year, the vine covers over many bowers, and bears grapes. Our missionaries will thus be one day able to repose themselves under the shades of my arbours, and refresh themselves after their fatigues. In Europe you can have no idea of the privations of the missionary in the country parts—without bread, without fruit, without any of the little resources which are found in the cities, to support the body soon worn out by the fatigues of the mission, under a burning sun. But we have come here to carry the cross of our Saviour, and must not complain that we find it heavy.

“ From Trichinopoly I make frequent excursions in the neighbourhood, where the wants are more urgent. I lately went to Vadouyareptty, a large congregation to the north of Trichinopoly. This village, which has greatly fallen from its former grandeur, was the cradle of the Catholic religion in those countries; it is there that the first fathers of our society were settled; the house they occupied, which is falling to ruin, may still be seen; and the tombs, which are

in a tolerable state of preservation. The church, which was once beautiful, has been destroyed and rebuilt on a new plan. The memory of our fathers is still fresh amongst them; the old inhabitants speak of them with the greatest veneration: you may judge from this of the reception I received. The inhabitants are hunters by profession; and presented me with two hares and five wood-pigeons. I found them more idolatrous than christian; without instruction, without sacraments. In two days I baptised two hundred children; and it was only on Saturday night and Sunday morning that I was able to hear confessions: sixty-five approached the holy communion. Ah! If the faithful in India had the same spiritual succours as the Christians of Europe, how very differently would they profit by them!

“At Vadouyareptty, I encamped in the ancient house of the Jesuits. The walls are split in every direction and filled with serpents. Father Beschi, who is famous in India for his learning and Talmoul works, inhabited that house. He is known here under the name of *Veramamoni* (the constant), they have given me that of *Gnana-pragasam* (heavenly light).

“Such is a short sketch of the life we lead. We are almost constantly on the road; the country is so vast, and the Christians are dispersed over so wide a surface, that our time must be spent in constantly travelling. Frequently in the year the Christians around are assembled in the central churches, for the celebration of the festivals, when four or five thousand Christians are collected together. At Trichinopoly, notwithstanding the troubles and divisions which prevail there, we have every Sunday a thousand persons in the morning, and as many at noon for mass. The Christians here are poor, a great many of them belonging to the caste of Parias: they are employed every morning in collecting forage for the horses of the English and Musselmans; it is not an easy matter to give them the habit of coming to mass.

“Let those who honour me with their remembrance permit me to recall to their minds, that charity, according to the Scripture, covereth a multitude of sins. The Institution of the Propagation of the Faith offers them an admirable occasion of accomplishing this precept. How many unfortunate beings are there in a total state of spiritual destitution in India! How many churches with only four mud walls, destitute of a single ornament! The Protestants expend immense sums, particularly in the south, from the Cavery to Cape Cormorin. How

happy shall we be if, on our side, we could add to the flock of the good pastor, not by purchasing Christians, but by establishing schools, employing catechists, and erecting chapels. Those who assist us in this good work contribute most effectually to the glory of God.

“ Pray for me and for the salvation of souls. I embrace you all with the most tender affection.

“ Your devoted and obedient son,

“ L. GARNIER, Miss. S. J.”

MISSIONS OF EUROPE.

Letter of M. LELEU, Prefect-Apostolic of the Mission of the Lazarists at Constantinople, to M. ETIENNE, Procurator-General of the Congregation of St. Lazarus.

“ Constantinople, 25th June 1839.

“ Dear Brother,

“ In compliance with your request I send you a short account of the procession which took place at Constantinople, on the festival of Corpus Christi.

“ By a happy combination of circumstances, we had five bishops here of four different rites, and a sixth who has been elected, but not consecrated. We thought it would redound to the honour of Catholicity, if, in this city of a thousand sects, where Islamism, Judaism, schism and heresy, are confounded together, we made a public and solemn manifestation of the grand and striking unity of the Catholic church, in the midst of the diversity of rites which it sanctions. We, therefore, invited the bishops to take part in the ceremonies of the day, and by their presence to represent each the nation to which he belonged. All without exception most willingly accepted our invitation, and attended the procession, with the exception of a Melchite bishop, or of the United Greek rite, who was prevented by indisposition. Dr. Hillereau, Archbishop of Petra, *in partibus*, and Latin Vicar Apostolic of Constantinople, carried the Blessed Sacrament. Dr. Joseph Borghi, of the order of Capucins, named Bishop of Bethsaida *in partibus*, and destined for Agra in Hindostan, was present with the Chaldean

Bishop of Mossul. We were received at the gate of the Catholic Armenian church by Dr. Marouch, primate of the Armenians, and by Dr. Kievarc, an archbishop of the same nation, who has resigned his charge. The bishops were in the richest costumes of their respective nations. A great portion of the Latin clergy of Constantinople assembled at our church, whilst the Armenian clergy, with their worthy prelate, awaited in theirs. It is impossible to describe the effect which this assemblage produced in the vast and beautiful church of the Armenians. The magnificence and originality of the costumes, the variety of the sacred music, two worlds—Europe and Asia—assembled at Constantinople, at the respective boundaries of each, to give each other the kiss of peace in a Catholic temple, all this presented an *ensemble*, which it would be difficult to find elsewhere. No where, perhaps, except in Bossuet's magnificent sermon on the unity of the church, could this unity appear more striking, or more beautiful: *Quam pulchra tabernacula tua, Jacob! quam pulchra tentoria tua, Israel!* "How lovely are thy tabernacles, O Jacob! how beautiful are thy tents, O Israel!" The people of the East, so easily accessible to the impressions of the senses, will not have assisted in vain at this ceremony. The Greeks, the schismatical Armenians, the Nestorians, the Jacobites, and those innumerable sects, to which Constantinople, the mother of heresy, has given birth or protection, must have been stricken with remorse; for neither the pomp of their ceremonies, nor the dignity of their bishops, nor the gravity of their priests—nothing which they have amongst them approaches that church, where is *the truth* and *the life*, and which imparts immortality to every thing it touches!

"Besides a numerous clergy and the pupils of our college, who were arranged in two files, there were sixty female children, dressed in white, and divided into three bodies: the first surrounded a statue of Christ risen from the dead; the second body, a statue of the immaculate Conception of the Blessed Virgin; and the third, an image of St. Philomena; each of these choirs was distinguished by cinctures of different colours, and attracted in a particular manner the notice of the public. The Turkish women could not restrain their admiration: "Thanks to God," were they heard to exclaim, "who has permitted us before dying to witness such a sight!" They promised to be present again next year at the *Feast of Roses*, which is the name given by the Turks to the festival of Corpus Christi.

“ On that day we also wished to show we were French. The captains of some vessels which were stationed in the harbour, having kindly offered us their flags, we displayed a magnificent one from the top of a long mast placed on the tower of our church; we arranged the others in the four corners of our enclosure; it was in reality an image of France on foreign shores :

————— Parvam Trojam simulataque
Magnis Pergama.

You cannot conceive with what pleasure and pride, at this distance from his country, a Frenchman contemplates the national flag; it is the flag of Catholicity in those countries; for the French embassy is almost the only one that is officially charged with the protection of the Catholic religion in Turkey; and I must say, to the credit of Admiral Roussin, that he allows no opportunity to pass of serving religion, and that he causes the French name to be blessed by thousands of Catholics in the east, who are often indebted to him for the maintenance of their rights.

“ On the return of the procession, high mass was celebrated by the Bishop Elect of Bethsaïda. Their lordships were kind enough to accept the invitation to dinner; and on the Sunday following the prelates were again assembled at the consecration of Dr. Borghi; the Melchite bishop, who had recovered from his indisposition, was also present, in his Greek costume, and attended by two priests in their national dress; so that you might fancy being present at the reconciliation of the Greek church. This return to unity is the cherished and most secret wish of the most distinguished men in Greece; they easily perceive that their weakness is in being isolated, and that in favour of liberty they have not much to expect from the traditions of Byzantium. In a conversation I lately had with a leading member of this clergy, I questioned him concerning the state of his church. He spoke of the vexations exercised by the English in the Ionian Islands, who are making every effort to establish Protestantism there. “ How,” said I to him, “ does it happen that the Greeks, who have capitulations guaranteed to them by all Europe, suffer their religion to be tampered with?”—“ What could they do?” replied he. “ What the Maltese have done,” said I. “ Malta is but an island, and you have seven. Before this year the Maltese did not suffer their masters to build a temple for their worship.” “ No doubt,” said he, “ but they have in their favour a powerful voice, that of the Pope,

who is obeyed everywhere." "And have not you that of your Patriarch?" "Yes, but what influence has he? The lowest of the Turkish authorities makes him tremble." "If things are so," said I, "what remains but to complete what was begun by the council of Florence?" "We feel this," was his reply, "but how succeed in persuading a clergy nurtured in ignorance and prejudice?" Language such as this is full of hope. God, I doubt not, has designs over these unfortunate countries of the east; every thing that is happening around us seems to indicate it. Let us pray, then, that this merciful dispensation of Heaven be soon accomplished on earth.

"Here the good work prospers in a wonderful and unexpected manner. From the measures I have taken and the promises you made me, I trust Constantinople will this year see the daughters of St. Vincent of Paul within its walls. This capital of Islamism, red with the blood of so many martyrs, and the terror of the Christian name, already witnesses all the pomp of that religion which it looked upon itself as called to annihilate. With the faith of Jesus Christ, are also making their appearance the institutions which it creates for the happiness of mankind. Already by the establishment of vast schools has every thing been done for the instruction of youth. The sisters of charity will secure for young females the same advantage; a house is already prepared for them, and we look forward with impatience to their arrival. This is not all; without any suggestion on my part, some merchants have conceived the generous design of re-organizing a committee of charity, and have requested me to preside at a meeting they have called, and concert measures for realizing their project. Would it not seem that Constantinople has ceased to be the city of Mahomet, and has become again the Christian city of Constantine and Chrysostom? What a future is opening before us! Oh! that we may be worthy of it!

"LELEU, Prefect Apostolic."

MISSIONS OF AFRICA.

DIOCESS OF ALGIERS.

Letter of the BISHOP OF ALGIERS to the Central Committee of the Propagation of the Faith at Lyons.

“ Algiers, 17th August 1839.

“ Gentlemen,

“ For the last fifteen days I have in vain sought a favourable moment to fulfil a promise which has become for me doubly dear and sacred; this morning I am obliged to write to you a few hours before the departure of the packet, and surrounded by the cares and occupations of a ministry, which is every day consuming more and more of my life.

“ You will, therefore, excuse this hurry; and if you think proper to add this to my former letter, your pious readers will excuse me too, for this hasty report, which must necessarily be so incomplete. I could not restrain my tears, when I saw my letter dated Bona, and which was written in almost as great a hurry as this, appended to the admirable letters of the holy and blessed M. Petit: *A modo requiescit à laboribus suis*.* What a work are you engaged in! or rather permit me to say, what a work is ours! what union! under some respects it is, perhaps, more touching than that of the early churches, which were less distant from each other than we are in these latter times. Oh! if we could recall their fervour!

“ Scarcely had I arrived at Algiers, on the 1st of May, than I had to celebrate, in the midst of a population little accustomed yet to this sacred pomp, the festival of St. Philip the Apostle, patron of the diocese and of the King of the French. Then came the great festivals of the Ascension, Pentacost, and Corpus Christi; and already was I called on to undertake new journeys. Thanks to the pious co-operation (I feel all the force of these expressions, and must repeat them again) thanks to the pious co-operation of all the authorities, the festival of St. Philip produced upon the entire city of

* Henceforth he resteth from his labours.

Algiers a remarkable impression, which is felt even to this day. Do not require details from me; my former letter contained scarcely any, and much less can I undertake to give you any now; I should never end.....

“ With the interesting month of May, we opened with transports of joy, the still more interesting exercises of the month beloved of Mary. Two days after, with renewed joy, which was shared by the whole population, but by the army in particular, I blessed the exterior mosque of Casbah, dedicated to the Holy Cross, whose glorious name it bears. On that mosque, then, where, scarcely nine years ago, the cruel crescent shone, the cross is now seen: but how different is the light it casts around! We ascended the strange street, which leads to Casbah; we were accompanied by an aged and holy religious, father Gervais, who has spent forty years here, visiting and consoling the Christian slaves, and has never ceased to edify even the Musselman population.* The moment he perceived this new cross, his limbs trembled under him, strength forsook him, and such was the impression the sight made upon his mind that he was near dying; for on that same place a fig-tree once grew, to the branches of which the heads of Christians condemned to death formerly used to be hung. This frightful spectacle had often harrowed the feelings of the good religious; it is said that one night he ran the greatest risk in venturing to withdraw from the impious and barbarous sports of the Janissaries a considerable number of heads, which they had hung upon the tree; he gave them, at the peril of his own life, the honours of Christian burial. Who could have then told him, that a Bishop of Algiers would cause two crosses to be made of that same tree, in memory of the consecration of the mosque, and that on the same ground the first deacon of the new church of Africa should receive ordination? a ceremony I performed on the eve of Trinity Sunday, and intend to ordain him priest on the sacred ruins of Hippone, the 28th of this month, festival of St. Augustin. Service has been since regularly established at the Holy Cross of Algiers. I intend to place there a relic of the true cross, which fell into the hands of the Algerine pirates fifty years ago, and was found by me with a handsome statue of the Blessed Virgin, in a very affecting manner.

* He gave me a crucifix, presented and blessed by Benedict XIV., 21st November 1759, to receive the last sighs of those poor Christians.

“ After the taking of Gigelly I celebrated at Casbah a funeral service for the young and brave commandant Horain, who was wounded in the foremost ranks, and who, a few days after, died a Christian hero at Bugia: He was a source of great joy to the excellent missionary of that place, who, though sick himself, bestowed on him the tenderest care. This admirable example made on the wounded soldiers who were with him so great an impression, that two Protestants belonging to the Foreign Legion, solicited to be admitted into the bosom of the church, courageously abjured their errors, and died in the most lively sentiments of faith, resignation, and piety.

“ I perceive I am entering into details in spite of myself. Before I left Algiers I had the happiness to administer the first communion on the festival of Corpus Christi, and on the three following days the sacrament of confirmation to a considerable number of children, who had been prepared, as much as possible, in the same way as we used to do at Sulpice, of delicious memory. On the Sunday within the octave we had, for the first time, a procession, of which it would be impossible to give an exact idea, and which made a deep and salutary impression as well on the minds of the natives, as on the Europeans, who were charmed with this image of home. The king had sent me expressly for the occasion a magnificent canopy, which was carried by twelve of the principal inhabitants, men full of faith; the troops that lined the passage of the blessed sacrament knelt as it passed; and the sound of warlike music was mingled with sacred canticles. Tears yet start to my eyes at the recollection of this. I have happily learned that the native population who assisted at this ceremony, which must have been so new to them, so far from being offended at it, were, on the contrary, much moved. However, from prudence, the procession did not go beyond the new square, so that the susceptibilities of none could have been hurt. In almost all the cities of France, in Bordeaux, for instance, nothing is finer than the solemn processions which take place every year on the same occasion, with such pomp. Yet here, so at least it seemed to us, it was something still finer to behold the blessed sacrament carried through the city of pirates, in the midst of flowers and incense, and surrounded by a crowd of faithful, exhibiting the most profound respect and recollection.

“ One of those who was the most stricken with this peaceful

triumph of religion, and on whose head I afterwards poured the waters of regeneration, presents a touching subject of serious reflections; I mean Aïcha, at present Mary Antoinette, for she cannot bear to hear herself called by any other name. This lady, wife to the Bey of Constantina, of whom the public papers spoke about four months ago, escaped the most imminent perils through my mediation, and the generous interference of the Governor of Constantina. I have had an opportunity of studying her, and of putting to trial her most secret dispositions. I have not words to express what the first dawning of faith has produced upon this soul, that has been in a manner created anew: she has no longer any taste for dress, once her only consolation; she is constantly engaged in manual labour, and enjoys a profound peace, an unalterable joy. "I am now," said she to me, with a smile, "like the ring on your finger; it never quits you, and on what side soever you turn it remains; such am I in the hands of God." On the day of my arrival she saw me enter Constantina with General Galbois, at the head of his column; surrounded at the time by the spies of Achmet, who sought an opportunity to carry her off, the sight of a bishop made upon her mind a sudden and an extraordinary impression; she wrote to me immediately, imploring of me to save her. Three weeks afterwards, she was looking at a beautiful painting of the redemption of captives in the regency of Algiers, given me by the minister of war, when I gave her a cross, observing that it was marked on the habit of the religious of mercy, as well as on the heart of the bishop. Seizing it with earnestness, she hung it round her neck, and kissing it with transports, she said with an accent of inexpressible tenderness: "Be my father, and I shall be thy child; I am a Christian." And, in effect, it is thought she was born at Genoa, was made a captive when five or six months old, was sold at Smyrna, Alexandria, and Tunis; presented to Achmet Bey by Ben-Aïssa, the latter looked upon her as a Christian; for having, on a Friday, nearly assassinated her (she had received five strokes of the yatagan): "You are not worthy," said he to her, "to die on the blessed day of the Mussulman prayer; you shall die to-morrow (Saturday)!" It was on a Saturday she was rescued from another death. She is about nineteen years old, possesses an excellent judgment, and is remarkable for a candour and simplicity, surprising in one who has led such a life. On another occasion I shall give you some interesting

details concerning her. I did not intend to speak to you of her, but I was anxious to make known a part of the truth with regard to an event which has been so strangely represented by the public papers.

“ Having set out for Oran on the 6th of June, I arrived there two days after, and was received in a manner which covered me with confusion ; all gave me proofs of their joy and affliction. I spent a fortnight in the province, constantly travelling about amongst our six thousand Christians, under the hut of the Arab chief, with whom I eat after the fashion of the deserts, on the sea at Arsew, at Mostaganem ; in a word, any where and every where, blessing from the inmost recesses of my soul for finding such good dispositions on the part even of the natives themselves.

“ A first communion, which was numerously attended ; and followed by confirmation, many baptisms ; amongst others that of all the children of a Jewish family of Algiers, of whom two are capable of receiving instruction ; the consecration of a mosque, dedicated on the 24th June, at Mostaganem, in honour of St. John the Baptist ; an establishment of sisters of charity at Oran, and a charitable association organized ; the succours of religion secured for our brave soldiers, not one of whom dies without calling for them ; an old ruined chapel, which will shortly be restored at Mers-el-Kebir, another, the ground for which has been marked out, at two leagues from Oran, on the banks of the salt lake of Mers-Erguin ; camps and burial grounds blessed, &c. &c. Such is a summary of what God has been pleased to permit me to do during fifteen days, which flew over me with such rapidity. Thanks to the succours I have received from you, I am about to send another curate to Oran, where the government has supported one since April last, he will have to attend the two new chapels..... From the top of the fort Mers-el-Kebir, I was shown the grave of a naval officer, who, a few years ago died of joy, on the day when the fort with its formidable outworks was taken ; on the day following I celebrated mass for him.

“ At Mostaganem I met with an extraordinary reception from all, and, amongst other things, was solicited by the Turks to bless, at the sound of cannon, a fire lighted by them. Even the Oukel of Abdel-Kadir took a part in the general enthusiasm, as well as the Mufti, a man of considerable abilities, to whom I gave a very expressive letter to translate for me, which I received from the principal inhabitants of Constantine. I promised to send a priest to that city with

some ornaments for the little mosque which has been given me for a church.....With your assistance this is possible, *all* is possible. Two baptisms and an abundant collection for the poor Musselmans as well as Christians, consecrated with the prayers of the church this new sanctuary. I shall get the natives to make a bronze lamp from the Mussulman lamps of the five mosques converted into Christian churches, and shall send it to you as a tribute of gratitude and filial piety towards the glorious St. Exuperius; the calm light it will shed before the sacred relics will be an emblem of that which burns in our grateful hearts.

"The hour of post is come and I must make haste. Were it not to give you unnecessary trouble, I should send you the letters I receive from the Arabs with whom I am in constant communication. The Sheik-el-Arab, that is, *the serpent of the desert*, sent me some presents, and after inviting me to come with two thousand horsemen, and spend a few days with him, he earnestly begs for a priest, and *my children* the physicians. "I mean thereby," says he, "the sisters who practise medicine" (literally translated).

"The natives are founding at Constantina, under the auspices of St. Joseph, a civil hospital, which will be attended by the sisters. Prayers have been everywhere offered, in the mosques, as well as in the interior of each family, to implore of God the restoration to health of an excellent sister who is sick. They applied to me for the purchase of beds, sheets, &c. &c.; I have co-operated with them in the foundation of this establishment, and shall go to bless it, as soon as I am able to recommence my journeys.

"I have had 120 soldiers here prepared for their first communion; they approached the altar publicly in the church of St. Philip, in divisions of twenty or thirty, and with admirable piety; I am also preparing thirty others who are in prison, and are in every way worthy of interest. It is not on the head of Mary Antoinette alone that the regenerating waters have flowed since I wrote last..... How, besides, shall we describe all we have to do at the bed-side of the dying, in town and country.

"On the 5th July, to celebrate the anniversary of the conquest, a charity lottery was drawn in the yard of my residence, and produced 160*l.*, with which the charitable association of ladies is founding a house for poor female orphans. I have blessed the chapel of the Sisters of St. Joseph, and am preparing to bless another mosque, which served

as a magazine for some years. The Musselmans prefer seeing their temples converted into churches than employed for profane purposes. I have sent a priest to Calle with timber and bricks, which his charitable *confrere* of Bona sends him; he is endeavouring to rebuild his church, which is in ruins. At Delhi-Ibrahim a new church is about to be constructed. At Oran there is only a small chapel, which is entirely destitute of ornaments and sacred vessels; we shall, however, supply what is necessary. Independently of the new establishment of the Sisters for the sick and the female school, we would wish to have also the Brothers of the Christian doctrine.

“ Moved by our misery, and the favourable dispositions which are manifesting themselves around us, the government has increased my allowance by 120*l.*, and has given me six additional priests. The Association for the Propagation of the Faith supplies the rest; to it we owe the first foundation of a preparatory ecclesiastical college; to it we are indebted for the first church of Philippeville, to which I have lately named a rector. Within the space of ten months, fourteen hundred inhabitants have settled in it—a remarkable thing under every point of view..... But my pen is more hurried than ever, it writes away as it were at hazard, and is impatient to communicate all to you, and your beloved associates. My pen is ready to fall from my wearied hand, and I am besides called away to discharge a serious and affecting duty of my ministry, which I cannot refuse to perform. I hope to be able to leave on the 22d for Bugia, Gigelly, Philippeville, Bona, Calle, and Constantina. Within the space of three weeks I hope to be able to visit all these places.

“ On the 25th I shall celebrate the festival of St. Louis, not far from this tomb, and the anniversary of the foundation of the diocese of Algiers (the royal ordinance was signed on that day). On the 28th I shall lay the first stone of the monument, which all the bishops of France are erecting, through me, their unworthy brother, to the memory of St. Augustin. Their admirable letters shall be enclosed in this first stone; a marble slab will preserve their blessed names and hand them down to posterity. Raised over the tomb of the illustrious Pontiff, and constructed from the ruins which remain of his cherished Hippo, this monument will be a cause of joy even to the Arabs, who, strange to say, have preserved a kind of tradition concerning him. At the same time I shall ordain, not upon rich carpets or marble pavements, but

upon holy and venerable ruins, my first priest; the first priest, the first living stone of the church of Africa.

“ At Constantina I discovered part of a Christian church still standing, over the remains of a temple of Serapis.

“ A thousand pardons, gentlemen; every moment do I wish to close and still find myself beginning again this interminable letter, which I cannot read over, and which you will perhaps find it difficult to decipher.

“ However, we must bid each other farewell. Again do we thank you, and unite our prayers to our thanks, and our wishes to those of the children of the faith scattered over the earth; again do we implore you to have pity on us, and to be assured of our profound veneration, our tender and fraternal affection, and of all the sentiments with which we are inspired by the heart of Him in whom we give you the kiss of peace.

“ + ANTONY AUGUSTUS, Bishop of Algiers.”

The ceremony announced above by Dr. Dupuch took place on the 28th August at Bona, in the midst of an immense concourse of Christians and infidels. We expect from the venerable prelate the account of this ceremony, which will add another interesting page to the new annals of the church of Africa.

BRIEF OF HIS HOLINESS GREGORY XVI.

<i>To the beloved Sons of Christ,</i>	<i>Dilectis Filiis Christi, fidelibus</i>
<i>the Faithful of the Vicariates</i>	<i>Vicariatuum Apostolicorum</i>
<i>Apostolic of Tong-King and</i>	<i>Tunquini et Cochín-China.</i>
<i>Cochín-China.</i>	

GREGORY XVI., POPE.

GREGORIUS, PAPA XVI.

Beloved Sons, health and apostolical benediction.

Dilecti filii, salutem et apostolicam benedictionem.

The news which has recently been received from your country,

Quæ nuncia, dilectissimi in Christo Filii, e regionibus istis

dearly beloved sons in Christ, has been to us a cause of sorrow and consolation; for we learned that the persecution of the Pagans against the faithful of Christ not only continued, but that it was redoubling in violence, and that in eastern Tong-king prelates of distinguished merit, Ignatius Delgado, our vicar, Bishop of Mellipotamos, and his co-adjutor, Dominie Henares, Bishop of Fesseite, with many other evangelical labourers, had been put to death. We have also learned that in the western vicariate another prelate, not less estimable, our vicar, Joseph Mary Havard, Bishop of Castoria, had fallen a victim to misery and fatigue; that other ministers of Christ had perished by the sword; and that, in fine, others had been massacred in Cochin-China.

We had reason, it is true, to rejoice that the Church of God should have obtained new and glorious triumphs over the impiety of the Pagans, and that so many holy and courageous men should have laid down their lives for the divine religion of Christ, yet we could not but be sovereignly grieved, when we reflected to what great and imminent perils, you, dearly beloved sons, are exposed. Hence, animated not only with that universal solicitude which we entertain for all the churches, but impelled also by that peculiar af-

nuper allata sunt, ea nobis non levem animi dolorem consolationemque simul attulerunt. Accepimus enim, fervente adhuc, immo magis magisque sæviante ethnicorum contra Christi fideles vexatione, in orientale Tunquini plaga Præsules eximios, Ignatium Delgado, vicarium nostrum, ecclesiæ Mellipotamensis antistitem, ac Dominicum Henares ipsius coadjutorem, Fesseitensem episcopum, una cum aliis evangelicis operariis gladio peremptos esse. Renunciatum nobis præterea est, in occidentali vicariatu, probatum æque Vicarium nostrum Josephum Marian Havard, episcopum Castoriensem, laboribus ærumnisque confectum occubuisse, pluresque alios Christi Ministros insectatorum ense obtruncatos, alios denique in Cochin-China cæsos fuisse.

Gaudere quidem oportebat quod novos ac præclarissimos de ethnicorum impietate Ecclesia Dei triumphos reportasset, quodque tot sanctissimi ac fortissimi viri pro divina Christi religione ad obitum usque decertassent. Summo tamen mœrore affecti sumus, perpendentes quo et quanto in discrimine vos omnes, dilectissimi Filii, versaremini. Hinc non modo pro universali Ecclesiarum omnium qua premimur sollicitudine, verum et pro ea qua vos prosequimur peculiari benevolentia, animum nostrum curasque omnes illico ad

fection which we have towards you, we have directed all our care and attention to your present condition, that we may supply the place of those you have lost, by appointing other leaders to govern and direct you in the ways of the Lord.

In the meantime, fearing lest, as the shepherds have been stricken, the flock should be dispersed, or lest the threats of your persecutors, or the sight of the cruel tortures prepared for you, should terrify and overcome you, we cease not to send up our prayers to the great and good God that, strengthened by the protection of Heaven, you may have courage to resist the attempts of the impious. It is for the same reason we have decided on addressing you the present letter, by which we embrace you with all paternal charity, and exhort and supplicate you in the Lord to preserve inviolably the inestimable gift you have received, that is to say, the Catholic Faith. *Fear not them*, as Christ himself admonisheth you, *who kill the body and are not able to kill the soul: but rather fear him who can destroy both soul and body into hell.* Nor let the light and momentary tribulations to which you are exposed here below cause you to tremble, knowing that they work an eternal weight of glory in you. Turn your looks, we im-

vos convertimus, ut quibus nunc desunt alios in via Dei moderatores duces ac rectores præficiamus.

Interim metuentes ne, percussis pastoribus, dispergantur oves gregis, neve insectantium forte minis vel tormentorum apparatu atque acerbitate deterriti deficiatis, assiduas pro vobis Deo optimo maximo preces adhibere non desistimus, ut, cœlestibus roborati præidiis, impiorum conatibus obsistere valeatis. Eadem insuper causa nos impulit, ut hasce litteras ad vos deferendas curaremus, quibus et paterna vos amplectimur charitate, atque in Domino hortamur obsecramusque, ut inæstimabile quod accepistis, donum Dei, fidem nempe Catholicam inviolate custodiat. *Ne unquam formidatis eos*, ut Christus ipse vos admonet, *qui occidunt corpus, animam autem non possunt occidere; sed eum timeate, qui potest et animam et corpus perdere in Gehennam.* Neque vos terreat momentaneum et leve tribulationis, scientes quod æternum gloriæ pondus operatur in vobis. Prospicite, quæso, in sanctissimum divinumque auctorem fidei Christum Jesum, qui vos e tenebris in admirabile Religionis suæ lumen advocavit, quique pro

plore you, towards the most holy and divine author of faith, Christ Jesus, who hath called you from darkness to the admirable light of his religion, and who to secure your salvation hath sacrificed his life in the midst of the most cruel torments. Consider the illustrious example of those who being placed over you, in order worthily to fulfil their pastoral functions, did not hesitate to lay down their lives for your sakes. And if there be any amongst you (as we have been greatly afflicted to learn there have been some), who, under the influence of a feeling of excessive terror at the sight of the torments which were prepared for them, have been so impious as to blush to confess Christ before men, we exhort, we conjure them, to wash away so detestable a crime in the tears of repentance, and earnestly to implore forgiveness from the mercy of God.

But for you, dearly beloved sons in Christ, who have held such a crime in abhorrence, be not discouraged at the calamities which oppress you; for such are the providential dispensations of the most wise and most element Ruler of all things, that those who are the objects of his peculiar predilection should be tried by many and various adversities. Raise your eyes to Heaven; a crown of immortality there awaits such as

vobis comparanda salute vitam inter acerbissimos cruciatus effudit. Prospicite in inelyta Præpositorum vestrorum exempla, qui, ut Pastorum munere probe fungerentur, animam suam pro vobis ponere non dubitarunt. Quod si qui forte extiterint inter vos (uti non sine magno animi dolore fuisse quosdam audivimus) qui nimio cruciatuum terrore percussi eò impietatis progressi sint ut confiteri Christum coram hominibus erubuerint, eos hortamur ac deprecamur ut pœnitentiæ lacrymis tam detestandum facinus abluere, atque a Dei misericordia veniam enixe studeant implorare.

Vos autem, dilectissimi in Christo Filii, qui a tanto perpetrando scelere abhorruistis, ob graves quas sustinetis calamitates, animis ne despondeatis; ea enim est clementissimi ac sapientissimi rerum omnium Moderatoris providentia, ut quos peculiari prædilectione complectitur eos multis ac variis adversitatibus sinat exerceri. Intueamini cælum; strenue pugnantibus immortalitatis corona comparatur; breves vobis erunt certaminis dies,

fight courageously; short are the days of the combat you are engaged in, but eternal as that of God himself is the happiness which will recompense your fidelity. Even in the course of this mortal life, the faithful of Christ are not always condemned to sufferings, but ordinarily are their heaviest afflictions compensated by more abundant consolations. Nor are you always to be afflicted with this dire persecution. The time will come when, freed from all alarm, and rescued as it were from a furious storm, you will worship the true God in safety, and will return him eternal thanks for the tranquillity you will then enjoy. In fine, we recommend you all to the omnipotent God, and impart to you, with the tenderest affection, the apostolical benediction; the presage, we trust, of succours from on high.

Given at Rome, at St. Mary Major's, the 4th day of August 1839, and ninth of our pontificate.

GREGORY XVI., POPE.

at eadem qua Deus beatus est sempiterna tandem felicitate perfruemini. Quin et in hoc ipso mortalis vitæ curriculo non semper a Christi fidelibus toleranda calamitas est, sed graviores eorum tristitias abundantiores plerumque consolationes excipiunt. Nec propterea vos dira hac semper vexatione prememini; sed ab omni tandem terrore soluti ac veluti à furibunda erepti tempestate, dum Deo vero cultum tuto exhibebitis, perennes eidem gratiarum actiones ob assecutam tranquillitatem persolvatis. Post hæc autem, omnipotenti Deo vos omnes commendantes, cœlestis auxilii auspicem, apostolicam vobis benedictionem peramanter impertimur.

Datum Romæ, apud Sanctam Mariam Majorem, die IV Augusti MDCCCXXXIX pontificatus nostri anno nono.

GREGORIUS PP. XVI.

EPISCOPAL CHARGES.

Mgr. the Bishop of Asti (Piedmont), in a pastoral letter, which we regret not to have earlier received, has warmly recommended the 'Œuvre de la Propagation de la Foi,' as being one of those works of charity, which would bring down most abundantly the blessings of God upon his diocess. These are his words: "Amongst divine things, there are none more divine, my brethren, than to co-operate with God in the salvation of souls; this we are assured of by St. Denis the Areopagite. St. John Chrysostom tells us that a single soul saved through our means, will obtain for us the pardon of innumerable sins, and pay the ransom of our souls in the last day. Now, this is the object of the 'Œuvre' upon which we are about to address you; by associating yourselves with it, you become, in some sort, the apostles, the missionaries, of the whole world, without quitting the shelter of your own roofs; you distribute the bread of the holy word to multitudes of forsaken creatures; you extend the reign of Christ; you contribute, as far as you are able, to the accomplishment of the aspiration you daily breathe forth in the Lord's prayer, 'May the name of God be sanctified.' I go further still; you will become the co-operators with God himself, in that work which is most deeply interesting to his paternal goodness; the preservation of those souls which he created in his own image, and redeemed by the precious blood of his Son, so that you also may say with the Apostle St. Paul, 'We are truly the helpers of God, *Dei sumus Adjutores.*'" By a circular letter of Mgr. the Bishop of Grenoble, we learn that his Lordship has adopted a measure which strongly proves the good-will of the venerable prelate towards this institution. Two priests, professors of the great seminary, are appointed to traverse in different directions the various parishes of the diocess, during these vacations, to encourage the Association, where it already exists, and establish it where it does not. "Be assured," adds Mgr. de Brulliard, addressing himself to his priests,

“ be assured that the alms which are withdrawn from your parishes for such a noble object, far from impoverishing your local charities, will draw down upon them an especial benediction, although for the present you may not perceive it; they will re-kindle faith in those souls where it has been asleep, or dead; and with faith the disposition to give more abundantly. We have a proof of this in parishes which have been long associated with the ‘*Œuvre de la Propagation de la Foi*,’ yet have never perceived the slightest diminution in their ordinary charities.”

DIFFERENT DOCUMENTS AND NEWS.

PROTESTANT MISSIONS.

THE remarks we here present to our readers are literally translated from the *Boston Courier* (30th May 1839), a Protestant journal, which extracted them from a work recently published in the United States by the Rev. Mr. Malcolm, a Protestant missionary, and an eye-witness of the facts which he has stated with admirable frankness.

“ We shall extract some passages from the works of the Rev. Mr. Malcolm, which will prove the little success that has attended the labours of Protestant missionaries, whether Americans or others, in the south-east of Asia, above all, when we compare this small result with the enormous expenses it has occasioned. This want of success has been so strongly felt by the friends of the missions, that according to Mr. Malcolm the only question now is, whether any modification can be made in the plans and methods hitherto adopted, or whether the work of the missions shall be given up altogether. As to the first point, Mr. Malcolm is of opinion, that the system of schools, upon which great dependence has been hitherto placed, is unprofitable, and must be given up. In support of this opinion he cites facts which enable us to judge for ourselves, both as to the fruitfulness of the great outlay required for the support of the missions, and of the

incomparably greater success which has attended the labours of Catholic missionaries, and even the proselytism of Musselmen. We will let the Rev. Mr. Malcolm speak for himself :

“ ‘Upwards of 250,000 scholars are now receiving instruction in the schools of the missionaries, and the number of those who have been received into them up to this time, and have lived under the influence of the ministers, may amount to a million. The late Mr. Reichardt, of Calcutta, who was long employed in the service of these schools, declared that out of so many thousands of young men, five or six only became Christians. At Vepery, a suburb of Madras, where during a century an undertaking of this kind has been strongly supported by the Society for the Promotion of Christian Knowledge, the result is scarcely more encouraging ; nor yet at Tranquebar, where the Danish missionaries have kept schools for 130 years. In the whole of Madras, where the schools are frequented by many thousands of natives, it is not considered that more than half-a-dozen have embraced Christianity. At the Anglo-Chinese college, which has been kept at a great expense for these last twenty years at Malacca, they consider that there have been twenty conversions. The school established at Calcutta by the General Scotch Association, and which for six years has received about 400 scholars, reckons four or five neophytes ; that which was established sixteen years ago at Chittagong, and which gives instruction to more than 200 pupils, has hitherto seen but two of those pupils brought to the knowledge of the truth. At Arracan, the schools have not yet produced a single conversion. In the whole Birman empire, I did not hear of a single Christian who had become so by means of the schools. It is true, that where these schools exist, many of the pupils have forsaken idolatry, but they have not embraced Christianity, and are now conceited infidels, less estimable in their conduct than the pagans themselves ; many, thanks to the education they have received, obtain employments and influence, which they exert against religion itself.’ * It would appear, that distributing books has not

* We are obliged, by that fairness which should ever preside in religious discussions, to acknowledge that the Protestant missionaries have been more fortunate in Southern India, and have there collected some hundreds of proselytes. Amongst the number are some Catholic families, who had long been neglected by the Portuguese priests, and were too feeble to sustain themselves. The rest is composed of pariahs, in the service of the English functionaries, and of poor persons, who receive assistance from the missionaries on condition of seeking it at their churches.

brought about more fortunate results than the establishment of schools. Mr. Malcolm thus expresses himself: ‘ There are no fewer than seven different translations of the Holy Scriptures into the Malay language, and it appears besides, from Dr. Milne’s account, that in 1820 there were forty-two other Christian works translated into that language, and which had been distributed by thousands amongst the Malays : but I have not heard of a single Malay converted in the Peninsula. With respect to the distribution of Bibles and religious tracts, it should be considered how small is the number who have been thus converted compared with the enormous expenses it occasions. It would be a mistake to attribute the eagerness with which Pagans and Mahomedans receive our books to a desire of knowing the truth ; the paper, the printed characters, and the shape and colour of the books, are as great an object of curiosity to them as would be to us a manuscript upon palm leaves. If a Pagan missionary in Europe were to distribute manuscripts of this kind in the streets of our cities, he would certainly find more amateurs than he could satisfy, and would constantly see a crowd gather round him, until curiosity was lost in abundance. Thus in Arracan some thousands of religious tracts and portions of the Bible having been distributed amongst the inhabitants, they began at last to destroy them, without our having once seen manifested among this innumerable multitude a serious desire of knowing the truth. The Birmans especially are attracted to the missionaries by the most frivolous causes ; for the most part, under a pretence of asking for books, they come to see strangers, and to admire the costume of our wives. They looked with surprise at the books we gave them, and in attempting to examine the binding they tore them before our eyes ; these facts are worthy the attention of the friends of the missions in Europe ; it is desirable that they should not be led into error by the superficial statements of the missionaries. I myself, when ascending the Irrawaddi to the town of Ava, capital of the Birmans, distributed religious tracts in eighty-two towns and villages, and supplied them to six hundred and fifty-seven boats, many containing from fifteen to thirty passengers, besides what I often sent to persons on the shore. In general, these books were received with avidity, those who had one book asked for more, multitudes threw themselves into the water and swam after the boat, and when we were aground we were so surrounded by petitioners that we had often scarcely time to eat or sleep. But all these demonstrations were

far from proving the desire of the people to know the Christian doctrines; our books were for them mere objects of curiosity. At Singapore, where incredible efforts have been made for the distribution of books, and the foundation of schools, not a single conversion has occurred to recompense so much labour and so much expence. Yet there is no place in the East where religious books have been distributed with such profusion. Thousands, and tens of thousands, have been given away; not only the Malay inhabitants have been abundantly supplied, but also those of Java and Sumatra, the Chinese, Musselmén, Arabs, Telingas, &c. &c. The distributors have long been in the practice of going from house to house to circulate their goods on all sides; nor has any exertion been wanting for the establishment of schools, but all has been fruitless. One thing, which makes it extremely difficult, if not impossible, to render a translation of our religious books intelligible to the Malays, is the structure of their religion; it is true that Malay is easily learnt, it contains no sounds difficult to the pronunciation of an European, the construction is very simple, and the words few in number; the same expression designates the number, gender, mode, and time; the same word is used for the substantive, adjective, verb, and adverb, even the tenses of the verb seldom vary, so that one has soon learnt all that is necessary for common conversation. But it is so poor in abstract terms, that, in writing or speaking upon religious subjects, it is impossible to avoid new expressions, the force of which only long habit can make the speaker understand. In the translation of religious books it has been found necessary to borrow new words from English, Greek, Portuguese, and especially from Arabian. Walter Hamilton informs us in his work, the *East-Indian Gazetteer*, that out of a hundred words in a Prayer Book, translated into Malay, there were found to be thirty Polynesian terms, sixteen Sanscrit, and seven Arabian, leaving only about half the words in proper Malay. It is still worse with respect to the Chinese; their language not being alphabetical, but each expression of the learned language being represented by an especial character, it follows consequently that there are not characters for a great many words in our western languages. It would, therefore, be impossible to translate the Holy Scriptures, *by writing*, into the language of the people, although they might be made to understand them by oral explanation; besides, from the difference of the dialects, the

written language is not understood by the majority of those who can read, and these are not the fortieth part of the population. It may, perhaps, be asked why not translate the Scriptures into the different spoken dialects? for a very simple reason: there are no special characters for the greater part of these dialects; and, however strange the assertion may appear, there are a multitude of words in common language which cannot be expressed by writing. It is grievous to see that, notwithstanding the insufficiency and inutility of those translations, the Chinese version of the Bible alone cost more than a hundred thousand dollars, nearly twenty-one thousand pounds.

“ Yet, notwithstanding all those difficulties, there is something inexplicable in the sterility of the Protestant missions; for the Catholic missionaries, with very limited resources, have been much more successful; they have made a great many proselytes, their worship has become popular, and everywhere excites the attention of the public. Might it not be that the superabundance of means possessed by the Protestant missionaries, their riches and apparent state, present some of the chief obstacles to their success? They are not on a level with the people amongst whom they go; there can never be sufficient familiarity between them and the mass to conciliate the confidence, the sympathy, necessary to make a powerful impression upon their minds. At Singapore, for instance, where, as is observed above, extraordinary efforts have been made, a single Malay has not yet been converted to the Protestant religion, whilst the Catholic missionaries, who have two churches there, have effected a great number of conversions amongst the Malays, the Chinese, and others, and assemble every Sunday to their churches a considerable concourse of men of all religions. What can be the reason of this difference? ‘ It strikes me, (continues Mr. Malcolm) to be this: the papist missionaries in India are, in general, men of pure morals; they live much more humbly; they mix more readily with the people; their salaries, as far as I have been able to learn, are not more than a hundred piastres a year, and, not being married, they can live with little.’

“ Mr. Malcolm” (adds the editor of the American journal) “ might have added, that the Catholic missionaries leave after them neither widows nor orphans to eat up the contributions given expressly for the support of the missionaries who are actually engaged in the conversion of the pagans. St. Paul, writing to the Corinthians, who were

placed in much the same position as that of our missionaries living amongst the people of the East, told them : *I would have you to be without solicitude. He that is without a wife is solicitous for the things of the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided* (1 Cor. 7). Could not the Protestant missionaries submit to the life of privation, self-denial, and mortification, which the Catholic missionaries so joyfully embrace?"

Institution for the Propagation of the Faith in Ireland.

The anniversary of the establishment in Ireland of the Association for the Propagation of the Faith was celebrated with great solemnity in Dublin. High Mass was sung at the church of the Conception, at which the Most Rev. Dr. Murray officiated. A hundred clergymen in their clerical costumes, occupied four lines of seats in the choir. A mass of Mozart's, with the *Agnus Dei* from Haydn, was well executed by a numerous choir. The Very Rev. Dr. Kenny, S. J., preached a remarkable sermon on the origin and utility of the Association for the Propagation of the Faith. "The institution," said he, "was founded seventeen years since at Lyons; and it is a remarkable circumstance, that France, which had for so many years inflicted such a multitude of wounds on the Church of Christ, should be the first to offer her this Society, to seem as a kind of peace-offering for the injuries of which she was the cause." The preacher then announced that the Association requires only one halfpenny a week from each of its members, and a *Pater* and *Ave*, with the following invocation: "St. Francis Xavier, pray for us." After mass the clergymen retired in a double line, preceded by the archbishop. Mass was also celebrated in all the chapels of the archdiocese for the same object.

The Central Committee of Lyons has received news from the Bishop of Bardstown. This venerable prelate, who, for the space of

two years, had been himself the apostle of an institution destined to support and multiply apostles, impatient to return to his distant diocese, reached, without accident, the other side of the Atlantic, accompanied by our grateful prayers. He arrived at New York, on the 21st August, with Dr. Purcell, Bishop of Cincinnati, and the priests who volunteered to share the labours of those two prelates.

MISSIONS OF EUROPE

DELEGATION APOSTOLIC OF GREECE.

Letter of M. BLANCIS, Bishop of Syra, Delegate Apostolic in Greece, to the Members of the Central Committee at Lyons.

“ Syra, 11th August 1838.

“ Gentlemen,

“ SINCE the day I received the pious alms of your Association, but especially since I read in the Annals my name with the sum affixed to it which your benevolence induced you to grant me, I have felt a strong desire to inform you of the uses to which it was necessary to devote it, and the advantages which have accrued to religion from its employment.

“ The wants of the Catholic missions of Greece were at all times great and numerous, but the most urgent claim upon your funds was to obtain the recognition of the title of Apostolic Delegate, with which his Holiness Gregory XVI. was pleased to honour me. It was in vain that in the ordinary forms I solicited the Greek government to recognize the new dignity, it was impossible for me to appear at Athens in the character of delegate, to correspond as such with the minister of worship, or make my pastoral visitation. I was forced to be satisfied with sending a few missionaries to those parts of the kingdom which seemed to be most in want of their presence, though even in this point I was exposed to violent opposition. I resolved, therefore, to undertake a journey to the capital, in order to ascertain the causes which retarded the satisfactory termination of this affair; and in this my design was happily facilitated by the seasonable arrival of your charitable succours.

MISSIONS OF ATHENS.

“ I, THEREFORE, set out from Syra, on the 20th of April, immediately at the close of the Easter festivities: the government steam-boat, which affords but indifferent accommodations, granted me a

free passage in my quality of bishop of the country, and on the morning of the 21st I reached the celebrated harbour of the Pirous. Having received the visits of some Catholic inhabitants, I set out on that evening for Athens, which is about five miles distant, that I might be able to celebrate the Holy Sacrifice on the next day, Sunday. I lodged at the house of the Chevalier Prokesch d'Osten, Austrian minister, and President of the Administrative Council of the Catholic Church. The following day I visited the church; it is situated below the Acropolis, the ancient market-place, and the temple of Eolus, and is not sufficiently large for the number of the faithful who frequent it; its narrow nave was not long ago a Turkish school, and the sanctuary is formed by a paltry addition which has since been made to it. At ten o'clock I celebrated Mass, and announced to the people the object of my coming, requesting at the same time the fathers of families to have their children instructed for the sacrament of confirmation, which I intended to confer in the course of fifteen days. During that time the three priests attached to the mission were occupied every day in catechistical instructions.

"On the following day I entered upon the business which had brought me to Athens. It would be tedious to descend to details; the audience I obtained from his majesty, the gracious courtesy with which I was received at the royal table, my visits to the ministers of state, and the explanations I had with them, together with the good offices of M. de Lagrené, chargé-d'affaires of France, and those also of the Chevalier Prokesch d'Osten, gave me every reason to hope that my efforts would be crowned with success, and allowed me to pursue my pastoral duties without any anxiety as to the result.

"On the third Sunday after Easter, the day fixed on for the confirmation of the children, I addressed a few words to the congregation after Mass, observing 'how much happier I felt upon entering Athens than did the Apostle St. Paul; I was not, like him, obliged to point to the altar of an unknown god, in order to recall them to the knowledge of the true God. I had the happiness to address Christians, who not only adored the one God, but who believed, moreover, in the Holy Trinity, in whose name they had been baptized. The wonderful effects which baptism produces on the soul were to be strengthened in them by the Sacrament of Confirmation, which they were about to receive, not from the hands of the Apostles, Peter and John, as the ancient inhabitants of Samaria, but from the Apostolic

Delegate, the representative of the successor of St. Peter.' The number who received confirmation amounted to seventy-five; by their piety and recollection they edified the crowds who had assembled to witness the ceremony. At its conclusion I could not help giving expression to the joy with which it filled my heart: 'I have reason to rejoice, my children,' said I, 'at having planted this vine, *ego plantavi*, the pastors and pious laymen whose assiduous care is employed in cultivating it, will rejoice too with me, *Apollo rigavit*; but we must all confess, that God alone could have given it so admirable an increase, *Deus autem incrementum dedit*.'

"On the following Thursday I assisted at a public examination of the pupils of the school established in the house occupied by the missionaries, under whose direction it is placed to the great satisfaction of the children's parents. The children were examined, in the presence of the Administrative Council, in Greek grammar, geography, arithmetic, writing, and drawing; three obtained first prizes, with a silver medal of his Holiness Gregory XVI., and three others got some pious books as premiums. His Excellency the President of the Administrative Council, at the close of this ceremony, which left a satisfactory impression on the minds of the pupils, was pleased to partake of a frugal collation with us in the small hall, which serves at once as a class-room and refectory. It is to be regretted that the pecuniary resources of the mission do not permit a school to be constructed separate from the dwelling of the clergymen.

"Of the three missionaries who are employed at Athens, under my jurisdiction, Mr. Constantin discharges the functions of rector, and the two others, Messrs. Pierre and Martin assist him in the capacity of vicars; they hear confessions, and preach in Greek, French, and Italian. His Majesty, King Otho, who is a Catholic, has a chaplain attached to his service—the Rev. Andrew Arneth, D.D., who attends to the spiritual wants of the Germans who reside at Athens. He also goes once a month to the village of Heraclœa, two hours distant from Athens, where the Government has lately founded a colony of Bavarian soldiers, who had served four years in Greece, and where he says a second Mass and explains the Gospel. I paid a visit to the poor Catholics of this colony, and found a large tract of ground, which, when in the possession of the Turks, had remained uncultivated for many years, divided by the Government into sixty portions, of fifty *strema* each—a *strema* being equal to what a pair of

oxen could plough in a day; a double portion is reserved for the future chaplain. Though only ten months had elapsed since the colonists were established in their new possessions, each had already cultivated his farm, and an abundant harvest of wheat, barley and potatoes promised to reward the industry of the colonists. The village is built in the form of a square, the houses being all alike, and each having a garden and small yard in the rear; the Church is to be constructed in the middle of the square. The administrative Council of Athens have exhausted all their resources, and the military colonists are yet too poor to be able to undertake the construction of the new Church. They are besides labouring under a disadvantage which must expose them to considerable inconvenience; they are all of an age to enter into the married state, and as there are no Catholic females in the neighbourhood, they must go either to Bavaria, or the islands of the Archipelago in search of wives.

"Immediately after my visit to this colony, I prepared to set out for the missions of Peloponesus, as the season was advancing and with it the hot weather, which is not without danger in this country. I took a place in one of the steam-boats of the Austrian Lloyd's Company, on the 12th of May, and entered the port of Patras in the forenoon of the 14th.

MISSION OF PATRAS.

"PATRAS is an ancient city of Achaia, where the Apostle St. Andrew suffered martyrdom. Tradition still points out the trunk of an olive tree, which, it is said, furnished the wood for the cross on which he died. The Church, which is dedicated to this apostle, is at some distance from the city. The Greeks had formerly a monastery here, together with a Church, which were destroyed at the late Revolution. A new Church is now being constructed on the site of the old one; though larger, it will consist only of a single nave. A piece of marble is shewn here having the figure of St. Andrew, on which, it is said, his body was laid before it was transferred to Constantinople. The old city is situated on a hill which faces the sea, and still possesses the Church of St. Mark, built by the Venetians. When Patras fell into the hands of the Turks, almost all the houses round the Church were demolished, and a mosque opened, which has since been converted by the Greeks into a place of Christian worship.

When Count Capo d'Istria was President of Greece, he established two principal ports for commerce, one for that of the east, the other for that of the west; he marked out Patras as the most proper place for the latter. He therefore recommended the inhabitants, who were for the most part foreigners, to remove to the shore and construct their houses according to a plan which was laid down for them. The new city, the population of which has considerably increased, contains now four or five spacious and regular streets, intersected by many others. Four of the great powers have appointed consuls there, but trade has yet made but inconsiderable progress: it is melancholy to see houses left unfinished for want of means or encouragement to complete them.

"On my arrival at Patras, I went to the Austrian Consul's, where the missionary of the place, Dr. Francis Cuculla, a native of Syra, came to visit me. After the first civilities were exchanged, I followed him to the church, which I expected to find no better than a small wooden edifice constructed provisionally, when the Morea was occupied by the French troops, but was sadly disappointed not less by the smallness of the building, than by the total state of ruin in which I found it, presenting more the appearance of a stable than a house consecrated to the service of God. A small room over the Chapel served as a dwelling for the missionary, and which by its isolated position was exposed to every blast, and but badly protected by thin planks of which it was formed. Convinced of the urgent necessity of constructing a new Church, I requested the missionary to get a plan drawn out by the public engineer, who is a Catholic, of a chapel capable of containing five hundred persons, with a small house for the clergyman, consisting of two rooms, with a kitchen and another room which might serve as refectory and school-room. The following day was spent in paying and receiving visits; even the English and Russian Consuls came to see me, and by the attentions of which I was the object, showed the high consideration in which the representative of the Holy See is held even by those who are not in communion with it.

"The children had been previously prepared for confirmation by the missionary, and the following Sunday was fixed for the ceremony. In the interim I made arrangements for the construction of the new Church, and appointed a committee, composed of the principal Catholics, to superintend the work and raise funds for its completion.

The cost was estimated at £360 at least; the inhabitants could scarcely furnish £70 of that sum; and as the congregation of the *Propaganda* was not able to supply this additional want, I thought I could not better employ the succours granted me by you, and, therefore, subscribed £50 as an encouragement. When Sunday came, the Church was filled to excess by Greeks, whom curiosity attracted to the ceremony. The Governor sent guards to preserve order; and though the crowd was so great that many persons had climbed upon the rafters, no accident occurred to disturb the decorum of the ceremony. I was particularly struck with the piety of one of the children, twelve years old, daughter of the English consul, but whose mother is a French Catholic; I was still more pleased, when I was informed that she shed tears upon being told how much her piety pleased me. On the following day another consolation, not less agreeable, was reserved for me. A Parisian lady, wife of a French engineer, came to me to know whether she could be godmother without having received the sacrament of confirmation; and on my replying in the negative, she solicited the double favour of going to confession and receiving the sacrament of confirmation. The remainder of my time was spent in regulating some pecuniary accounts of the old chapel, in administering to the wants of some individuals in distress, and in giving advice about some family affairs concerning which I was consulted by many families. After a residence of nine days at Patras, I sailed at five o'clock in the evening, on board another steam-boat belonging to the same company, and was put on shore the following morning at Navarino.

MISSION OF NAVARINO.

“ON my arrival at Navarino I perceived that the captain of the port, though a Schismatic, had prepared the inhabitants to give me an honourable reception, in return for the protection I gave their countrymen at Syra during the war of independence. I was received at the house of M. Bussiet, of Marseilles, who expected me with impatience, as he knew I was to bring with me a missionary destined for the Church which this excellent Frenchman has built at his own expense. The missionary employed the first eight days in instructing the children, whilst I was taken up in paying the usual visits and making an excursion along the harbour, which is three miles long and

two broad. The English are charged, on condition of having half the profits, with recovering the cannon of the Turkish fleet, which was burned in 1827 by the squadron of the three united powers.

“ A small vessel, bearing British colours, was stationed on the spot, in order to direct this difficult operation. The captain, a Protestant, but whose brother is a Catholic clergyman, invited me on board to see the machine in which the divers descend. It is worked by four horses ; the diver is entirely covered with a kind of dress, which is in the form of a casque, for the protection of the upper and hinder parts of the head ; the fore part is arranged so as to give air and light by means of a tube which is opened at will. To the back and breast, as well as the legs, considerable weights of lead are attached. With this apparatus a man can remain twenty feet under water for the space of three-quarters of an hour ; when he gives a certain signal he is hauled up in the diving-bell. All this, however, surprised me less than the dexterity of some workmen from the island of Colymno, who, unassisted by any machinery, dive with admirable precision, and recover more cannons than the English themselves, in whose service they are employed, for only a fourth of the value of what they recover.

“ I afterwards examined the different points of the harbour, which forms an oblong basin. A number of small islands close up half the entrance, so that, in coming from the west, it is not discovered until arriving at it. The first spot I visited was the grotto of Nestor, a curiosity which awakens the interest of all travellers, and on whose ancient wall they are careful to inscribe their names. The next object which attracted my attention was the place which contains the tombs of the French who died during their occupation of Navarino, and amongst others that of Prince Paul, son of Lucien Bonaparte, who was killed by a pistol-shot, on board an English vessel, at Poros, and buried at Navarino, with many thousands of his countrymen. It is outside the city that the greater number of the French were buried, in a cemetery in the centre of which rises an humble cross of wood. The wall which surrounds it is broken down in different parts, and leaves it exposed to profanation. I went through the inscriptions of the tombstones, with a view of discovering some traces of two respectable priests who came out with the army as chaplains, and died in Greece, but did not succeed in my searches ; they, probably, did not die here. I have been induced to make known the miserable state I found this cemetery, in the hope that some one may, perhaps, be found to

repair it, if only from a desire of preserving a lasting monument of the blood shed by France for the emancipation of Greece. It cannot be forgotten that the French army, composed of eighteen thousand men, under the command of General Maison, in consequence of a review, which was held in the neighbouring plains, in honour of Ibrahim Pacha, where it was overtaken by a violent storm, lost three thousand men, who died of the fatigues of the day, besides six or seven hundred more who perished by the explosion of the powder-magazine ignited by the lightning.

"I afterwards visited the Catholic families of different nations, all of whom remained after the departure of the French army, to the service of which they were attached. The most of them are without property, so that I was obliged to make an allowance out of my own funds for the missionary who is established amongst them. I myself saw a poor mother, who, in order to enable her daughter to appear in the Church for confirmation in a decent manner, was about to sell a part of her furniture, until I gave her the means of providing what was wanted.

"Two days before my departure, I visited a few Catholics at the Castle of Modon. The garrison is composed of Mainotes, who seem already to have made some progress in civilization, if I can judge from the strictness with which discipline is observed. Upon arriving in company with four other persons on horseback, the guard of the first gate cried out, *halt*; it was only after a delay of ten minutes that we were admitted, upon an order from the commander, whilst the people of the country were allowed to go out and in at their pleasure. I expected to find everything in the interior in keeping with the regularity of the discipline, but was much disappointed to see a great number of houses, occupied formerly by French soldiers, tumbling into ruin. The house of the commander, M. Abate, a Corsican by birth, is in the centre of a square, where the soldiers used to assemble on festivals to hear Mass, which was celebrated on a portable altar.

"From Modon I returned to Navarino, and on my way noticed a colony of Cretans which has been founded in those beautiful and fertile plains. They abandoned their island, which is now under the authority of the Pacha of Egypt, and cannot but still tremble at the recollection of the frightful evils they endured during the ineffectual struggles they made for the liberty of their country, and at the sight of the ruins of an entrenched camp, which Ibrahim Pacha occupied

for a long time with thirty thousand men under the walls of Modon. On my arrival I confirmed twenty-six children, in the midst of a course of faithful and curious not less considerable than at Patras, and entrusted the care of this mission to the priest whom I had brought with me, and who required all the courage of obedience to accept the charge. He was to live alone in a very poor dwelling, where another clergyman had been attacked by robbers two years before, and was obliged to save his life by escaping through the window, and abandoning all to the robbers. Besides, nothing can be more gloomy than this wretched town, with its population of six hundred souls, and the few vessels which trade with it. Hence the steam-boats seldom touch at this port, and when that of the Austrian company came expressly for me, the people came in crowds to see it. I went on board at eight o'clock in the morning, and arrived at the Pirous at seven next day. There I received on board the visit of the director of the Austrian packet-boats, who informed the captain that the king had officially acknowledged me as Delegate Apostolic. When I was landing the Greek flag was displayed on board the steam-boat, and a salute fired, in recognition of my dignity, to the surprise of the inhabitants of the Pirous, and the crews of the vessels stationed in the ports. Not having much time to lose, I sailed on the following day for Napoli, where I safely landed, after a passage of sixteen hours.

MISSION OF NAPOLI.

“ FROM the most remote period to the present day, Napoli has been considered the strongest city of the Peleponesus, in consequence of the Castle of Palamedes, which, situated upon a steep hill, defends it both by sea and land. Hence, as soon as the Greeks had taken possession of it, they were able to hold it in spite of all the efforts which the Turks could make to regain it: they were even so sure of being able to maintain themselves in it, that they immediately erected a Christian Church, and sent for one of their bishops to consecrate it. All the Greek and Latin Churches it contained at the time of the Venetians were converted into mosques by the Turks, as may be still seen by a marble inscription on one of them, importing that it belonged to the Franciscans. The regency assigned it, in 1833, as a Church for the Bavarian troops; it was blessed, and mass frequently said in it. Some-

time afterwards it was employed for some other purpose, and notwithstanding our repeated solicitations, we could only obtain for answer that when the nation took possession of Napoli, the edifice in question was then a mosque, and not a Latin Church. It was therefore found necessary for the celebration of Divine Service to hire a third story, which contained a large room, that has hitherto served as a chapel, and three other rooms destined for the priests. The rent of this apartment, when the court resided at Napoli, was nearly as much as five pounds a month. But as, for the last two years, the missionary visited this city only at Easter, the Bavarian chaplain of the garrison, who was charged with the ordinary service, found the rent too great a burthen, and kept only one room, with the chapel. I was, therefore, obliged to solicit hospitality from the treasurer, who, notwithstanding the smallness of his residence, and the embarrassment of a numerous family, received me with a cordial politeness which could be inspired only by solid sentiments of religion.

“ I was conducted to the arsenal, which is established on an extensive scale; two hundred workmen are employed at the forges, and twenty thousand muskets are ready for use in a vast magazine, in which the Venetians formerly refitted their galleys; there may be also seen here a considerable number of cannons, bearing the arms of Venice, and the date of the year in which they were cast. I afterwards ascended to the castle, where there is a large barrack, constructed by the French, which forms a kind of defence for the harbour, the entrance of which it commands. At the sight of this splendid edifice, I could not help recalling to mind the benefits lavished by France at Navarino, Modon, Coron, Argos, &c. &c., nor could I help at the same time indulging in a painful reflection, and saying in the words of the Gospel:—*The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.* In whatever direction I turn, I behold the Greeks enjoying the fruits of their victories, secure in the unmolested possession of their property, and without alarm for the chastity of their daughters. Those blessings they owe to their own courage, to the intervention of the allied powers, but especially to France. And yet the Catholics, because they are few and poor, and therefore weak, have not yet in the whole of the Peloponnesus a single decent chapel, in which to preserve the sacred body of our Lord; and that which they possess at Athens is so small that it

cannot contain half the congregation. Alas! it is then but too true, the Son of Man hath not where to lay his head :—*Filius hominis non habet ubi reclinet caput.*

“ On the day fixed for confirmation, the chaplain of the Bavarian troops presented his children, who had received instructions through the German tongue; and the missionary brought those whom he had prepared for the sacrament in Italian or Greek. At the close of Mass I addressed a few words to those present, half of whom belonged to the schismatical Church, explained the nature and effects of the sacrament of confirmation, and the reason why its administration is deferred in the Roman Church, until those who are to receive it have attained the use of reason.

“ When the ceremony was over, I set out for the ancient city of Argos, where General Gordon resides, whose wife is a Catholic of Aleppo: an officer from Piedmont resides there also with many of his countrymen, all of whom expressed a wish to see a Church erected in the city. The advanced hour, and the necessity of reaching Athens without delay, did not allow me to visit the tomb of Agamemnon, which is an hour’s walk from the city: I merely stopped a few minutes at a colony of Greeks and Bavarians, which is being formed on the road to Napoli, and there, also, had occasion to see the necessity of erecting a chapel; such an undertaking will be attended with considerable difficulties, which I trust Divine Providence will enable me to overcome. Having arrived at the Pirous at eight o’clock on the morning of the festival of Corpus Christi, I was enabled to reach Athens time enough to celebrate the holy mysteries, and be present at the procession which we are permitted to make round the Church. At two o’clock I received the visit of his excellency the minister of worship, accompanied by the secretary of the Greek Synod. They informed me of the royal decree, which publicly recognizes my title of Delegate Apostolic; a copy of which was forwarded to me on the following day.*

* The following is the decree, translated from the Greek: “ Otho, &c. &c. At the demand of our secretary of worship, and in virtue of the brief given by his Holiness Gregory XVI. Pope of the Catholic Latin Church, in favour of the very venerable Bishop of Syra of the same Church, we have ordained, and ordain as follows :—

“ 1. The very venerable Bishop of Syra of the Catholic Church, Louis Blancis,

"I attended a meeting of the Administrative Council convoked by the President, Chevalier Prokesch d'Osten, in which there was a question of erecting a chapel at Heraclea; but the project was deferred until a more favourable occasion. Before quitting the continent, I had a second audience with their majesties. I thanked the king for the favour he was pleased to allow me, solicited the grant of a ruined mosque at Napoli for the Catholic worship, and begged the queen to honour our island with a visit. Having taken leave of the Chevalier Prokesch d'Osten, and M. de Lagrené, minister of France, I set sail from the Pirous on the 23d of June, and reached my residence at Syra on the following day.

"Be pleased, gentlemen, to accept with these details of what I did during a few months, my wishes for the prosperity of your Association, which enabled me to effect it.

✠ Fr. LOUIS BLANCIS, Bishop of Syra,
"Delegate Apostolic of Greece."

*Second Letter of the BISHOP OF SYRA, to the Members of the
Central Community at Lyons.*

"Syra, July 20th 1839.

"The succours which your Institution has been pleased to grant me, have permitted me to pay a second visit to the continent; two motives rendered it indispensable for me to undertake it. I was to take possession at Napoli of a Turkish mosque, which at my solicitations the king had granted to the Catholics at that place. I had also to lay a note before the government, drawn up in the name of the bishops of the kingdom, and at the desire of the Propaganda, concerning the grievances of the Latin Church, since the publication of the organic

is recognized as invested with the Episcopal rights for all the parts of our kingdom, where there are yet no bishops of the same Church.

"2. All the authorities of the state are commanded to give the said bishop, each within the limits of his jurisdiction, all the faculties necessary for the exercise of the functions with which he is charged according to the laws of the kingdom, and pay him the honour due to his rank.

"3. Our secretary of worship and public instruction is charged with the execution and publication of the present decree.

"Athens, 15 (27) May 1838.

"OTHO.

"The Secretary, G. CLARAKI."

laws. These laws are in many points contrary to the holy canons, and consequently to the protocol of London of the 3d of February 1830, which secures to the bishops the franchises they enjoyed under the protection of France, at the period when the country was under the domination of the Turkish government.

“ On my arrival at Napoli, which contains a population of six thousand souls, including about three hundred Catholics, I was received in the house of the commander of the place, the Chevalier Augustin Touret, an old French soldier of Napoleon, a man of a determined character, and who, in giving proof of the strongest attachment to the prince in whose service he has employed his sword, has not forgotten the country of his birth. I received at the hands of this worthy officer every mark of the most polite attention, during the fortnight I remained under his hospitable roof.

“ I found the mosque in a deplorable state of dilapidation. The local authorities accompanied me to the spot with an architect ; and when the ground which surrounds the mosque was measured, the act of cession was drawn up by the mayor, and an estimate made by the architect of the expense of enclosing it, converting the mosque into a Church, and building a small house, which might serve both as a school and a residence for the priest ; this estimate amounted to about £480, the double of what I had calculated upon. This mosque, which is built of cut stone, and by its elevated position commands the city, will be the prettiest, if not the most spacious Church which we can have on the Greek continent. However, it will be some time before it will be ready for the missionaries, notwithstanding the succours which have been received from you. I have appointed a committee composed of two French, two Austrian, and one Greek Catholic, to superintend the works.

“ On my way to the city, I was agreeably surprised by noticing the progress which the inhabitants had made in civilization since last year. When I was here in 1838, it was an object of curiosity to them to see an European bishop officiate, and the images of the Saviour and the Saints, as in their own churches : before that time they did not regard us as Christians. This year, the people assisted not only with respect at the Pontifical High Mass, but all the civil and ecclesiastical authorities expressed their satisfaction at seeing another religious establishment rising up in their city.

“ Having completed my arrangements at Napoli, I left for the

Pirous, where I found the new Church nearly finished. It will be large enough to contain five hundred persons, and with the dwelling for the missionaries, which is to be built near it, it will cost about £1,200, the half of which sum was collected in Bavaria, a small portion of it from the faithful of the port, and the remainder the President of the Council hopes to obtain elsewhere : it will be dedicated to St. Paul.

“ At Athens, after having seen the ministers and secured the support of M. de Lagrené, as representative of France, for the maintenance of the protocol of London, I drew up the note in which I pointed out the fourteen articles of the organic laws, in opposition with the canons of the Church. This note was forwarded to the minister of state, and on the 28th June I had an hour’s audience of the king, in which he expressed his desire to bring this affair of the Holy See to an amicable termination, and thus gave a good example to the governments of Europe.

“ Adjoining the humble and uncomfortable dwelling of our missionaries is the chief establishment of the American Methodists, which consists of a large house three stories high, with a large yard in front ; the boys’ school is on the ground-floor, that of young female children on the second, the third being reserved for young persons of more advanced age. Those gentlemen, who have money in abundance, have built at a short distance another house for themselves, where their repose will not be disturbed by the noise of the children ; whilst our missionaries are without resources, and must be contented with the building which the government granted them in 1838, for their church, their school-room, and dwelling, the whole scarcely equal to the third of the American school. They suffer much, but with cheerfulness and a lively confidence in the goodness of Providence. It is to be wished that we could form in the capital of Greece establishments more worthy of it ; nor can we doubt that the days of our humiliation will be shortened, if the Lord vouchsafe to pour down his increasing benedictions upon the pious work of the Propagation of the Faith.

“ With fervent prayers to the Lord for your happiness,

“ I remain, &c. &c.

“ ✝ Father LOUIS BLANCIS, Bishop of Syra, and
Delegate Apostolic.”

MISSIONS OF AMERICA.

UNITED STATES AND TEXAS.

ESTABLISHMENT OF THE LAZARISTES.

“IN the year 1815 the Rev. Mr. Dubourg, at that time an American missionary, and who was afterwards destined to occupy successively the episcopal see of New Orleans in America, and those of Montaubon and Besançon in France, went to Rome, in search of laborious fellow-labourers. At his solicitations the Lazaristes of that city undertook to found an establishment on the banks of the Mississippi. Five priests set out with the Rev. M. Rosati at their head, whom Providence also reserved for the honour of the episcopacy. Having reached that distant country, they were sent to a desert spot in the middle of the forests, and charged with the erection of the first seminary of Louisiana, in order to insure, by the rearing up of a native clergy, the preservation and future extension of religion.

“Trunks of trees, placed one over the other, and covered with thatch, gave shelter to the evangelical labourers and their disciples; wild beans which they gathered in the woods were at first their only nourishment; like the Apostles of the first ages, they ate their bread in the sweat of their brow. Their presence, or rather that of God, who each day came down upon their rustic altar, attracted round them the colonists who were scattered over the neighbouring country: so that at present their spacious but humble Church is the centre of the little town of St. Mary of Barrens, which contains a population of three thousand Catholics.

“The seminary which has furnished fifty-three priests to the Church of the United States, was the first object of solicitude. To provide the means of supporting so useful an establishment, a college was established near it, in which a hundred pupils, who came from the most distant parts of the country, receive every year the benefits of a Christian education. The children of the rich thus contribute to the support of the seminary, who by their example and their lessons give an ample return for the hospitality they receive. Many Protestant

pupils have made their abjuration there, and some of the secular clergy have solicited and obtained the favour of being admitted into the congregation. A novitiate has been established, and already the zealous family of St. Vincent of Paul numbers many Americans amongst its members.

“Three establishments thus happily united on a single point, could not fail to exercise a powerful influence on the neighbourhood. St. Mary of Barrens offers the spectacle of congregations of primitive Christians; the church is not sufficient to contain the crowds that attend it; they may be seen pressing towards the doors or suspended from the windows, in order to hear the Holy Word. At Easter none are known to absent themselves from the table of the Lord. The Protestant ministers, discouraged by repeated defeats, have gone to a distance, and left the country for many leagues round to the unimpeded progress of truth. The missionaries now extend their excursions to the states of the Missouri, Louisiana, the Illinois, and Arkansas, Potosi, St. Michel, New Madrid, Kaskaskias, Oharaburgh, Harrisonville, Kahokias have been successively visited by the sacred fire, which rekindles faith in hearts where it has been extinguished; churches have been erected amongst a population for whom Christianity was nothing more than a recollection. The remains of the savage tribes that are still wandering on the frontiers of the territory have not been forgotten. Each year two missionaries visit them to administer baptism and instruct them in the doctrine of the Gospel. In fine, three secondary houses at Cape Girardeau, St. Genviève, and Old mines, serve as central points for the missionaries in their apostolic excursions; which will become more numerous when two other establishments lately commenced at Little Canada and Richwood are completed.

“The Lazaristes have now in the United States twenty-six priests, eight ecclesiastical students, and six lay-brothers; in all forty persons.

“It must be admitted that the grain of mustard-seed deposited in the American soil was gifted with a divine virtue, for independently of the remarkable development it has already obtained, it is about to extend its shoots to a soil on which blessings not less abundant will no doubt descend. The Lazaristes are founding another mission in Texas, a country bordering on the United States, and which a short time ago attracted the attention of Europe by the political changes which have taken place there. Here we shall allow those to speak,

who, in the name of the Divine Conqueror of Souls, have been the first to reconnoitre this new field of battle.

Letter of Mr. TIMON, Superior of the Lazariste Mission in America, to Mr. NOZO, Superior General of the Congregation of St. Lazarus.

“ Houston, 9th January 1839.

“ Very Rev. Sir,

“ Only a few years ago Texas, an obscure province of Mexico, was in a manner unknown and uninhabited; the only towns it contained were San Antonio, founded in 1678; Behia, in 1716, called afterwards Goliad; Nacogdoches, in 1732; and, somewhat later, Victoria and Refugio, built by the Mexicans. Beyond the walls of those towns, which were inconsiderable in size, Texas was a desert, traversed by some tribes of savages. Towards the year 1820 Mr. Austin, an American of the United States, demanded and obtained permission to found there a colony of his countrymen, and was invested with ample privileges by the Mexicans, who were anxious to favour an enterprize from which they expected to derive considerable advantages. Shortly after Mexico declared herself independent of Spain, and in 1823 was recognized as such by the United States. In the same year, Iturbide, with a view to favour emigration and to augment the population, published a law, which invested the inhabitants of Texas with extensive privileges. In 1824 Mexico was formed into a federal republic, on the model of the United States, in consequence of which the provinces of Texas and Coahuila constituted one of the sovereign states of the new confederation. This event induced great numbers of Americans to settle in Texas. The form of government was changed in 1832, and a central republic founded by Santa Ana on the ruins of the federative government. The Texians protested against the change and claimed the constitution of 1824; but finding their remonstrances ineffectual they separated from Mexico. In 1836 Santa Ana turned his arms against them, but was beaten and made prisoner. Shortly after this the independance of Texas was recognized by the United States.

“ The population of Texas is at present two hundred thousand souls, and is every day increasing rapidly. As the state contains seventy thousand square leagues, there is an immense extent of land unculti-

vated for want of inhabitants. The climate is excellent and the soil fertile.

“ Throughout this vast country there are only two Mexican priests, whose conduct is, unfortunately, not the most irreproachable; they reside at San-Antonio de Bejar, a town which contains fifteen hundred Mexicans, and fifty American Catholics, with about one hundred Protestants. This town possesses a beautiful Church, which would not be built at present for £30,000; it has been considerably injured by fire, and is moreover kept in a disgusting state by the negligence of the priests to whom it is entrusted. Faith is not extinct amongst the flock, though they are discouraged by the bad example of the pastors. The Church possesses considerable estates, and the country round is the finest and most fertile in Texas, and perhaps in all America. The climate is also healthy.

“ At the distance of three leagues from San-Antonio is Goliad, a pretty populous town before the war, but now reduced to fifteen or twenty families, mostly Mexicans. It was in the Church of Goliad that all the sacred ornaments, chalices, &c. &c. of the neighbouring Churches were deposited, as in a place of security; but all was lost during the war, the walls alone of the Church are left standing,

“ Two leagues to the southwest of Goliad, is the town, or rather the village of Refugio; the whole of its population consists of forty families of Irish Catholics: it possesses a Church which suffered much during the war, but which might be repaired at little cost. It possesses some land, which might be sufficient for its support, and a trifling revenue is secured by law. Four square leagues (about eighty thousand acres) are destined for an establishment of education; a desire has been manifested to transfer this immense property to a Catholic institution, and there is every reason to believe that the Texian government would willingly consent to such a measure.

“ Fifteen leagues from Refugio is San-Patricio, on the river Neuces; there was formerly a Church there with a congregation, but the war having destroyed every thing, there does not remain a single inhabitant.

“ Four leagues to the east of Goliad is Victoria, the population of which is for the most part Irish, composed of two hundred Catholics, and about thirty or forty Protestants. It possesses a Church built of wood, fifty feet long by twenty broad, with two bells. According to a

custom established for years past, each family used to give two shillings a year to the clergyman of the place. A few Catholics are found scattered through the country to the east of Victoria as far as Rio-Colorado and the Gulf of Mexico.

"The Texians claim for their western boundaries the river Rio-Bravo or Rio-Grande del Nord. That part of the country situated between Rio-Bravo, the Colorado and the Gulf, is remarkably fine; the winters are mild, and the heats of the summer are tempered by the sea breezes; but the fear of being attacked by the Mexicans or the savages, causes it to be slowly peopled. As soon as the population is sufficiently numerous to repel the attacks of the enemy, there is no doubt but colonists will flock there in great numbers.

"The senators of San-Antonio are disposed to solicit from the government the grant of four leagues square of land, for a Catholic College, and have no doubt of succeeding, if they were sure of having Catholic priests ready to undertake the establishment. As the situation of San-Antonio is the most healthy in all America, a great many children would be sent to the College, and in the course of time even the youth of Mexico would be drawn there. I am most anxious to be able to undertake this good work, which would furnish immense resources to the mission.

"Houston is the capital of the new republic. Two years ago there was not a single house on the spot where it is built, nor within two leagues around; and now it contains a population of five thousand, including three hundred Catholics. We arrived at that town on the 3d January; and as it was crowded to excess, in consequence of the meeting of Congress, we were a long time looking for lodgings. I have not brought any letters of introduction with me, and all those to whom I applied seemed to be afraid of a priest, or ashamed to be known as Catholics. There happened to be, however, on board the vessel which conveyed us to Texas an Irishwoman, to whom I had rendered some little service during the voyage; by her influence with a Protestant lady, she procured us a small miserable room, in which we prepared an altar, and celebrated the Holy Sacrifice on the octave of St. John the Evangelist. On the same day I had the good fortune to meet a senator and two members of the Congress, with whom I had made acquaintance, and by whom we were put in communication with the Catholic members of the Congress. They readily gave us all the information we desired, and introduced us to

the most influential members of the republic. I was invited to preach on the following Sunday in the hall where the Congress holds its sittings, and in the presence of the representatives of the state, and a considerable concourse of people, amongst whom were four Protestant ministers. After the sermon, which lasted an hour and a half, Mr. Burnet, vice-president of the republic, expressed a wish that I would call upon him, and many senators and other persons of distinction made me an offer of their services. From that time forward none were ashamed to declare themselves Catholics, and I had soon the consolation to discover that there were many sheep in Houston belonging to the fold of the Saviour. We concerted together on the means of obtaining a proper site and the resources necessary to construct a Catholic Church. All entered with ardour on the undertaking, and gave me every assurance that it should soon be finished; it will be the first religious edifice constructed at Houston. There are many Protestant ministers in the town, but they have not yet been able to construct a place of worship. Those of them who were present at the sermon in which I developed the Catholic doctrine, did not notice it in any of their religious meetings: it is true that I endeavoured on the occasion to imitate St. Francis of Sales, and speak on controversy without however seeming to seek it.

“ Every day some persons assisted at Mass, and on Sunday we had a considerable number; I heard the confessions of seven persons, the first fruits of the missions of Texas. I was introduced to General Houston, ex-president of the republic, who manifested much attachment to the Catholic religion. I paid a visit to the vice-president, and was invited to breakfast with him; he soon turned the conversation upon religion, exposed in the politest terms his objections, and appeared satisfied with the explanation I gave him, as I could not remain to discuss with him at length the important questions upon which he required to be enlightened, he permitted me to send him some books which I hope may bring conviction to his mind.

“ I have had occasion to observe that there is in the minds of many a decided disposition in favour of the Catholic religion, and that much good may be effected here; amongst some, however, I noticed a spirit of hostility. The Protestants of the United States, and the presbyterians in particular, are making incredible efforts for the propagation of their sect; one of their ministers has lately received £500, and every year a like sum is sent him. This minister has also

some resources in the country, so that if he does not extend his conquests, at least he can make a handsome fortune. Those gentlemen have made frequent efforts to get possession of the lands which belonged to the Catholic Church; at Nacogdoches they have built a temple on some of its grounds: and though the constitution declares that all religions are equally protected by the law, and expressly forbids that one religion should be more favoured than another, I perceive, by the powers granted by the revolution to the municipalities, that we are exposed to lose the Church lands and the other property, by their being confiscated to the state, if some respectable priests are not on the spot to defend the rights of the Church.

“In the country of Nacogdoches there are about six hundred Catholics, mostly Mexican, but they have no priests amongst them. An ancient headle recites prayers every Sunday, not in the Church, but in the house of a Mexican Catholic. To the south-east of the town, there are a few Catholics scattered over a considerable extent of country. Colonel Sublett, who possesses a large property and much influence, resides near San-Agostin. In a visit he paid me at Houston, he invited me to visit that country, and during my stay to take up my residence with him. The same sentiments were expressed by Mr. Robert, a member of the convention which proclaimed the independence of Texas, and who possesses also great influence. Those two excellent men, in union with General Houston, have founded a new town at the mouth of the river Sabine, which promises to be shortly very flourishing. They have urged me to send a priest to visit it from time to time, and have promised to construct a Church at their own expense.

“To the east of the Sabine, in the state of Louisiana, there are, it is said, a hundred Catholics.

“You see, Sir, how urgent are the wants of those places. The priests who may come to Texas will be closely watched; their conduct must be edifying in order to repair the scandal that has been given, and gain the public confidence. There are here a great many enlightened men, and the Protestant ministers whom I have met are more clever than those of the United States. We require, therefore, learned priests, who by their conduct and acquirements will bring honour on religion, and who may be capable of defending it without wounding the susceptibility of its adversaries.

“Having taken the advice of our friends, we have resolved to return

to New Orleans, that we may take prompt measures, in order to withdraw jurisdiction from the unfortunate priests of San-Antonio. It will be important to send missionaries with regular and authentic powers, in order to avoid the danger of schism. We shall, however, send immediately some evangelical labourers to Malagorda, Victoria, and Refugio. In three or four months the Churches of Galveston and Houston will be finished; it will be necessary to place priests there too, who will be able to do much good. I shall wait impatiently until I receive your instructions on this point.

"In two or three years the Church of Texas will be able to support itself: but at the present moment every thing is to be organized, and that cannot be done but at considerable expense. Everything is very dear here; the number of emigrants is so great, that provisions are at an exorbitant price. In two years hence this will not be the case, but now is the moment for action, otherwise the Protestants will be before us.

"P.S. New Orleans, 14 January. We have arrived to-day at New Orleans; I waited until my return here to forward you this letter. I send back M. Llebaria to Donaldsonville; he was of great use to me on my journey to Texas. I remain here to preach a retreat for the hospital.

"Accept the assurance of respect, with which I have the honour to be, &c. &c. &c.

"TIMON, Priest of the Mission."

Letter of M. LLEBARIA, Lazariste Missionary in America, to M. ETIENNE, Procurator-General of the Congregation of St. Lazarus.

"New Orleans, 15 Jan. 1839.

"Dear Brother,

"It is now long since I had any communication with you concerning our dear missions of America. I have to-day a favourable opportunity of speaking to you on the subject, having made an interesting excursion into Texas with M. Timon; he has given you details concerning our journey, but he has no doubt omitted many circumstances which regard himself, and which his modesty did not permit him to speak of. It is on this account that I have prevailed on myself to write to you on the subject, at the risk of repeating what you may already have learned.

“ As soon as I had arrived in America, I was sent by M. Timon to *Assomption-la-Fourche*, to assist the other clergyman of the parish, and make arrangements for the opening of the seminary. I had reason to congratulate myself upon my appointment; for in the short time which during I was engaged in the holy ministry, I was favoured with much consolation, and amongst other fruits of my exertions, conferred the sacrament of baptism on some adults. I am sure the designs of Divine Goodness on this country are great, when I witness the admirable dispositions of this people. I was engaged in the duties of my ministry, when I was informed that I was to accompany M. Timon on his visit to Texas. It was not without regret that I saw myself obliged to quit our mission. When I left, I could not help frequently calling to mind the words of the Psalmist: *Euntes ibant et flebant millentes semina sua* ;* but, upon my return, I had reason to say: *venientes autem venient cum exultatione portantes manipulos suos*.† The Lord was pleased to recompense me abundantly for the sacrifice he called upon me to make. I arrived at New Orleans on the eve of Christmas, and was informed by M. Timon that we should set off without delay for Texas. However painful to spend Christmas-day on sea, it was impossible to avoid it, as the steam-boat was to sail on the 24th at ten in the morning. We arrived at nine o'clock on the evening of the 26th, at Galveston, the first port of Texas, and having waited until next day to land, we were hospitably received in the house of an inhabitant, where we erected an altar for the celebration of the Divine mysteries. M. Timon went from door to door to learn if there were any Catholics in the town. He met some, but they were so only in name; he soon gained their affection, as well as that of many Protestants. On the following Sunday, he administered the Holy Communion to some, whose confessions he had previously heard. On that day I said Mass at ten o'clock, at which a great many persons assisted, and amongst them some protestants. After the Gospel, M. Timon addressed them during three quarters of an hour, and was listened to with much attention. He announced that there would be an instruction in the evening on the truth of religion, which was still more numerously attended. He began at two o'clock, and did not end until five. A strong impression was left on the minds of many

* Going they went and wept, casting their seeds.

† But coming, they shall come with joyfulness, carrying their sheaves.

Protestants, but particularly upon the American Consul, who, after the sermon, had a conversation with M. Timon. He acknowledged that he was now convinced that the Catholic religion is the only true one. "I now see," said he, with an accent of conviction, "that all other religions are but phantoms, invented by the caprice and passions of men. I can no longer resist the force of truth, and am ready to embrace it as soon as I am sufficiently instructed." He made us an offer of his services, and even pressed us to live in his house during our stay; his wife, and many other persons have manifested the same sentiments; so that, if a Church is one day built at Galveston, the whole city will become Catholic. M. Timon has already made arrangements with the principal inhabitants for the building of a Church, and so great is the confidence which he enjoys, that already have measures been taken to commence it, so that it will be finished in a few months: it is to be a hundred and fifty feet long, by a hundred broad. I confess that upon witnessing such favourable dispositions I could not help saying to myself.—What an extensive field is here open to the zeal of the children of St. Vincent. Only a few days ago, Protestant ministers solicited permission to build a temple which should be devoted to the worship of all religions, except the Catholic, and they could not succeed; and we ask leave to build a Church consecrated to the Catholic religion, to the exclusion of all others, and our wishes are instantly complied with.'

"We spent only five days at Galveston, during which we had the happiness to gain some souls to Christ. We then went to Houston, which though founded only within the last twenty months, is the first town in the republic, because it is the seat of government, and the two Houses of Senators and Representatives hold their sittings there. We arrived on the 2d of January; M. Timon having had the good fortune to meet a representative of his acquaintance, was introduced to the principal persons of distinction, and was requested to preach on the following Sunday at the capitol, in presence of both houses and the inhabitants of the town. He commenced his sermon at half-past three, and was listened to with the greatest attention for an hour and a half. When he had concluded he was surrounded by a great number of senators and representatives, who requested him to preach again should he remain at Houston. Some took down his sermon to have it published in the papers. From that time forward human respect no longer kept the Catholics from making an open profession of their

belief, and even many Protestants manifested their esteem for our religion. One of them said to me, ‘*I am a Protestant*, but I should wish notwithstanding to see a Catholic Church built here; I do not conceal from you that I am much attached to that creed, and that many others would be disposed to embrace it if we had to do with such men as your superior; tell him then to remain with us.’

“As at Galveston, a subscription was soon opened at Houston for the erection of a Church, which has been already commenced, and will be finished in the course of a few months. M. Timon was invited by the principal inhabitants to visit them, but always excused himself on account of his numerous occupations, which consisted in attending the sick in the hospital and private houses, and hearing their confessions.

“I know not whether I shall be of the number of those who are destined to labour in Texas; I am entirely at the disposition of Providence. In the meantime I have resumed my labours at the Assumption, where I continue to find much employment and much consolation.

“I recommend myself to your prayers, to those of our brethren and our good sisters of charity. Be pleased also to present my homage to the Superior General, and to believe me in the love of our Lord, &c. &c.

“LLEBARIA, Priest of the Mission.”

VICARIATE APOSTOLIC OF THE ENGLISH WEST INDIES.

MISSION OF TRINIDAD.

*Letter of the Rev. ANDREW POIRIER, Missionary Apostolic, to
his BROTHER.*

“Oroponhe (Island of Trinidad), 7th September 1838.

“IMPORTANT events have taken place since I last wrote to you, dear brother, it was not without reason that we dreaded the result. The

law passed by the English Parliament granted liberty to the slaves who were employed as servants in private houses, but left those in slavery who worked in the sugar-plantations : this was perhaps a fault committed by the Legislature. It was based on the consideration that servants are every moment at the disposal of their masters, whilst those who are employed in out-door work, when their task is finished, may employ their time as they please. The English philanthropists also said, that the servants more advanced in civilization were better prepared for the enjoyment of liberty ; but their anticipations have been sadly disappointed by the results. The working negroes said, it was true the servants were more under the control of their masters, but they were better fed and laboured less. In consequence of this they refused to work, unless they obtained their liberty this year, as well as the servants. Things were taking a serious turn, they would listen neither to the governor, nor to those who were deputed to exhort them to await with patience until 1840; they replied that they would rather die than continue in slavery. Their irritation was the more violent as in the neighbouring islands universal liberty had been accorded ; the colonists were in such a state of alarm that many of them were preparing to fly. The Colonial Council, having twice refused to accede to the wishes of the negroes, was dissolved by the governor, and other members named, who, prudently yielding to circumstances, declared all slaves free without distinction. This news spread enthusiasm amongst the negroes, and restored the whites to security. On the 1st of August the flag of liberty was displayed, and a fête given, to which the government and private individuals generously contributed. M. M'Donnell, our bishop, ordered a Mass to be said, followed by a *Te Deum* in all the Catholic chapels of the colony. We are all persuaded that the new state of things will be favourable to religion ; for God knows what a sad influence the overseers and masters exercised over the poor negroes ; and yet their dispositions are not unfavourable, nor was our ministry ever sterile amongst them. In the events which have been just accomplished, the missionaries had nothing to fear ; the negroes would not do the slightest harm to those whom they call their fathers, and, notwithstanding their love of plunder, it would be enough for them to see a cross over a treasure to prevent them from touching it. The most formidable amongst them are those, who, to escape punishment, have fled to the woods, and live there ten, fifteen, and twenty years, sworn enemies

of the whites and of European civilization. They have in the centre of the island a camp situated on a high mountain and surrounded by marshes; troops sent against them have sometimes taken a few of those wretched beings, but could never penetrate to their inaccessible retreat.

“ The yellow fever, which raged throughout the West Indies, has also desolated our capital. In eight days we lost two priests, M. Aimé (of the diocese of Vannes) and Mr. McDonnell, the younger. Providence was pleased to exempt my quarter from the contagion.

“ After the death of our friends, I was called by the bishop to the College of Port Spain, a young French clergyman being appointed to succeed me. As soon as my intended departure became known, the principal inhabitants—Protestants as well as Catholics—wrote to the bishop, begging him to revoke his orders. I knew nothing of this, and was preparing to obey, when my dwelling was surrounded by those poor people, crying and lamenting as if they assisted at my funeral: ‘ It is you,’ said they, ‘ who have taught us our duties, and if you leave us we shall forget them again.’ I was about to leave on that evening, but they conjured me to wait at least until the following day. They wished, they said, to hear my Mass once more before I left them. As I afterwards learned that they intended to meet to take leave of me, and foresaw a scene which might be the cause of pain to my successor, I set off before day-light, but was surrounded by a crowd before I reached the shore. Mr. Hunter, whom I had been particularly anxious to avoid, made me promise not to go to Port Spain, until he should have seen the bishop. When I was a league from land, I could see this excellent people still lingering on the shore, and making signs of adieu. I called on my friend at Naparim, where I received a new order from the bishop, directing me to return to my mission. I am ashamed to say that I was received in triumph; all came out to meet me, and mothers, pointing out to me, said, ‘ There is the father, there is the father who is coming back.’ Muskets were fired in all directions, in token of rejoicing.

“ Here I am again settled in my mission, and continue to receive proofs of the same attachment. The bishop visited the parish at Easter, and, as it was the first visit a bishop ever made in this district, his arrival was considered an important event. I had prepared seven

couple for marriage, thirty persons for communion, and fifty for confirmation, I had also transferred to this day the patron festival—the *Buena Pastora*—on which occasion we had a procession.

“ I have already spoken to you of the native inhabitants of the country, called Waroons, whom the English have driven to the other side of the mountains; they live on the banks of the Oronoko, and in the islands formed by that river: their only occupation consists in making *kinkos*, or hammocks, and in hunting or fishing, by which they procure subsistence. They had not come for some time to Siparia, because they were told that the Spaniards had all died of the small-pox: they wear no clothing, but are tattooed from head to foot; their haggard eyes and their long black hair give them a savage look. When they enter a house, if they see anything which they wish to have they take it without asking permission; or if they ask it the people dare not refuse it, such is the dread in which they are held. When they come they bring with them *kinkos* and ware, and receive in exchange rum, tobacco, yellow and red ochre, with which they paint their bodies.

“ Alas! my dear brother, I had written the above when I was sent for to go and see my sincere friend, Mr. Cahill, the missionary at Naparim. I found him insensible, and in a few hours after he had ceased to live. The bishop arrived there almost at the same time, from a distance of thirty miles. On the following day we celebrated his obsequies, and, notwithstanding the bitter anguish which this death caused me, I could not avoid saying a few words in memory of the beloved dead. I had been previously in a suffering state of health, but this event aggravated my indisposition, and, though I stood in need of repose, I made an effort to prepare some persons for the holy communion on the festival of the Assumption, but after Mass was forced to go to bed. Finding myself worse on the following day, I sent for the Rev. Mr. Duffy, who did not hesitate to cross the Gulf, in the middle of the night, and come to console me. By the application, however, of prompt and efficacious remedies I was soon restored to health. On his return, Mr. Duffy found a young man dangerously ill, who was charged with the school of Naparim, and who was to be ordained priest in a short time. Fifteen days after I learned that he died. Here are four priests lost to the mission in a country where there are so few! Let us hope that Providence will send

other labourers to replace those who have been called to repose in heaven from their labours.

“ A word on our island. It may be said that it is not in general healthy ; yet there are some parts where disease does not often rage ; they are principally such as are in an elevated position or near the forests. Mine is of that number, and I have reason to be grateful to Providence for having placed me here, I, who am certainly not the strongest of missionaries. The shore towards the Gulf is low and flat for about nine leagues. This space, sometimes covered with water, sometimes dry, contributes to corrupt the air by the miasmata which it exhales. The proximity of Port Spain to the marshes renders it the most unhealthy residence of the island. The valleys, in which the richest vegetation reigns, are cultivated only along the borders, and the virgin forests, which cover the rest of the island, are traversed only by intrepid hunters. The Gulf of Paria, which is in the form a horse-shoe, presents a natural harbour of great beauty and extent, in which vessels may moor in the greatest security ; it is twelve leagues wide at its entrance, having Port Spain at one extremity and my dear Siparia at the other.

“ The productions of the island consists in sugar, coffee, tobacco, cocoa, oranges, mahogany, &c. &c. My dwelling is shaded with the cocoa-tree, the banana, and palm-tree, which produces an abundance of fruit ; around it grow the ananas, the cotton-tree, and a variety of flowering shrubs ; and, when I go to Siparia, I have on the road the incense-tree, groves of mahogany and orange-trees, and the beautiful plant which produces the vanilla, and which hangs in festoons down the trees.

“ Adieu, ever your's, in J. C.,

“ ANDREW POIRIER, Miss. Apost.”

MISSIONS OF OCEANICA.

VICARIATE APOSTOLIC OF EASTERN OCEANICA.

GAMBIER ISLANDS.

*Letter of the Bishop of NILOPOLIS to the late M. COUDRIN,
Superior of the Society of Picpus.*

“ Gambier Archipelago, Island of Akena,

“ 14th November 1837.

“ My dear Father,

“ AWARE of the lively interest you take in the missions of Oceanica, I feel happy in communicating to you our success and our disappointment, our joys and our sorrows. The little mission of our Lady of Peace continues to prosper; every day do we witness the prodigies of grace which our Lord worketh on the souls of our dear islanders, The ardour which this people, formerly apathetic, manifests for labour is a satisfactory proof of the change which has taken place amongst them. The missionaries have discovered the secret of rendering labour interesting; and this we look upon as an efficacious means to preserve the innocence of our Christians, for here especially idleness is the enemy of virtue. We endeavour, then, to keep them all occupied, and prefer seeing them occupied in mere trifles to allowing them to be totally disengaged. It must be easily conceived that it is no easy matter to find serious employment for so many persons, in a country where there are no instruments, and where all the art of agriculture consists in clearing away the weeds which grow round the foot of the bread-tree, for, as this tree propagates itself by new shoots which it throws up, it does not require to be planted. At the present moment we are employed in clearing away a considerable quantity of land, and endeavouring to recover what the idleness of the former inhabitants allowed to be covered over with weeds.

“ What we are most anxious about is to construct Churches more decent and more solid than the wretched hovels we have hitherto been obliged to be content with. If faith did not teach us our Divine

Master was born in a stable, how could we dare to offer the Adorable Victim in a place so little worthy of his infinite Majesty. It is besides necessary with such a people as this, to strike the senses in order to penetrate the heart. It seems to me that I should die happy if I saw in Oceanica a few Churches in which the August Mystery might be celebrated with decency.

“ We have begun the erection of two chapels, one in the large, the other in the small island, where I reside. On the 24th October I laid the first stone of the latter, which is to be dedicated to St. Raphael, and is to be fifty-five feet long by twenty broad. It is to be built of rough stone and mortar, that being all we can do for want of proper tools and workmen. Our islanders are full of good-will, but it is only in the course of time that they can be formed to such work; at present they can do no more than carry the materials and attend to our two good lay-brothers, who are at present our only resource, but who are without mason-tools, those they brought with them being worn out. We have a forge, but where get coal? besides two men cannot know every trade. Providence, we trust, will come to our assistance by hastening the arrival of M. Caret. I have distributed through the large island all our axes, promising to give others as soon as they shall be worn out. I have not been able to procure any since from the vessels that touched here, and thus become an insolvent debtor. The stone we employ is taken from the sea-shore: that found in the large island is easily worked, but here it is harder and very difficult to be hammered.

“ Permit me to insist again upon the impossibility of our brothers sufficing for all wants; it is certainly not courage which fails them, but time and strength. Figure to yourself poor missionaries arriving in an island which furnishes nothing, where they have no other shelter than the vault of heaven, no other clothing than what they bring with them, and no other food than what the country furnishes, often very unpalatable to foreign stomachs; such is our position in the midst of a people sunk in idleness, who are ever ready to receive, but who are placed in the impossibility of giving any succour; and where therefore everything was to be created. When we arrived here it was with difficulty our brothers could procure wood enough for the handle of a hammer, and other purposes of the first necessity. During the first years we lay upon hurdles, and had no other seats than blocks of stone, or trunks of trees; I administered baptism in one

of our chapels to eighty persons, and during the ceremony had for my episcopal throne the back bone of a whale, which had been driven on the shore at some remote period, the recollection of which is now lost. At present our position is a little better here ; we have a small house and some chairs, which we owe to our brothers ; but in the other islands the missionary is destitute of every thing necessary for his personal convenience, as well as the exercise of the holy ministry.

“ The priests can be of no assistance in manual labour ; they are ordinarily not accustomed to occupations of that kind, and besides, the duties of their ministry engross their whole time. The difficulties of a language which is regulated by no rule, and which they are obliged to make use of sooner than they would wish, take up all their leisure moments : they are happy when they can find a time to mend their clothes and wash their linen, for none is exempt from this double obligation ; the latter is not very difficult, but the former is not a little embarrassing ; and to add to our embarrassment the natives, who know still less than we do, require lessons in sewing, and in order not to appear ignorant of any thing, we are often obliged to teach what we have never learned.

“ I hope that all those whom you will send out to us will be as virtuous and as laborious as our dear brothers Gilbert and Fabien. God, to whose glory they wholly consecrated themselves, has evidently given them intelligence, as he did formerly to Beseliel and Ooliab in the desert. Fabien, who is a carpenter by trade, had never handled a trowel, until with Gilbert he set about building the little house we inhabit, and which every one considers to be built in a masterly style. If God is pleased to grant them life and health, I hope they will succeed still better in building Churches. In the large island, brother Florest attends the school, and is teaching the natives to cut stone ; whilst on our side, we are engaged in getting up our printing presses ; for, although we are not yet perfectly acquainted with the language, we shall soon print the prayers and instructions which are most necessary.

“ I need not tell you, good father, that peace and union have not ceased to reign amongst your children ; for how could they be at variance with each other, whereas they have united to wage war against the devil ? M. Laval exercises the holy ministry in the three islands ; God has given him a particular talent for the direction of souls. Mr. Liausu, whose knowledge of medicine has been of great service to the mission, resides in the large island. The first year of

our arrival the inhabitants were attacked with an epidemic disease, from which he saved a great many, whilst he administered to those who died, the grace of baptism. His success in treating the sick has acquired for him the confidence and affection of the natives.

“ The poor vicar apostolic is still confined to the little island of Akena ; his views extend much farther, but Divine Providence has not permitted him to realize them : you are aware of the efforts we made not to remain idle in the midst of a field so vast. If the Lord designs to defer still longer the accomplishments of our desires, pray that it be not because of my sins. ’

“ A word on the nakedness of our Christians. Up to the present moment they have been able to procure a little clothing from the products of the pearl fishery ; but the pearl is becoming scarce, and the clothing we get from Valparaiso and France is not enough for so many. We are on the eve of seeing this interesting people return to the nudity of paganism. Oh ! who will take pity on their misery ? We have plenty of cotton in our islands, and if you could add, dear father, to the other obligations we already owe you, that of sending us some one to spin and weave the cotton : independently of clothing the naked members of Jesus Christ, we should besides have the means of giving employment to a great part of the population, and thus preserve the good we have hitherto done.

“ Be pleased, dear father, to excuse the hurry with which this letter is written, I recommend myself to your prayers, and those of the community, and remain your devoted son.

“ STEPHEN, Bishop of Nilopolis,

“ Vicar Apostolic of Eastern Oceanica.”

Extract of a Letter from M. LIAUSU, Priest of the Society of Picpus.

“ Gambier Archipelago, 22d January 1837.

* * * * “ This year we had a procession of the blessed Sacrament in the three small islands. The altars we erected, though poor and simple, were not however altogether without ornament ; the woods was decorated with a kind of stuff made of the leaves of the mulberry, and garlands made by M. Laval, who had spent a considerable time in making preparations for the ceremony. The pious Christians

of Europe, had they seen the disposition of those altars, could not have helped admiring the address of the workmen, however they might deplore the poverty of the ornaments. Yet, I must say with regret, that the altars in our Churches, formed of intertwined reed, sare still poorer, and that our Churches have no other ornament or mark of religion than a small cross. Nevertheless the treasures and perfumes which the Lord loves best, faith, fervour, and simplicity, are offered to him on those humble temples. Our Christians conducted themselves with as much decorum as religious could do in France. The king and his uncle carried the canopy, and the inhabitants brought to the foot of the altars whatever they possessed, to offer it, as they said, to the Lord God the Redeemer. Next year this procession will be confined to the large island.*

"Our Christians wish to communicate frequently; it would be painful to them to be deprived of that happiness on the principal festivals. When about to communicate they say, in a manner which is very pleasing in their tongues, *we shall unite ourselves to our Lord Jesus Christ our God and our King.*

"On the 15th of August, there were seven hundred communicants in the large island. In the evening I spoke of the ceremony which takes place in France, in honour of the blessed Virgin, and the renewal of the consecration of that kingdom to the august Queen of angels and men. The king who stood with his flag by his side, and surrounded by his four uncles, answered to my question, that he too wished to consecrate his person, his people, and territory to the Virgin, protectress and mother of Christians. The ceremony was a striking one for them and for me.

"Let us rejoice, dear brother, religion has here made men. Formerly those islanders, more ferocious in some sense than wild

* Mr. Honoré Laval, in a letter of the same date, adds some particulars to this interesting description.

The path through which the Holy Sacrament passed was sanded all the way. Children and parents were incessantly employed in preparing for the ceremony, and came to ask permission to work at night, lest they should not have all ready on the appointed day. There were three altars erected in the island: at the procession the attendants walked in two files; the Blessed Sacrament being carried in the middle by Mgr. the Vicar Apostolic. Our Christians brought out all their provisions, and laid them along the passage, that the benediction of our Lord might descend upon them.

beasts, were in constant warfare. The women particularly led a life a thousand times worse than slaves. The choicest dishes were only for the men; the women, under a kind of anathema, could not remain under the same roof, or sit at the same table. A great many paths were interdicted them, and they could cultivate only the land along the sea-shore.* But what an admirable change! How humane, mild, and charitable, they listen only to the voice of religion; by it alone is their conduct guided; they live like the most religious communities of Europe: what I say is not exaggerated. This in a few words is the actual state of the mission. I embrace all my brethren; not a day passes that they are not present to my thoughts.

“CYPRIAN LIAUSU, Missionary Priest.”

Letter of the Bishop of Nilopolis, Vicar Apostolic of Western Oceanica, to MADAM VIARD, Superioress General of the Congregation of the Ladies of the Sacred Heart of Jesus, and of the perpetual adoration of the most Holy Sacrament.

“Madam,

“I received with gratitude the clothing which you had the charity to send for our poor islanders. It is to be regretted that at Piepus you are almost our antipodes; otherwise you might form a novitiate here full of fervour. In the beginning, M. Cyprian Liausu had directed fifteen young pious and laborious females to clear away a spot of ground which was overrun with reeds. They proposed to erect a cabin to shelter themselves from the rain, in which they conceived so strong a desire for a life in community, that they erected another near the Church. Once settled in the latter, they were unwilling to quit it; their number increased to twenty-four, and would become still more considerable, if we listened to all the demands that are made for admittance. They planted cotton and sweet *potatoes*; the cotton is not very valuable to them, as they cannot manufacture it; the

* It is probable that the recollection that sin entered the world by woman, was in the Gambier islands, as amongst the other people of pagan antiquity, the first motive of the degradation to which the daughters of Eve were condemned. Christianity alone, in effacing original sin, and shewing the new Eve victorious over the serpent, teaches nations to restore woman to the rank to which she belongs, as child of God and sister of Mary.

potatoes serve them for food, and whenever a vessel touches at the island they exchange the products of their industry for stuff, of which they make clothing.

"In the other islands young females live together in the same manner, but the first are regarded as the models to be followed. I am sure that you would find in the greater number of those young persons, obedience and piety enough to make them excellent novices; they go through work which surprizes us a good deal. I lately threatened the *Father-founder*, as we jokingly call him, to interdict him and his convent, if he does not moderate the ardour and activity of his zeal. They call each other sisters, and do nothing without asking the permission of her whom they have chosen for their superioress, who, by her meekness and piety is certainly entitled to have the direction of others; I know not whether you have amongst your children any of more grave or modest deportment. When she speaks of God, one is surprized to hear her say things which she has never learned. We do not seem to attach any importance to those pious meetings; yet we often admire the virtue, piety, and angelic purity of those young hearts, which have received in baptism a new creation. Of what is not the grace of Jesus Christ capable! I am seriously thinking of sending some of those children to Valparaiso, if, as I hope, you establish a house there. We want three or four young persons who know how to read, write, sew, and spin, and who might thus be able to serve as mistresses to the others.

"One day I perceived a young Christian who was making rather an awkward attempt to sew. Upon making some observations to her, she replied: 'What can we do, ignorant people that we are?' 'If you loved God well,' I added, 'perhaps he would send you some charitable person to instruct you.' It was soon reported through the islands, that some good women were to come from France to instruct the natives; the rumour is still current amongst them, nor have we thought it necessary to deprive them of that hope; not that I look forward to the happiness of seeing any of the religious of the Sacred Heart in my mission, but that I calculate, as I have already observed, on being able to send a few of our neophytes to Valparaiso, to imbibe here the devotion to the Sacred Heart of Jesus, and thus diffuse it through the people to whom we announce the Gospel.

"✠ STEPHEN, Bishop of Nilopolis,

"Vicar Apostolic of Eastern Oceanica."

*Letter of the REV. HONORÉ LAVAL, to the REV. M. HILARIAN,
Priest of the Society of Picpus.*

“ Gambier Islands, 8th November 1837.

“ Reverend Sir,

“ Be not surprized if you do not receive news of the mission as often as you would wish; I have not allowed any of the opportunities to pass which have offered of writing to you. As you feel an interest in the most trifling things which regard our Christians, I shall give you details about their occupations. Should my narrative appear tedious, you will, I hope, give me credit for good-will. It is now near mid-night, and I write by the light of a candle made of the nuts of the *rama*, twisted round the fibres of a coca leaf.

“ Idleness is here, more than any where else, the source of vice; it is not less opposed to Christianity, than to the civilization of those people; and hence we were anxious to procure, as soon as possible, some means of giving them profitable employment. Though the soil of these islands is naturally very fertile, it had been for a long time so little cultivated that it no longer sufficed for the support of its inhabitants. Such a state of things required to be immediately remedied by prevailing on the natives to clear away the soil which was overspread with reeds, and it is no easy matter to give the inhabitants of Oceanica the habits of constant labour. We were obliged first to preach by example, and await with patience until they should resolve to imitate us. At last the most active amongst the young men set to work, and were followed by all the others, so that the inhabitants of the different islands rivalled each other in ardour, and amply compensated us for all our trouble. The women, who always work apart, were particularly zealous, and I must say that they display even yet more zeal and emulation than the men.

“ At first they worked only to please the missionary, and were delighted when they received his praise, and found their meals much better when portions were distributed by him; we were able besides, thanks to the generous succours of the Propagation of the Faith, to purchase some pieces of calico, and distribute clothing to those who were most remarked for their industry. Those little rewards induced them to work, not only without reluctance, but even with a feeling of satisfaction. In the morning they came to work singing, they performed their tasks singing, and in the evening returned to their huts

singing too ; and we were happy at seeing our Christians derive from an occupation, which had become necessary for their existence, health of body and purity of mind.

“ When the harvest came, the crop was distributed amongst those who had taken share in the labour ; we added a few yards of calico, and had the satisfaction to see with what joy it was received. Such as were satisfied merely with looking on (and they were principally the chiefs) observing with what generosity the earth had recompensed our labour, were made to understand that agriculture is a means of bettering their condition, which is certainly most wretched. Henceforward there were no idlers to be seen, every spot of ground has now its owner, who endeavours to turn it to the best advantage.

“ The idleness and improvidence of those poor people was on the point of depriving them of one of the most valuable resources of tropical climates, I mean the bread tree. This useful and necessary fruit was becoming every day more scarce ; when we arrived the number of trees was not very considerable. The tree which produces it, is very delicate, and unless kept clear of the weeds which grow round it, gradually perishes. At present the natives take particular care to preserve it, and each endeavours to keep his little property in as good condition as possible, in order to merit the praises of the missionary ; yet those poor people have no other weeding hook than pearl shells, and nothing for a spade but a piece of wood sharpened at the end. Ah ! how happy would they feel if they could procure from Europe some agricultural implements !

“ In a few years we hope that the Gospel will have manifested its civilizing influence amongst this people, in such a manner that they will no longer be recognized for what they were. All our arts and customs excite their curiosity in a high degree, they require only to be instructed. The small stone-house which we built for the Vicar Apostolic in the little island of Akena, and which consists of a ground floor, divided into three rooms, is in their eyes an object of wonder. There is not a single inhabitant of this Archipelago who has not come to admire it. We took advantage of this circumstance, to inspire them with a desire of raising to the glory of the true God churches still larger, and more beautiful than the house of the bishop. The suggestion was taken up with enthusiasm, for immediately they set about transporting to a spot we pointed out, a kind of white stone which is found along the shore ; and ten of the most intelligent went to M. Urbain, to learn how to

prepare those materials for the projected buildings. We have besides induced them to occupy themselves in making larger and more commodious dwellings, and to take their rest at night on reeds covered over with leaves, instead of sleeping, as was their custom, on the naked, moist ground, and thus exposing themselves to a variety of diseases.

“To succeed in this, we had a considerable obstacle to overcome, which I am sure you could not even suspect, and which is a proof of the great simplicity of our poor islanders. The vessels which come here for the pearl fishery, ordinarily procure divers from the islands, where the Protestants missionaries are established. In the conversations which take place between our Christians and those divers, they communicated to each other whatever excited their admiration. Our people, of course, did not forget speaking of the prodigious *hut* which they saw us construct, and of the project which they had to build others of the same kind for themselves. ‘Take care,’ said the divers to them, ‘that you do no such thing; for if only a few men push against the walls, they will infallibly fall and crush you.’ This was enough to excite their alarm; yet they had sense enough not to abandon a project from which they expected so many advantages, until they had satisfied themselves that they were exposed to the danger with which the divers threatened them. Many of them came therefore to Akena, and put themselves into a violent perspiration in pushing against our houses. Convinced at length that to knock down a house, something more was required than the shoulders of a few men, they resumed their project with new ardour; and if the Propagation of the Faith continues to assist us, as I have no doubt it will, the Almighty will soon have decent Chapels for his service, and the savages convenient dwellings to reside in.

“The king is clearing away, planting, and building on all his lands, and is resolved even to continue some works commenced by his predecessors, with a view to recover a large tract of ground from the encroachments of the sea; he has already constructed a large pond to keep the fish and turtle fresh.

“The *taro*, a nutritious root, which is cultivated in the low grounds, and the spinning of cotton, which they are beginning to attempt, occupy a part of the time of our islanders. Many are also employed in weaving mats, sixty or eighty feet square, destined by them to be pre-

sented to the benefactors of the mission, as a mark of their gratitude. The materials of which those mats are made is the leaf of the *hera*, which we think is the *pendarus odorissimus*.

“ Such are the means we employ to banish idleness from our islands ; and already have we had occasion to admire the happy effects of a life of labour. Our Christians work in common, and by their edifying conversations, reciting or singing prayers, they animate each other to virtue ; those who are less fervent are influenced by the example of the more ardent, and become in their turn models of piety, docility, and modesty. Their natural dispositions require only to be cultivated ; they manifest a great desire to learn, and are sometimes fatiguing by the number of questions they put to those from whom they expect any information. They feel a particular interest in the stories of the Old and New Testament ; every time they hear the name of a people or town, they must be told what that people or town was. If there is a question of an Apostle, they must know whence he came, and the country to which he carried the tidings of the Gospel. On other occasions, the questions they put have reference to profane history, particularly to that of England and France. They ask who are the kings that reign in different countries, what are the remarkable events connected with the history of each ; and, in particular, what is the form of religion professed there ? The proselytes of the Protestant Missionaries assured them that the Catholic religion exists only in France and the Gambier islands ; we, however, removed this erroneous impression from their minds, so that they even feel a pleasure in enumerating all the countries where the true religion is followed, and in shewing that it is much more diffused than that of the Reformation.

“ Formerly the natives of these islands believed themselves to be the only people on the earth ; and yet by a strange contradiction, one of their ancient traditions asserted that there existed antipodes (*Anaike*), where there was a people named *Harani*, and where the trees were stripped of their leaves. It must be observed, that the French are here called *Havane*, at Otahaite *Farani*, and at the Sandwich Islands *Pelani*. They were persuaded, in common with all savage people, that the stars are fixed in the heavens : on this point we did not find it difficult to correct their ideas ; but the system of Copernicus is not yet in vogue amongst them, for they cannot be persuaded that the earth turns round the sun.

"We are at present employed in making arrangements for our printing-press, which is an object of great admiration to the natives. 'How?' said they, 'This machine is to make books?' 'Certainly all the books you see, were made by a machine of the same kind; we shall soon be able to give each of you a book.' 'Well then, make haste, and let us see this wonder.' We are making as much haste as we can; for hitherto we have been obliged to write out the sheets we make use of in the schools, and this has added considerably to the labour of the master, and retards the progress of the pupils.

"Our intention, in the first place, is, to teach them to read in their own language, which admits of being easily written with our characters. It comprises only nine consonants; k, m, n, p, r, t, v, h, g, and five vowels; a, e, i, o, u, (which is pronounced ou): those letters give all the sounds in the Mangarevian tongue. Hence the natives find it impossible to pronounce the greater number of our European languages; however, with a great deal of patience the organs of the children may be formed to their pronunciation to a certain point. To effect this is the next thing we shall direct our attention to, in order that they may be able to serve Mass, which would give them the greatest pleasure. To give you an idea of the difficulties we have to overcome; it is impossible for them to pronounce these words: *Introibo ad altare Dei, ad Deum qui lætificat juventutem meam*, otherwise than the following manner: *Atropo et atare tei; at teumu kui Restipikati invatutami meama*.

"I remain, &c. &c.

"HONORÉ LAVAL, Miss. Apos."

Letter of F. DOSITHORES DESVAULT, Priest of the Society of Picpus, Missionary Apostolic, to F. ZOZIMUS, Christian Priest of the same Society.

"On board the *Venus*, on the Passage from the Galapagos to the Marquesas Islands, July 1838.

"Rev. Sir,

"On the 28th of April 1838, we left the port of Valparaiso, on board the *Venus*, a French frigate, which was to touch first at Callao, then at Païta, and the Galapagos Islands, and finally at the Mar-

quesas, whither we were sent by our superiors. At the moment of setting sail we retired to our little cabin to pray, and put ourselves and our mission under the protection of the Blessed Virgin.

"As the object which the *Venus* had in view was to make some hydrographic observations, we did not go direct to the Marquesas, we remained a month at Callao, a small town, remarkable only for its large harbour, and which is two leagues from Lima, capital of Peru.

"We profited by the circumstance to pay a visit to that celebrated city, and were introduced to the Archbishop, who granted us permission to celebrate Mass in all the churches of his diocese, and who expressed a wish to have some of the priests of our congregation to form a seminary in Lima for his diocese.

"The number of religious communities is considerable, and the most of the convents are buildings of great extent and of an admirable style of architecture. We visited many of the churches, the largest and richest of which is the cathedral. In passing through the streets every one came out of their houses to see us, and a crowd of young people followed us all the way. What seemed to strike them most was our three cocked hats: '*Que sombrero!*' cried they from time to time, 'What a hat, sir!'

"We visited the Church of St. Rose of Lima, and entered the little church in which she used to spend her time in prayer; it contains three wooden crosses, and a seat made simply of boards, and is the same noticed in the Roman Breviary. We were also shewn the Church in which St. Francis Solano, a Franciscan and the Apostle of Peru, died.

"The city of Lima, built in 1515 by Pizarro, and named the City of the Kings, in honour of the three Magi, is a large and well-built city. It is situated at the foot of lofty mountains, upon a little river, named Rinac, which passes through the city in many streams, and carries fertility through the neighbouring soil. The houses are very low, in consequence of the earthquakes, which are frequent in the country, and are laid out in terraces on the top. The country offers the aspect of the richest vegetation, and produces in every season an abundance of the most excellent fruit; oranges, lemons, bananas, &c. &c. may be seen at all times on the trees. Though rain never falls here, its want is supplied by abundant dews and artificial canals, with which the gardens and fields are intersected.

"A Frenchman, named M. Larabbure, who was our fellow-pas-

senger on board the '*Bonne-Clemence*,' procured us various little objects to be given in presents to the savages, such as looking-glasses, necklaces, knives, &c. &c.; he, together with some other Frenchmen of his acquaintance who reside at Lima, united for that purpose, without informing us of their intention, and expended about thirty piastres or £6, in the purchase of those articles. God will not, I trust, fail to bless the authors of this good work; we certainly never shall forget them.

"From Callao we went to Paita, where we remained eleven or twelve days. Paita is a small town of Peru, on the sea-shore, of very poor and mean appearance: the houses are built of reeds, and resemble the huts of savages. There is a tolerable church in the place, and a chapel of the monks of the order of mercy, who no longer reside in the town.

"On the 17th of June we left Paita for the Galapagos islands, situated under the line, about 100° of west longitude. These islands are very numerous, and some of them of considerable extent; only two of them are inhabited, St. Jago with only twenty inhabitants, and *La Floraina*, containing about sixty or seventy, who, it is said, were transported from Guayaquil for political offences; their language, as in the greater part of South America, is the Spanish.

"On the day after our arrival, M. Borgella, who speaks the Spanish with facility, landed with a view of getting some information about the inhabitants of the island, and ascertaining whether during our short stay, we might not be able to render them some spiritual services. He perceived a small hut on the sea-shore, to which he directed his steps, and met an aged woman, who on approaching kissed his hand according to the Spanish fashion. He also met a poor blind man, who deploring his own condition and that of the inhabitants, said: 'Alas! we are here a people without a king, and a flock without a pastor.' We were told that the way to the village was long and difficult; nevertheless, as we all three burned with a desire to visit these poor people, we determined to undertake the journey after Mass on the festival of St. John. Some officers of the frigate, who had perceived the path from the top of the mountain, pointed out to us as well as they could the direction in which it commenced. Having sought for it along the shore for eight or ten minutes, we thought we had found it, but to our disappointment the path disappeared amongst reeds and underwood. We did not however lose courage,

but continued our way for a long time, through the woods with which the island is crowded. We climbed to the top of a tree; and in another place to the summit of large rocks, with a view to discover the village we were so anxiously in search of; having walked until noon, we determined in despair to give up the search and return to the frigate. The heat was oppressive, and unfortunately we could find no water to allay our thirst. Yet notwithstanding the difficulties that beset us, we made these solitary tracks re-echo with our songs. We often found ourselves in the middle of a wood so thick, that it was with difficulty we could get through, and more than once we were obliged to open a passage for ourselves with sticks which we cut for the purpose. Among the trees we found one the juice of which stained our hands as if they had been dipped in blood. Whilst pursuing our way in this manner we accidentally cast our eyes on a fruit, which in colour and size resembles a kind of plum, which is very common in France, called *plums of Damascus*. Not being acquainted with this fruit, we were cautious in making use of it; but when we had tasted it, we had reason to bless Divine Providence, who never abandons those who put their trust in God.

“ After three hours continued efforts and fatigue since noon, we reached the sea-shore, covered with wounds, and found a boat ready to convey us to the frigate. M. Borgella suffered most; his cassock being all torn, and his hands all bloody from the thorns. It was thus we spent the festival of St. John, 1838.

“ On the following day the surgeon of the frigate having gone to the village, brought us word that the inhabitants wished to see us, and that there were eight or nine children to be baptized. The Captain having kindly placed a boat at our disposal to land us on a more favourable point, we gladly availed ourselves of the offer, and set out the next day for the village. We found a small house prepared for us, and the children already collected who were to receive baptism. We celebrated the Holy Sacrifice, at which all the inhabitants assisted with tears of joy at seeing in the midst of them Catholic priests, from whose ministry they had been so long excluded. With thankfulness to God for thus blessing the commencement of our mission, we baptized the children, some of them were four, five, and six years old.

“ We were preparing after the ceremony to return to our boat which was waiting for us, when we were requested to bless the

burial ground before our departure, and were told by the owner of the house in which we had conferred baptism, that if we wished to remain for the night, there were beds at our disposal. We resolved therefore to remain, and, having sent back the sailor who had accompanied us to the village, we announced to the inhabitants that there would be an instruction in the evening on the principal truths of religion, and requested their attendance. Dressed in stole and surplice we blessed the burial ground, and planted in it the glorious standard of redemption.

“At the hour appointed for the instructions all were assembled, when M. Borgella spoke on the commandments of God, and insisted principally on the obligation of fathers and mothers to instruct their children and form them to the practice of Christian virtue, as there was no pastor to break to them the bread of life. He also recommended them to approach the sacrament of penance, as it would be a long time perhaps before they would have so favourable an opportunity again. They almost all excused themselves because of the shortness of the time which our limited stay gave them for preparation; a few however presented themselves, and two had the happiness to receive the Holy Communion. After mass on the following morning, M. Borgella gave another instruction on the Sacrament, explained the manner of administering baptism, and dwelt on the necessity of supplying by a lively and ardent desire their inability to have recourse to those measures as established by our Lord for the sanctification of their souls. Though we were frequently told that the inhabitants of this island are robbers and assassins, they seemed to us animated with excellent sentiments, and showed us every attention we could expect. On our return they sent four men to accompany us, lest any accident should happen to us on the way.

“As it is not quite seven years since La Floriania has been inhabited, they who were first transported there had no other food for a long time than turtles, which were found in thousands on the island. At present Indian corn, melons, beans, &c. &c. are cultivated, but there are not yet many fruit trees. The domestic animals are the horse, the hen, the dog, the pig, and the ass; the three last are very numerous. Our passage from Bordeaux to Valparaiso, and from Valparaiso to the Marquesas were most favourable. Every Sunday, with the exception of four or five, we had the consolation to celebrate the Holy Sacrifice of the Mass.

“ On the 4th of August, we cast anchor in the bay of the island Christina or Watia, where there has been a protestant missionary for the last four years, but who has not made any converts amongst the natives. The inhabitants are milder and less given to stealing than those of the rest of this Archipelago. Be pleased to communicate this letter to the other members of the community, to whose prayers I earnestly recommend myself. Oh! that I could transport myself in the midst of my brethren, to inflame the ardour of those who destine themselves to the glorious work of the mission! O you, who have zeal for the salvation of souls, would I say to them, hasten to our assistance; great talents are not required to teach these poor people the first truths of our holy religion; let none be restrained by the fear of not learning the language of savages, there are a great many Europeans here who scarcely know how to read and write their own language, but who are perfectly masters of the language of the natives. Is not this enough to make those blush, who, feeling themselves called to the conversion of idolaters, are deterred by imaginary difficulties from taking a generous resolution? The enemies we have to fight against are terrible, no doubt, but our Protector will not abandon us; *si Deus pro nobis, quis contra nos?* ”

“ Be pleased to accept the assurances of my profound respect, and devoted attachment.

“ F. J. DOSITHÆUS DESVAULT,

“ Watia (Marquesas) 21st August 1838. Miss. Apost.”

Letter of F. DOSITHÆUS DESVAULT, Missionary Apostolic of the Marquesas Islands, to M. the Archbishop of CHALCEDON, Superior General of the Society of Picpus.

“ Watia, 7th August 1838.

“ Most Reverend Father,

“ I SHALL say nothing of our passage from Valparaiso, to the Marquesas, having given in a letter to M. Christian, the details regarding it; I shall confine myself to our voyage from the Galapagos to the sailing of the frigate Venus for Otaheite.

“ On the 3d of July we sailed from the Bay of Floriana for our dear missions, and on the 1st of August, the chief cook died suddenly of apoplexy; being requested by the captain, we performed the funeral

service in the evening, at the termination of which the body was thrown into the sea. We came in sight of the Marquesas on the same day, and blessed that cherished land, wishing its inhabitants that which our Lord recommends his disciples to invoke upon those to whom they are charged to announce the Gospel. At one o'clock we discovered many canoes making towards us, one of which soon came alongside, rowed by two men of fine figure, and extraordinary strength, and entirely naked, except round the waist; one of them came on board, and highly amused the crew by his language, which at first no one could understand, but which was afterwards found to be English, almost as unintelligible as his native tongue. He went up to the captain, who was on the quarter-deck and, saluting him with all the ceremonies of his nation, gave him a most vigorous shake-hands, to the great amusement of the crew. Encouraged by this, he made sign to the other canoes to approach, in which there were about twenty of the savages, but only six or seven of them came on board. The most of them were tattooed from head to foot, so that at first sight they seemed to be clothed. All with the exception of one, who was dressed in a shirt, trousers, and cap, had the hair cut to within a short distance of the ears, the rest being tied in a knot on the top of the head. Their language was intermixed with English, which shows they must have frequent intercourse with that nation or the inhabitants of North America. We asked, whether the Protestant Missionaries were still in the island, and were told that they had returned to Otaheite.

"On the 2d of August we coasted round the island San Pedro, and steered along the eastern coast of Dominica. Towards night we perceived large fires, which extended to a considerable distance, and which were probably intended by the natives as signals to inform us that the island was inhabited.

"On the 3d, a canoe came alongside in which were two men and a boy, ten or twelve years old; like those we had seen before, they spoke half savage, half English; one of them wore a white waistcoat and cincture, the others nothing but a cincture. They appeared very fond of pipes and tobacco, and asked every one for some; they made no difficulty even in searching our pockets. With regard to the Protestant Missionaries, they told us that they had also returned to Otaheite.

"This intelligence caused me great joy. We asked them whether they

would receive us among them, and were frequently assured that they would. The captain gave a pair of trousers to him who had the waistcoat, and a waistcoat to him who had nothing; the poor savages appeared delighted with their presents. When about to leave the vessel, they asked us whether we would not go on shore with them, and upon being told that we were first to visit another island, but that we would return in a few days; one of them counted ten on his fingers, and made a sign to us to know whether we would return in that number of days, upon being told that we would, he appeared satisfied. We parted by shaking hands, and saluted each other after the savage fashion, that is by touching our noses together; this island, it is said, is well peopled, and very fertile, and next to Noukăiva, is the largest of the group.

“ On the 4th of August, festival of St. Dominick, we were still near the coast of Dominica, and, although we were not in the habit of celebrating the Holy Sacrifice except on Sundays and festivals of obligation, we could not allow so favourable an occasion to pass without recommending in a special manner to the Holy patron of the island, the people who inhabit it, and who are still buried in the darkness of error.

“ At Eleven o'clock we were still at some distance from the island of Christina, called by the natives Taowati, when we discovered a canoe much larger than any we had hitherto seen, coming towards us, it contained a son of the king, an Irishman, and seven or eight natives; the Irishman alone came on board to speak to the captain. We learned from him that there was still one Protestant missionary in the island, and that the other who had been with him had left, in consequence of some disagreeable occurrences of which his wife had been the occasion. After a few moments conversation, the captain invited the king's son and his suite on board, but, ashamed of their nudity, they resisted for a long time all our solicitations; and although the Irishman at length, by dint of pressing, induced the others to come on board, nothing could overcome the repugnance of the king's son. Moved to pity, we took from our luggage a pair of white trousers with blue stripes, and a cravat, which we made him a present of; and as the trousers were too large, we made a cincture for him of a handkerchief; a sailor gave him a cap, so that he had about a complete suit. The air of this child was grave and majestic; he was not tattooed like the others,

but his head was shaved, as we have already observed of the others, to a little above the ears, and the hair that was left, tied in a knot over the crown of the head.

“ At four o'clock we cast anchor in the bay of the island of Christina; soon after the king came on board, accompanied by one of his sons and the governor. He wore on his shoulders a kind of large red shawl, which, with the cincture that is worn by all, was his only dress. The governor and he are men of colossal stature, being more than six feet high; they were invited by the captain to dine in his cabin, and at their departure were honoured with a salute of four guns; his savage majesty and suite were highly amused by four rockets which were also fired on the occasion. A Frenchman also came on board, who had been in the island for eight months, and two others, Irishmen, established there for four years. One of them is in the service of the Protestant minister of whom I spoke above. He said to the captain, that he was not very glad to see us, adding, however, that he would not seek to cause us any injury. The captain spoke to him of the vexations to which the Frenchman had been subjected in the Sandwich Islands and at Otaheite; and, giving expression to the indignation which such conduct excited in him, he added, that whereas the Protestants had acted in that manner, the Catholic missionaries were to be established on every point. The servant of the Protestant missionary admitted, that his master had not made a single proselyte.

“ I cannot sufficiently express my sense of the attention we received from the captain of the *Venus*, and the efforts he made to secure us the affection of the king and his subjects. He has given orders to the crew to treat with kindness the natives, who come every day on board, and that in order to attach them to us. The king has given us part of his house until he is able to get one constructed for us, according to his promise, and has even ceded to us a considerable extent of ground. The natives, who here follow the example of the great, seem enchanted that we are to remain amongst them. The king's son, to whom we gave the trousers, follows us whenever we go on shore. The captain has also given us seeds and plants of different kinds, rice, biscuits, &c. &c. May we beg you, Most Reverend Father, when an opportunity offers, to express to him our grateful sentiments.

“ The island of Christina is quite near to Dominica, so that if we establish ourselves in one, it will be easy to pass over to the other. Christina contains eleven hundred inhabitants, and Dominica three or

four thousand; these islands are consequently less thickly inhabited than geographers generally pretend. The inhabitants are at present at war; but it is a war which is not very serious in its consequences, for when two or three are killed in battle, the result is considered extraordinary. As soon as the king of Christina heard of the arrival of a vessel of war, he sent word to the captain, that if he consented to put the king of Dominica to death, he should receive a great many swine as a reward. There are great numbers of those animals in the islands, and in that in which we are settled oxen are also found, so that it will not be necessary to send any from Valparaiso.

"I must now conclude; we are to land our baggage to-day. The squalls are terrible in this bay, so that the frigate may weigh anchor perhaps to-morrow. In my next I shall give you more details.

"Be pleased to accept, &c. &c.

"F. DOSITHEUS DESVAULTS, Miss. Apos.

Letter of M. BATY, Missionary of the Society of Mary, to F. COLLIN, Superior General of the Society, at Lyons.

Although the following letter is written by a missionary attached to the Vicariate Apostolic of Western Oceanica, we give it insertion here in order not to interrupt the recital of events.

"Otaheite, 15th April 1839.

"Very Rev. and Dear Father,—

"HERE we are arrived at Otaheite, all in good health. Things are very much changed now, we have full liberty to circulate through the island, without being obliged to solicit permission. The natives follow us wherever we go, and many of them begged us to enter their houses. They ask us whether we are to remain, and many of them testify their regret at our departure. Imagine what we feel, Reverend Father, at witnessing these dispositions; but we are obliged to say, *Non sum missus*.* You have been informed of the energetic conduct of the captain of the *Venus*; since that time, three other French ships of war have visited the island, so that the French name is now respected here. The natives cannot have a high opinion of the veracity of the Methodist missionaries, who assured them that the French navy consists only of small vessels; it is impossible to tell

* I am not sent, Matth. xv. 24.

you all the extravagances, and all the violence those ministers have been guilty of. Here religious opinion is divided into two parties, but it is evident that public opinion would encrease every day in favour of the Catholics, if it was supported by the presence of priests. There were nine or ten whale ships in the harbour of Otaheite when we arrived; the natives converse with the crews on religion, and ask explanation on every thing; and if many captains come here such as the two we met at the French consul's, the methodists will not long make fortunes. If you meet with a fine house, with painted doors and windows, you may be sure it belongs to a Protestant missionary, or one of his children. Not long ago the Methodists assembled the people in their meeting-house, and, adopting a novel mode of preaching, exhibited in a magic lantern the pope and priests kindling a large fire to burn Protestants; but this affecting spectacle did not draw many tears from the eyes of the beholders.

"We reached Akena, in the Gambier Islands, on the 15th of March, after a tedious navigation of forty-seven days from Valparaiso. Our arrival was hailed with transport by the inhabitants, who crowded round us when we reached the shore, so as to render it impossible for us to move forward. We were soon called by our names, for it is one of the first things which the inhabitants of the Gambier Islands ask.

"During our stay here, where we spent the festival of Easter, Mgr. Rouchouse was at the Marquesas. We were not without uneasiness on his account, for he had embarked with seven priests on board a vessel, the crew of which were very discontented, and for the last month his return has been anxiously expected; we have learned here that nothing disagreeable had happened to him up to the time at which he re-embarked for the Gambier Islands; it is probable he arrived there a few days after our departure. It seems that the mission of the Marquesas has been attended with complete success.

"We were received at Otaheite, with the most cordial welcome by M. Moernhout, who is now French consul. We are to sail on tomorrow. I have concluded an advantageous arrangement with M. Maigret, pro-vicar of Mgr. Rouchouse; Mgr. Pompellier will have the services of the schooner *la Reine de Paix*, in which we sail for two thousand piastres. Each of the bishops will have the disposal of her during six months of the year.

M. Moernhout had fortunately letters for us from the bishop of Maronia, for we intended to go in the bad season direct to the river Ho-

kianga, in which there is a dangerous bar ; we shall now go direct to the Bay of Islands. Up to September last, the bishop had not received any news from the missionaries whom he had left in different places ; we have been informed here that M. Bataillon was twice brought to judgment, and that his life was exposed to imminent peril, since the arrival at Wallis, of two natives of Vavao, where the missionaries are established ; we intend, therefore, to sail direct for Wallis to see in what state things are.

“ Yours, &c.

“ BATY, Miss Apos.”

Letter of M. FRANCIS CARET, Vice-Prefect Apostolic of Eastern Oceanica, to the Superioress of the Convent of St. Clotilde, rue de Reuilly, Paris.

“ Vaithohui Marquesas Islands, Mission of the Holy Family,
6th March 1839.

“ Madam,

“ HAVING reached my destination, I shall fulfil the promise I made you, and retrace one of the most pleasing recollections of my long and painful voyage.

“ I saw those good Neophytes of the Gambier Islands, on my way to the Marquesas, to which Providence has appointed me. For a long time have we had our views directed to this archipelago, where so many souls are languishing in the darkness of idolatry, but not having missionaries to send we could not realize those views. On my arrival, however, it was decided that missions should be established in those islands, and that the bishop, accompanied by six missionaries, of whom I was to be one, should set out for that purpose. We spent only a month at the Gambier Islands, which we employed in distributing to our new Christians, the clothes which European charity enabled us to bring for them.

“ We decided upon clothing the same day the king, queen, and the ancient high priest, Matua, with the dresses which the Holy Father sent them, to distribute clothing to each family, and to inaugurate the statue of the Virgin presented by his Holiness Gregory XIV. Father Laval set out for Mangareva a day beforehand, and prepared a throne for the statue in the enclosure of the large church, which is to be built of stone, and the foundations of which are already dug. He also

constructed a platform of planks, on the four corners of which he raised four pyramids ornamented with the stuff made in the country, in the centre of which was a box on which were laid different objects brought from France. The effect on the whole was rather striking.

§. “ When every thing was prepared, the distribution took place, beginning with the king, queen, and Matua ; to the king’s dress, given by the Holy Father, was added the sword presented by his Majesty the King of the French. Great was their joy at finding themselves thus dressed. Matua, with his beautiful oriental dress, covering a body six feet high, could not help exclaiming, ‘ What were we formerly ? ’ Every family received something ; it was enough to make one shed tears of joy to witness such satisfaction. During this distribution a circumstance occurred which edified us a good deal. One of our Neophytes received by mistake more than he was entitled to, he quietly brought back what he conceived he had not a right to retain, lest some one else should be disappointed by receiving nothing.

“ When the distribution was over, the statue of the Blessed Virgin was inaugurated. All were desired to put on the clothes which had been distributed ; those who had received only unmade pieces of stuff covered their bodies with them. All were then arranged in two files, the king’s lancers, who amounted to thirty, and nine missionaries taking the places assigned them. The statue was carried by two priests, dressed as deacon and sub-deacon, followed by the bishop with a priest at each side of him. Next to the bishop came the king, queen, and Matua, all in their new dresses, and the king wearing his sword. The procession advanced thus in perfect order, singing the litany of the Blessed Virgin, to the altar on which the statue was to be placed. When we had arrived there I addressed the people and spoke to them of the Blessed Virgin, of the presents which his holiness made to the Church ; nor did I forget the different mechanical instruments sent by her Majesty the Queen of the French, and the general interest felt by the faithful in Europe for their mission ; our good Christians were moved to tears. The bishop sang Mass for all our benefactors, and gave the papal benediction, after having addressed a pathetic exhortation to the congregation. Four other Masses were said on the same day for the like intention.

“ One ceremony more remained to be performed before we should leave our beloved Christians, to carry the light of the Faith to the ferocious inhabitants of the Marquesas Islands ;—to place the first

stone of the first Church raised in Mangareva to the glory of the true God under the invocation of St. Michael the Archangel. This ceremony took place on the 7th of January 1839, when I spoke for the last time to the inhabitants of the large island, and on the 21st, we sailed for the Marquesas; many a tear was shed at our departure. "We thought," said they to me, "that you returned to remain with us; and you are now going away, when we had scarcely time to see your countenance." The departure of the bishop too contributed not a little to add to their sorrows. We have brought with us two Christians from Mangareva, who are of the greatest use to us."

Letter from the same to Madam ———

"Vaithobu (St. Christina), one of the Marquesas,
1st March 1839.

"I AM here since the 3d of February with three of our brethren who were left here by a French frigate. We found them just beginning to talk a few words of the language, and suffering much for the glory of the Lord Jesus; they have already announced some of the truths of religion to this people, who are every way so lost. We did not remain long in the same place, but, having left two priests more with those already there, set out for another of the islands. The bishop is to return to Gambier, as soon as he shall have visited the Marquesas and established missionaries; he accompanied fathers Mathias, Saturnin, Polentien and me to Noukahiva, where we left three priests, I shall tell you some of the occurrences which took place during our stay there.

"One evening our two Christians of Marquesas saw a crowd going to the house of a chief whose wife was sick; they went too, and found a priestess who was preparing to issue her oracles. Every one expected that the God would enter into the body of the pythoness, and manifest his presence by the ordinary signs. The crowd remained a long time in anxious expectation, but the God came not; the priestess attempted to get into the usual contortions, but without succeeding in the effort. Our two Christians, who had been themselves victims once of the same imposture, asked, with a smile, when it would please the God to descend, and were answered that he would come when the fire should be extinguished; the fire was extinguished, but the God

came not; the patience of the attendants being at length worn out, they retired, saying, "our gods are gone away since those priests have come amongst us; perhaps our country is to be given over to the great God they announce." Another day, one of our Christians, named Peter, passed near a *netapeu*, that is holy, when one of the natives made a sign to him to retire; upon his only smiling, the other threatened him with his axe, when Peter took out his knife to defend himself and made the sign of the cross. At seeing this sign the native retired to his hut, and in a few moments after invited Peter to eat with him.

"We were threatened with more serious dangers in the island of Hivaoa (Dominica). The bishop and I, with our two Christians, landed in the north of the island, and were well received by a chief who invited us to eat in his hut. We afterwards penetrated more into the village, where we met an old woman, who got into a fury at seeing us; and having abused us in the most unmeasured terms, she threw herself into the water. On another occasion, Peter having penetrated into the woods with an inhabitant of the island, in search of the seed of some trees which the bishop desired him to take to Mangareva, met two savages, one of whom said to the other; 'There is a man of our colour; there is no one to defend him, let us take and eat him.' Fortunately the other savage did not consent. The whites are not so much exposed to dangers of this description, because the natives are afraid of the vessels. It must unfortunately be confessed that every vice and every abomination of our fallen nature are to be met with in the Marquesas islands; yet we do not despair. When we speak to our Christians of all the difficulties we shall have to encounter here, they answer, 'They are not in a worse state than we were at Mangareva.' But in the latter island the sailors were not in the habit of coming as they do here, and giving scandal by their orgies; this, together with a crowd of sailors who have deserted their vessels, will be the great obstacle to the conversion of the islanders. But grace can triumph over every obstacle, and it will triumph, for the Marquesas islands are comprehended, as well as other countries of the earth, in the grace of God the Saviour. Pray then, and obtain prayers for Oceanica. The methodists were here for a year in considerable numbers, there is still one who has been in the island for five years, but neither he nor his colleagues have had any success with the natives. Pray that the missionaries of the truth may have more constancy than

those of error; and do not forget to supplicate the Lord to send labourers into his vineyard, who may unite the vigour of youth with the prudence of age.

“ I have the honour to remain, &c.

“ F. CARET, Miss. Apost.

PASTORAL LETTERS.

ROME.

A circular of his Eminence the Cardinal Vicar, dated the 31st of August 1839, reminds the clergy of the peculiar interest which the reigning Pontiff feels in the Institution for the Propagation of the Faith; the measures taken for the establishment of the Association in the capital of the Christian world, and the first success with which those efforts were attended. H. E., in announcing the results which have been obtained, would wish to see them still increase, and become worthy of the holy city, whose faith is justly celebrated throughout the world. In consequence, the rectors are invited to renew their solicitations either from the pulpit, or in the daily relations which their pastoral duties establish between them and their respective flocks, in order that they may gather in with more abundance the tribute of prayers and alms destined for the ransom of souls, “ of all the institutions which came from God, that is pre-eminent, which contributes so powerfully to extend the glory of Jesus Christ.”

URBINO.

As late back as the 1st of April 1838, the bishop of *Urbino*, Italy, had published a pastoral, which has reached us late; we are happy however to cite even now a few extracts from it; “ True Christians, you know by experience how expansive is the charity which religion inspires, you feel that neither the walls of your houses, nor the ramparts of cities, nor the boundaries of your country, can circumscribe limits to the affections of your heart. All men are your

brethren, and are to be cherished by you, because they too were redeemed by the precious blood of Jesus Christ. How great an interest must you thus feel for an Association through which alone you can address the language of charity to so many people, who hear you not—through which you may pour forth all the plenitude of your hearts upon nations, which separated from you by boundless seas, have never known our name; through which, in fine, you will communicate to them the sacred treasure of religion, and prove thereby that you love them as the creatures of God, redeemed by the incarnate word, and children of the same Father? And what a grateful return will not those wretched nations make you, which you will have thus visited by your charity!"

BORGO SAN DOMINO.

We have received a copy of an impressive pastoral, addressed a long time since by the bishop of *Borgo San Domino*, to the clergy and faithful of his diocese; the repeated marks of protection and interest which the venerable prelates of different countries of the world constantly bestow upon the Institution, are too valuable not to be registered in the pages of the Annals, however remote the date of publication.

"Every man," says the venerable bishop, "being dependant upon God as the principle of his existence, subject to him as his sovereign master, and united to him as his father, is bound by religion, gratitude and love, to contribute to his glory. It is for this special end he created him; *In gloriam meam creavi eum*. But the glory which men owe to God does not consist in praising his greatness, his wisdom, or the other attributes of his infinite nature; this honour the stars of heaven render him in their language of silent praise, in common with the flowers of the valley, and even the rebel angel from the bottomless abyss. Endowed with a mind to understand and a heart to love, man united to God by the closest ties, is bound to procure the glory of his Maker, by engaging others to render him that glory too; this is a duty which incarnate wisdom has deeply engraved in our souls, when commending us to ask so often in our prayers for the sanctification of his name.—*Pater sanctificetur nomen tuum*.

"Hence it is not enough to love God alone; for it is not loving him sincerely when we make no effort to procure for others the gifts of his love, by contributing to their salvation. Now, what means

more efficacious for the fulfilment of this twofold duty, than to announce the Faith of Jesus Christ to those who are ignorant of it, and who surrounded by the darkness of error are sunk in every infamy. Hitherto the numerous religious orders and the revenues of the Sacred congregation of the Propaganda sufficed for this end; but deprived at present of a part of those resources, which the misfortune of the times has considerably diminished, the Church found herself obliged to lessen the number of the missions, to the great detriment of souls and of the glory of God.

“ But whilst this tender mother seemed to have no other resource than her tears, the Almighty was pleased to raise up in France the Institution for the Propagation of the Faith, whose spirit and object is to extend the knowledge of the true religion, amongst infidel nations, by contributing to the support of the missions throughout the world !

“ Oh ! venerable brethren and tenderly beloved sons, how many nations have not yet been visited by any messenger of the Gospel ! in how many places is not a sacrilegious worship still prostituted to the devil ! how many die and are precipitated into the infernal gulf, where they shall exist only to weep and suffer torments without end ! And will you think of those frightful evils and remain indifferent about them ? With a trifling alms you have it in your power to withdraw from idolatry and death so many wretched souls and will you leave them to die ? No, it must not be so ; for though by joining the Institution for the Propagation of the Faith you should procure the salvation but of one soul, what immense good will you not have done, and what a recompense may you not expect from God, to whose glory you will have thus contributed ! ”

AMIENS.

The name of the Institution for the Propagation of the Faith sufficiently explains its object, which is no other than to succour the churches established in foreign missions, and aid the new apostles to carry the knowledge of Jesus Christ to the people who are in ignorance of it. This Association regards all those, who yet know not Jesus Christ, nor the salvation which he secured for men, as equally worthy of its charity and zeal. In its eyes there is neither Greek nor barbarian ; in its apostolic tenderness it knows but two classes of men—those who are already acquainted with the truth,

in order to excite them to extend it by their united efforts ; and those who yet know it not, that it may enable them to receive its light from the Church, which our Lord has established to preach the Gospel to every creature, and baptize all nations, with the solemn promise of his abiding with her to the consummation of ages.

“ Hence the East once so Catholic, but now in part sunk in infidelity or heresy—Africa, where Augustin once taught, and where so many wandering tribes have still to receive the blessings of civilization—with the knowledge of the true Faith ; North America, where new churches are being founded from the Floridas to the frozen regions of the Hudson and Labrador—Asia, with its numberless nations sunk in idolatry, but amongst which there are faithful Catholics, sometimes under the rod of persecution, as in Cochin China, Corea, and Tongkin, and sometimes, as in India, enjoying a liberty which enables them to erect new churches and give further extension to the inheritance of the Lord—the innumerable islands of the southern ocean, and the great continent of Australia, with their new bishops, intrepid apostles, whom neither perils in the sea, nor perils from false brethren, nor hunger, nor poverty, nor death itself, can deter from bringing forth new children to Christ ; such, dearly beloved brethren, are the boundaries to which the Propagation of the Faith extends its action, or rather such are the limits prescribed to it by him who said : *I will give thee the Gentiles for thy inheritance, and the utmost bounds of the earth for thy possession, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the uttermost bounds of the earth.*”

BRAZIL.

The Institution for the Propagation of the Faith, like the spirit of charity by which it is animated, is not confined to any bounds ; every day it extends to new countries, and the hand of God which raised it up, will not cease, we trust, to procure it new success, until it shall embrace all people, and become a medium of universal charity between all the nations of the earth. The members of the Association will learn with pleasure that it has been established in Brazil.

Extract of a Sermon preached in Portuguese, on the Festival of Pentecost, 1839, in the Church of Recife, province of Pernambuco (Brazil), by Mgr. DE NORONHA, late Bishop of Olinda.

* * * “ Even to day, dear brethren, the Church, ever solioitous about the happiness of her children, sends forth men, animated like the apostles with the spirit of God, to spread the light of the Gospel amongst those who are buried in darkness. But what do I say ? Does it not seem rather, that this tender mother redoubling her zeal, wishes to bring at once all men to Christ and unite them, according to the promises of her Divine Master, into one fold under the guidance of one pastor ? Is not this proved by those numerous seminaries established in various parts of Europe, where those pious students are formed to the exercise of every virtue, and instructed in the arts and sciences, by whom the kingdom of Jesus Christ is founded, and the glorious standard of the cross erected throughout Asia, Africa, America, and the numberless islands of the great ocean ? From Ireland, Belgium, Italy, Germany, but especially from France, does every year see intrepid warriors go forth, men almost divine, determined to effect the conquest of the world to the true God, even at the price of their blood, already so often and so generously shed.

“ In the Turkish dominions conversions to Catholicism are more frequent, and even under the protection of the Mahometan government the mysteries of our religion are celebrated, and the ceremonies of divine worship practised with unrestricted liberty. In the United States of North America there are eighteen bishoprics with numerous parishes and congregations ; whilst in England the number of Churches, the most of which have been lately built, amount to more than five hundred.

“ Such are the precious fruits of the Divine word which the preachers of the Gospel sow, with so much labour in a soil which seemed barren, but which now gives proof of such admirable fecundity ; such is the advantage of those Institutions whose only object is to extend the Faith. It is to co-operate in so sublime an end that persons animated with an ardent charity have of late years founded a Society, which embraces the whole world, and has been favoured with the benedictions of the Church. This invaluable Association is rapidly extending throughout the world, its members esteeming themselves happy at being called to co-operate in an enterprize

which redounds so much to the glory of God and the advantage of their neighbour. Many monarchs have proved themselves its zealous benefactors; the bishops are every where establishing it in their diocesses; and four sovereign Pontiffs have opened in its favour the treasures of spiritual graces.

“ And why should not you too, my brethren, take a part in this institution? Are the inhabitants of the province of Pernambuco less zealous for the advancement of religion, less instructed in promoting the glory of God, less generous than the people of Europe towards their brethren in distress? Oh! no, when there is question of exercising works of alms-deeds, I know you are surpassed by none. Come then, my brethren, come and enrol your names in this great and magnificent Association. If you wish to bring down upon yourselves, upon your children, upon Brazil in general, the benediction of Heaven, take a share in this work, the first amongst the works of piety. The sacrifice which you are called to make is but trifling indeed, yet it will secure you advantages most precious in the eyes of Faith.”

IRELAND.

“ NEVER, perhaps, at any period,” says the Archbishop of Tuam, “ did the Catholic Church exhibit a more interesting spectacle than at this moment, combated on all sides by open as well as insidious enemies, and still, wherever you turn your eyes, ‘ enlarging the place of its tents, and lengthening the cords, and strengthening the stakes of its tabernacle.’ On the plains of Hindostan, the bloody victims of Juggernaut are giving way to the pure sacrifice foretold by Malachi, and the missionaries of China are rivalling the heroism of the first martyrs. Carthage is awakening again to the sacred eloquence of St. Cyprian, and the sands of Africa are watered once more with the rich fountains of the Gospel. The Catholic religion is advancing fast amidst the young natives of America, and from Patagonia to the St. Laurence, the accents of salvation are heard throughout its vast regions. Nay, some of the nations of Europe are now atoning for the apostacy of their ancestors. Scotland is beginning to revere the memory of St. Columbkille, the founder of its Christianity, rather than of John Knox, who was its ruthless destroyer. England is suffering from Ireland the generous retaliation of the Gospel; for by filling England with its industrious Catholic emigrants, our country is silently bringing

that fine nation back to the yoke of the Gospel; and lost France itself, recovering from the lethargy of licentiousness into which it had sunk after a revolutionary frenzy, aspires once more to the glorious prerogative of the most Christian kingdom which it so long maintained. Yes, from its bosom are now coming forth some of the most zealous defenders of the Catholic Faith, and to its ancient city of Lyons are we ever indebted for the establishment of a society formed like the congregation of the Propaganda at Rome, for aiding pious missionaries who devote their lives to the Propagation of the Faith all over the earth. Individuals of all nations of Europe are enrolling themselves under the banner of this society, and with their contributions have given such a strong impulse to the propagation of the Gospel, that, with the Apostles, we may thank our God, 'The Faith of Rome is spoken of in the whole world.' "

LEVANT.

ON the occasion of the festival of St. Francis Xavier, the Archbishop of *Smyrna* published a pastoral in French, Italian, Greek and Turkish, in which he invites his diocesans to enrol themselves in great numbers in this work of benediction; "a work truly salutary," says the prelate, "which secures the means of multiplying missionaries amongst infidel nations, and in those countries which are cut off from the Church by heresy or schism, in order that all may be united in the profession of the same Faith, *donec occurramus omnes in unitatem Fidei*."

NEWS AND DOCUMENTS.

MGR. the Bishop of Algiers had promised us, as may be seen in the preceding numbers of the Annals, an account of the interesting ceremony which had taken place on the 28th of August, on the ruins of Hippo. However late the account may have reached us, it will, we are sure, not fail to interest our readers.

Extract of a Letter from MGR. DUPUCH, Bishop of Algiers, to the members of the Central Committee, at Lyons.

“Algiers, 12th October 1839.

“HAVING left Algiers on the 23d, with one of my first companions in France, Italy, and Africa, I had the consolation to visit, for a few moments on the morning of the 24th, our interesting little congregation of Bugia, and found it less destitute of sacred ornaments and vases, and greatly affected by the promises which you had given me a right to make. My first letter, published in the *Annals*, produced a great impression here, and the promises I made were understood by all. The excellent Colonel Bedeau returned me thanks in the name of all, and received in return the most tender and affectionate assurances of love which a bishop can give those whose souls are entrusted to him by God; a bishop, who according to the expression of the illustrious Cardinal de Cheverus, ought to be father, mother, and even Christ himself! In my journeys I endeavoured to clothe myself with one of the most precious ornaments of that admirable bishop, who was to me a father and a mother!

“Some hours later in the night of the 24th, to the 25th, we were at Giggelly, an ancient Roman colony (*Colonia Igilgilis*), which had been just taken possession of by our soldiers: with what impatience did I await to plant with their colours the sacred standard of the cross, on those ancient ramparts, which it had so long overshadowed, but from which it has been banished for so many ages!

“At the first dawn, on one of the most magic mornings of our Africa, I was preparing to land on that unknown shore, to celebrate the Holy Mysteries upon some Roman ruins, under the shade of olive trees, which are scattered over the country, like tufts of verdure, left after the harvest has been gathered in, when some one came to tell me that all was ready.....The report of our arrival had greatly spread; and during the night a military altar was erected; I found the garrison under arms, with General de Dampiere at their head, and the natives collected around. Amidst the singing of birds, followed by the echoes of cannon, I offered the divine sacrifice with inexpressible delight. It was the anniversary of the death of St. Louis upon the same African shore, and on the same day a year ago, by the cradle of his grandson, the king signed the ordinance, which named the first bishop of Algiers.

" We prayed for France, for the Catholic Church, and for you, beloved and charitable benefactors.

" Immediately after Mass, accompanied by the general, I visited all the sick, alas! still very numerous, and we had the happiness to impart some of those consolations which ever follow the footsteps of religion.

" A few moments after we weighed anchor and glided along the delightful bay of Gigelly; on the 25th I again saw Stora, and Philippeville, in which prodigies are taking place. A year ago, Maréchal Vallée rode over the ruins of Russicada; and at present there are fifteen hundred colonists there. I have sent a priest there, and have hired a kind of wooden magazine, with a wretched house built of planks for his residence, and pay for the whole the enormous sum of £5 a month. A short time after I was to trace out, under some old fig trees, and almost opposite the ancient theatre, the arcades of which are still standing, the plan of a Church, which will cost me £280 or £300, and which is to be constructed in three months. At a later period the government will raise a more becoming monument, and my poor Church will become a school, or a house for the sisters of charity; I have said *my poor Church*, when I ought rather to have said *yours*.

" On the morning of the 27th, we came in sight of Bona and its picturesque rocks, Hippo and its ruins on the side of a hill, the beauty of which it is impossible to describe. I have written, but alas! in a hurry, as usual, a detailed and exact description of the journey from Bona to Hippo, of the Roman bridge of Bonjuna, and of the sacred ruins; if it can prove agreeable to your pious readers, I shall add it to the sketch of the monument of St. Augustin and to the mosaïque which I send to the tomb of Exuperius.

" At the moment we were casting anchor, a vessel arrived from Malta, with a multitude of Mussulmen pilgrims, returning from Mecca, who recognized me, and solicited permission to present me their homage.

" The inhabitants of Bona reserved for us their ordinary reception, which was such as we should expect when entering amongst our own family. The following day was the festival of St. Augustin, and we had come to celebrate with them the joyful solemnity; we were to bless and place the first stone of the monument, which

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the bishops of France, in union with their new brother in Africa, are raising to the memory of the illustrious Bishop of Hippo. I am covered with confusion when a name drops from my pen, which even in an effusion of friendship, I dare not pronounce; yet, am I not really his successor? O God! look down with compassion upon me!

"We were forced to tear ourselves from their first embraces, and mount the hill of Hippo; for we were to leave again on the morning of the 28th, as a hundred invalids, whom we were to take on board at Philippeville, were awaiting our arrival! And nothing was yet ready amidst the ruins which were witnesses of the hurried tears of joy we shed, and which re-echoed with the sound of the pickaxe.

"And the following day! oh! what a morning, gentlemen! for God was amongst us! Instead of leaving at eight o'clock in the morning, we were able to remain until evening; our brethren, our children, obtained this favour by their fervent prayers at the benediction which was given on the previous evening.

"I thought that, alone with two or three priests and a few workmen, I should perform that great act; but no; as early as five o'clock, you might have met along the shore, on the old Roman bridge, and in the thousand pathways lined with myrtles and olive-trees, with which those immense ruins are intersected in every direction, a crowd of anxious pilgrims dressed as on a fête-day, and joy beaming on their countenances. The ceremony was attended by the troops with their military music; the excellent General Guingret and his staff, the sub-director of the interior, the Mayor of Bona, the King's attorney, the officers of the navy, &c. &c. At six o'clock I arrived, and found an altar erected over the splendid cisterns of the hospital of St. Augustin, and on the spot where the monument of filial and fraternal affection is to be raised. The underwood had disappeared, as if by enchantment, and a large quantity of flowers had been gathered, with which our poor Sisters of Charity decorated the altar. It was in the midst of those preparations, so extraordinary at such an hour and in such a place, that I celebrated in pontificals, and with the most solemn pomp, the sacrifice which St. Augustin, at the same place, had celebrated for the last time fourteen hundred years before. But with what events were those fourteen centuries filled up!

"The hill we stood on was the same, the sea before us that which he beheld, the echoes which resounded to our voices, those which so often had repeated his. On that day were heard beneath us, on the other

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side of the bridge, the shouts of the barbarians, the cries and lamentations of the people of Augustin. And to-day it is the sound of warlike music, the acclamations of a new people, and the neighing of the horses of the Christian conquerors. And during that mass, at which all my brother bishops of France were present in spirit, what prayers were sent up to Heaven! The Sisters of Charity received the Holy Communion, the Arabs themselves knelt and prayed. I endeavoured to speak; my mitre sparkling with the dazzling rays of the rising sun, and my crosier resting upon the green sod, which covered stones where, perhaps.....Do not ask me what I felt, what I said, what the sentiments with which we all were animated; what the vows we made, the solemn obligations we renewed. I could not tell you; oh, no, never, never.

"I descended some steps at the sound of warlike music, still in my richest pontifical dress, and accompanied by my strange suit, I blessed the stone which had been prepared, perhaps, two thousand years ago and more; my priests, assisted by the general, the sub-director, and the mayor, placed it upon its foundation.

"I gave my solemn benediction to the assembled multitude, to Bona, and to Africa, and to France; and a flourish of trumpets closed that morning, which is the aurora of so many bright and glorious days; for the finger of God was there.

"We spent the rest of the day in prayer, in thanksgiving, in the effusions of friendship, amidst the ruins, at the church of Bona, if the little chapel it possesses can be dignified by that name, throughout under the influence of the same feelings which no language can convey. At nine o'clock the first communion of the children took place, and vespers at three, with the panegyric of St. Augustin, preached by his unworthy successor. I thought that all this was but a dream; my emotion choked my utterance; and at intervals heaven seemed to open, and to pour down torrents of sweet light and flame; inexpressible are the feelings with which the recollection of this, even now, fills my mind!

"At eight o'clock in the evening a cannon was fired, as the signal for embarkation, and on the following morning we took our sick on board. I saw the rector of Constantina on my way, from whom I received the same satisfactory accounts of the results of his mission."

A letter received from M. Raho, Lazariste missionary from the state of the Illinois, contains an account of the wonderful changes effected amongst the people committed to his care. Heresy, drunkenness, and immorality had overspread many villages where the voice of the Gospel had never been heard. Three churches are now erected at Peoria, la Salle, and Ohara, which are well attended. Twelve Protestants have made their abjuration, many have solicited baptism for their children, and for the last five months not a single case of drunkenness has occurred ; a committee of charity has been established in favour of the poor ; and these results, attained within so short a time, are but the first-fruits of a richer harvest.

The Society of Mary has received favourable news from four of its priests, who were sent out for the mission of Oceanica. They set sail from London on board an English vessel, and received from the crew, who are almost all Protestants, all the attention and respect which their sacerdotal character and their courageous vocation called for. They reached Cape Verd island about the beginning of July, and met with the most cordial reception from the Prefect Apostolic, the authorities, and inhabitants. They celebrated in these islands the festival of our Lady of Mount Carmel ; young negroes, dressed in albs, served the altar, and divine service was performed with solemn music. The inhabitants were happy to receive such venerable guests, and would have wished to keep them in the islands ; but more imperious duties called them elsewhere, and the missionaries resumed their voyage to New Zealand.

The Capuchins destined by his holiness Gregory XVI. for the missions of Thibet, having obtained a free passage on board a government vessel, embarked at Brest on the 13th of June ; they touched at Goree, one of the French establishments of Senegal. Their letters are full of expressions of gratitude for the respectful attentions which they received from the officers and crew. They celebrated mass every Sunday on the quarter-deck, with military pomp, and the instructions of the good religious were listened to with an attention which promised the most satisfactory results.

Two priests of the congregation of Mary, established in Sardinia, and lately charged by the Propaganda to send missionaries to the Vicariate Apostolic of Pegu and Ava, set out last August from Turin for that destination; their names are M. M. Abbona and Bruno. Another member of the same society, M. J. Enrici, had preceded them a year before.

It is remarkable that, wherever the Institution for the Propagation of the Faith has been established, it awakens vocations at the same time that it furnishes the means of supporting them.

In the month of July 1838, two Sisters of Charity of St. Vincent of Paul were sent to Constantinople, where, on the 16th of August last, they opened a boarding-school, which at present contains fifty pupils, and ten orphans. The French merchants on their side have established a Committee of Charity, of which the Prefect Apostolic of the mission of St. Lazarus is the director and president.

Two additional sisters have lately embarked at Marseilles, to join the others, and give further development to their pious establishments.

Five other religious belonging to the same congregation, have been sent to Smyrna, where they are to found a similar establishment, which has been long anxiously wished for in that important city, where there had not been a single school for the education of Catholic females.

Among those sisters are two natives of Smyrna, of Persian extraction, who came to France a year ago, to make their novitiate.

A Lazarist missionary, M. Gastel, of the diocese of St. Flour, whose departure we had involuntarily omitted to announce, embarked also for Smyrna last July, accompanied by brother David of the diocese of Paris. Two other missionaries, and a lay brother of the same congregation of St. Lazarus, sailed on the 16th of last October, for the missions of the United States: their names are M. M. Maller, Pascual, and Cauhé, all three Spaniards. They had been since 1835, with the Lazarists of Paris, where they completed their studies, and received holy orders.

We learn that twenty Spanish fathers and lay brothers of the Society of Jesus, sailed from Bourdeaux, in the course of 1839, for various parts of South America, where, thanks to their zeal, the missions amongst the savages promise to produce consoling fruits.

End of the Number for January 1840.

MISSIONS OF ASIA.

SACRED GEOGRAPHY OF INDO-CHINA.

IT seems to us that the geographical investigations to which we again direct the attention of our readers, in the present number of the *Annals*, offers to a religious mind much and varied interest. For, in the first place, gratitude requires of us to visit, at least in thought, the magnificent dwelling which the Almighty hath been pleased to prepare for us, as a pious son would examine the different apartments of a splendid mansion fitted up for his residence by the solicitude of a tender parent. And then much instruction, no doubt, may be derived from the spectacle of that unequal distribution of the treasures of nature under different climates, which tends so much to link man together—of that admirable arrangement of mountains and rivers, the one serving as boundaries to separate different people from each other, the others as so many roads to facilitate communications between them—of that wonderful *ensemble*, in a word, in which may be read, in indelible characters, the great events which Providence designed to bring about in the history of man. But it is when we contemplate the earth as the conquest of human strength and intelligence, as the field rendered fruitful by the sweat of the sons of Adam, that we follow with a feeling of fraternal curiosity the traces of their labours, count with satisfaction the deserts which their industry reclaimed, the cities which they founded, and the fields of battle covered with their bones. Nor is this all: the globe we inhabit is the arena in which the struggle takes place between good and evil, the theatre of the most august of mysteries, the altar chosen for the sacrifice of a God. The scene which Calvary was witness to, has never ceased to be renewed in the triumphs and sufferings of the universal Church; to the blood shed there, has been added that of the Christians of both Continents; so that the path of the Cross has now made the circuit of the world. However distant then be the country to which our attention is directed, we must feel something of that emotion which we should experience upon hearing a narrative of the Holy Land; for we shall be always sure to find there the remembrance of the Saviour's passion, renewed in the persons of his martyrs. This is a feeling which we cannot suppress when about to describe countries

where the ashes of our brethren who died for the faith are not yet cold, and where the stakes at which they suffered are still standing, to serve as marks to direct our researches. The following notice comprises under the name of Indo-China, the missions of the Birman empire, of Siam, Cochinchina, and Tong-King.

At the southern extremity of Asia, and parallel with India properly so called, lies a vast peninsula, extending from the nineteenth to the hundred and ninth degree of east longitude, and from the tropic of Cancer to the Equator. Bounded on the north by China, Tibet, Boontan, and Bengal, and on the other three sides by the sea, it is almost encircled by the Andaman islands, Sumatra, Borneo, and the Philippines. Whilst its indented shores are rounded towards the east, it forms almost a straight line on the west, terminating in the peninsula of Malacca to the south. A chain of mountains connected with the Himalayan range, reaches from the frontiers of China to the Straits of Singapore, dividing the country into two parts, and giving rise to rivers which flow from their sides to the right and left. The Song-ka, Me-kon, and Me-nam, discharge themselves into the sea of China; whilst the Salouen, the Irawaddi, and Brahma-pootra, flow into the Bay of Bengal.

These rapid outlines of the general aspect of the country indicate the different races which ought to constitute its population, which, in consequence of the insalubrity of the climate, amounts only to twenty-five millions. Numerous tribes, whose origin though enveloped in obscurity is to be derived no doubt from Upper Asia, overspread the northern provinces, which are still inaccessible to the curiosity of travellers. The southern shores are covered with colonies of Malays, a warlike people, who have also overrun the neighbouring islands. But there are two distinct nations in particular, who divide between them the empire of the peninsula. On the shores next India, the manners, language, and doctrines of that country, are clearly discernible. The kingdom of Assam preserves the distinction of castes; and even the name of Birman, in the progress of time corrupted in its pronunciation, indicates a nation originally subject to the law of Brahmin. The cities of Ratnapora, Mangalagora, Amarapora, Lokabadga, Singhapora, Trinignano, point out their origin by the Sanscrit etymology of their names.* On

* *Ratnapora*, the City of Jewels; *Singhapora* (Singapore), the City of Lions. It will be seen by a letter inserted in the present number, that this title is but too well merited.

the contrary, the Annamite empire, which is on the frontiers of China, and is tributary to that country, borrows from it its military and civil constitution, its worship of Confucius, its language of monosyllables, and its writing, which is the expression, not of words, but of ideas. This double resemblance, which constitutes the most striking character of those countries, seems to us sufficient to warrant the title by which it is long since distinguished, of Indo-Chinese peninsula.

However, notwithstanding the differences we have pointed out, those countries are united in the profession of the same religious errors. For many ages have the people, from the banks of the Irawaddi to those of Song-ka, groaned under the iron yoke of Boudhism. On another occasion we shall speak of the principal dogmas, the origin and development of that powerful sect, which taking its rise in India as a reform of Brahmanism, successively overspread Indo-China, Tibet, China, Tartary, and subjected a third of the human race to the same moral and intellectual servitude. The law of Mahomet, introduced in the thirteenth century into the Sunda islands, passed over to the neighbouring continent with their adventurous inhabitants, and is established on some points of the peninsula of Malacca. But the proselytism of the Malays did not go farther than their arms; for it is the fate of the Alcoran never to extend its conquests beyond those of the sword.

It is not known whether the light of the Gospel, introduced into India by the apostle St. Thomas, reached the opposite shore. It is very likely that the Christian fishermen of Cape Cormorin, driven by storms to the coast of Tenasserim, took up their abode there, and that Christ was adored in their humble cabins. It was when the Portuguese navigators touched at Malacca in 1511, that Catholicism appeared in all its majesty; the voice of St. Francis Xavier was heard, and as early as the year 1557, an episcopal see was erected. A succession of events, which we have already detailed (No. 67), transferred to England the conquests of Portugal, whilst the right of patronage exercised by the latter on the bishopric of Malacca, impeded the progress of the faith by the disastrous and incorrigible abuses to which it gave rise. Letters apostolic, of the 24th of April 1838, suppressed therefore a title which had become worse than useless, and the entire peninsula is at present divided between the five vicariates apostolic of Ava and Pegu, Siam, Cochin-China, western and eastern Tong-King: we shall give a short account of the period at which they were founded, the limits of their territory, and the present state of the Christian congregations they contain.

The word of God was heard for the first time in the empire of An-nam about the year 1627; and such was its efficacy, that in a short space of time two hundred thousand were converted. Two vicars apostolic, MM. de la Mothe-Lambert and Pallu, were dispatched to gather in this abundant harvest, but before setting out they prepared the means for obtaining a numerous supply of fellow-labourers, by founding at Paris the Society of Foreign Missions, destined one day to win so many bloody palms in those distant countries. A pontifical decision of 1679 divided Tong-King into two new vicariates, one in the east, and the other in the west. The first soon passed into the hands of the Spanish Dominicans; the second, together with the vicariate of Cochinchina, was entrusted to the French Society of Foreign Missions. From that period religion pursued her course through the ordinary succession of calm and persecution which has been witnessed at every age of the Church. A new era of peace and prosperity seemed to commence when the illustrious Bishop of Adran was called to the councils of the prince, and entrusted with the education of the heir to the throne; twenty years after the death of that virtuous prelate, the remembrance of his services still secured protection for the Annamite Christians. But the ascent of Minh-Menh to the throne cruelly disappointed those flattering hopes: the Asiatic tyrant is ambitious of the sad honour to which Diocletian aspired, and aims at effacing within the limits of his empire even the name of Christianity, *nomine Christianorum deleto*. The sketch we give of the three vicariates refers to the state in which they were found previously to the late persecution; for at present, alas! we have only ruins and tombs to count over.

1. The vicariate apostolic of Eastern Tong-King, is bounded on the north and east by China, on the south by the sea, and on the west by the river Song-Ka. It comprises the entire of five provinces, and the half of four others,* and is divided into forty districts, in each of which

* The following are the names of the thirteen provinces of Tong-King, beginning with the north: Yen-Quang, Xu-Lang, Xu-Thai, Xu-Tuyen, Xu-Hung, Xu-Dong, Xu-Bue, Xu-Doai, Xu-Nam-Thuong, Xu-Nam-Ha, Xu-Thanh-Ngoai, Xu-Than-Noi, Xu-Nghe. To this denomination in the vulgar tongue, another corresponds in the official language, which is Chinese. According to the latter, there are but eleven provinces: Yen-Quang, Lang-Bac, Thai-Nguyen, Tuyen-Quang, Hung-Hoa, Hui-Duong, Kinh-Bac, Son-Tay, Son-Nam, which comprises Nam-Thuong and Nam-Ha; Thonh-Hoa, which includes Thang-Ngoai and Than-Noi, and lastly, Nghe-An. The capital of Tong-King is called Ke-cho, that is, the *Great Market*; it is also named Thang-Long-Thanh, the city of the *Yellow Dragon*.

there are from twenty to thirty Christian congregations. The number of faithful amounts to more than one hundred and sixty thousand, who are entrusted to the Dominicans of the province of the Philippine islands, by whom six religious of their order used to be kept there, seconded by about fifty native priests. The vicar apostolic, Mgr. Ignatius Delgado, Bishop of Melipotamos, was raised to that dignity on the 10th of February 1794, and had for coadjutor Mgr. Dominic Henares, named Bishop of Fesceite on the 9th of September 1800. Those two venerable bishops, the deans of the episcopacy, have worthily ended their long career, and have had their gray hairs encircled with the crown of martyrdom. Two colleges, which contained nearly a hundred pupils, with twenty-one convents, in which about four hundred female religious lived in community, completed the ecclesiastical organization of the country.

2. The half of four provinces, administered in part by Spanish religious, and the whole of four other provinces, constitute the vicariate apostolic of Western Tong-King, which extends from the river Song-Ka to the frontiers of Cochin-China. Eight French priests, from the Seminary of Foreign Missions, with eighty native ecclesiastics, exercise there the functions of the holy ministry, under the authority of Mgr. Havard, Bishop of Castoria, consecrated in 1829; he died in 1838, a victim of the persecution. The episcopal residence was Ke-Vinh; two colleges existed at Tho-Ki and at Ke-Nap; forty convents of females, and twelve hundred chapels, gave evidence of the ardent piety of the Christian population, which was estimated at one hundred and eighty thousand souls.

3. Cochin-China, separated from Tong-King by the river Song-Gianh, forms with Tsiam-Pa, Can-Cao, and Camboge,* a vicariate, which is administered by the Society of Foreign Missions. Ten priests belonging to it, with thirty natives, announced the word of God to eighty thousand Christians. The vicar apostolic, Mgr. Taberd, conse-

* Cochin-China is divided into fifteen provinces, the names of which are as follows: Upper Cochin-China: Dinh-Ngoi, Quang-Binh, Dinh-Cat, Hue or Quang-Tri, Cham or Quang-Ham.—Central Cochin-China: Quang-Ngai, Qui-Nhon, Phu-Yen.—Lower Cochin-China: Dong-Nai, Sai-gon Mitho, Long-Ho. The capital is Phu-Xuan, in the province of Hue. The dependencies of the Annamite empire are the principality of Can-Coo, Camboge, a part of which has been conquered by the Siamese, and Laos, which is composed of various small states, some of which acknowledge the authority of Siam, China, and the Birmanes.

crated Bishop of Isaurapolis in 1830, was obliged to retire in order to escape the rigorous search with which he was pursued: his coadjutor, Mgr. Cuenot, Bishop of Metellopolis, since 1835 has remained in his neighbouring residence of Tauranne; he lately made some efforts to collect together the scattered elements of his college; four hundred chapels and twenty convents have in part been destroyed by the persecution. But though the axe and the hammer may sacrifice many lives and overturn some walls, they cannot stifle the faith of half a million of men: the reign of Minh-Menh will pass over like a storm, and ere long, perhaps, the children of the saints whom he immolated will be permitted to enjoy in peace the glory of their fathers—will raise up again their prostrate altars, and will have the consolation to see the multitude flock around them, convinced of the truth of a religion which was able to arise victorious from so severe and so protracted trials.

4. The vicariate apostolic of Siam was erected in 1673, in favour of the same society of French priests who carried the Faith into two neighbouring kingdoms. Under the ministry of the celebrated mandarin Constance (Constantin Faulkon, of Greek origin, and who died in 1688) Christianity was greatly favoured, and took deep root in the country. Mgr. Courveyz, consecrated in 1833 Bishop of Bida *in partibus*, and the last of a succession of ten bishops, unites under his jurisdiction the greater part of the peninsula of Malacca and the coast of Tenasserim: Singapore is his ordinary place of residence. Mgr. J. B. Pallegoix, consecrated Bishop of Mallos in 1838, resides in the royal city of Bang-Kok. Twelve missionaries and four native priests are labouring to add to the number of Christians, who do not yet exceed the small amount of seven thousand. Twelve churches, four convents, and college, form the religious establishments of the country, to which must be added the Seminary of the Foreign Missions at Pulo-Penang, near the city of Tandjong (George Town).

5. Ava and Pegu remained for a long time under the spiritual administration of the Bishop of Meliapore; vicars apostolic and missionaries were appointed for the first time by the Propaganda in 1742 and 1768. Mgr. Frederic Cao, consecrated Bishop of Lama, took possession of the vicariate in 1832: three Italian priests, of the order of Barnabites, share with him the care of about three thousand Christians, scattered over the country from the boundaries of Bengal to those of the Birman empire. The ancient episcopal city of Malacca, with a population of one thousand five hundred Catholics, is also subject to his authority.

Three new missionaries have been added to this mission, who will be able to labour in the conversion of the numerous nation of the Kavians, whose favourable dispositions would seem to facilitate the introduction of Christian civilization amongst them.

OBSERVATIONS ON THE MAP.

The dotted lines mark the boundaries of the vicariates apostolic; a cross over a city denotes an episcopal residence; a simple stroke points out the places which possess a college. The Roman characters distinguish the more important localities, the names of rivers, islands, mountains, and people. The most of the Christian congregations cited in the Annals of the Propagation of the Faith, are also given on the map. It is not, however, pretended that rigorous exactitude has been attained in determining the position of each place; this cannot be expected in countries inaccessible to geographical investigation, and where the priest, destitute of the necessary instruments, overwhelmed with fatigue, and almost constantly persecuted, can with difficulty find time to put together a few hurried documents to throw light on the first steps of European science.

VICARIATE APOSTOLIC OF COCHIN-CHINA.

MARTYRDOM OF M. JACCARD.

Letter of MGR. CUENOT, Bishop of Metellopolis, and Coadjutor of the Vicar Apostolic of Cochin-China, to the Directors of the Seminary of Foreign Missions.

“Cochin-China, Nov. 12, 1838.

“Dear Brethren,

“The apprehensions I expressed in my last letter have unfortunately been realized. The progressive violence and intensity of the persecution, have already made fatal ravages in the three missions of the Annamite empire; true, it peoples heaven with martyrs, but it endangers the very existence of Christianity itself in this afflicted land.

“M. Candalh exchanged this for a better life on the 28th of July 1838, having spent only a year and a few months in Cochin-China. You already know through how many contradictions and dangers without number Divine Providence was pleased to make him pass.

In the first place, he spent many years in useless attempts, in frequent and perilous voyages.* Since his arrival in this mission he lived with the Christian congregation of Diloan, in Upper Cochin-China. He had just laid, secretly, the foundation of a small college, but was arrested in his undertaking by the enemy of all good, who urged perverse men to accuse the congregation of concealing an European master with a native priest (Joachim Chien), and of observing still the religion of Jesus. In consequence of this the first mandarin of the province (the persecutor of M. Jaccard), went there immediately with three companies of soldiers; M. Candalh had but a moment before left his house, when it was invested by the military. Two other houses were also searched shortly after our brother and the priest Joachim had left it. Thus the perquisitions were without any other result than the seizure of some religious books, with an almanack and part of a set of beads, at a moment when some Christians were in the act of concealing them. The mandarin arrested seven or eight of the principal Christian inhabitants of that and the neighbouring village, together with some other persons suspected of having had communications with the European missionary and the Annamite priest, and of having favoured their escape; amongst the latter was the young Thomas Thien, of whom I shall hereafter speak. Having escaped this first danger, M. Candalk wandered for some days amongst the

* M. John James Candalh was born on the 29th of October 1802, at Plouhinec, a parish in the diocese of Vannes, near Port Louis. He went through his ecclesiastical studies, and was ordained priest in the diocese of Versailles. Having been many years engaged in the holy ministry, he entered the Seminary of Foreign Missions in the month of June 1832. He set out for the missions on the 2nd of December following. He was at first destined for Tong-King or Cochin-China, but having to pass by the island of Penang on his way to Macao, he was detained there to be sent with another missionary, whom the vicar apostolic of the Siam mission was about to send to the island of Nias, near Sumatra. Towards the end of 1834 he arrived at Padang, a Dutch factory on the coast of Sumatra, not far from the island of Nias, and remained there many months. Having failed in his attempts to penetrate into the island of Nias, and renouncing all hopes of succeeding in the project, he returned, in 1835, to Singapore. Different circumstances obliged him to go to Macao, thence to the island of Penang and back again to Macao, whence he penetrated into Cochin-China through Tong-King. In the last journey particularly he was exposed to the most imminent dangers, in consequence of the persecution which then desolated Tong-King and Cochin-China. In the month of May 1837, he at length succeeded in reaching Upper Cochin-China.

neighbouring congregations; but not being able to find a secure retreat, he was forced to seek concealment in the woods, accompanied with one of his pupils; some Christians made a place of shelter for him with the branches of trees, and carried him a little rice. He suffered a great deal in this unwholesome retreat, and had to endure all the torments of hunger. At the end of twenty-six days his place of concealment was again discovered, and he was forced, at considerable risk, to seek an asylum in a neighbouring district, which forms part of another province (Quang-Binh). Here Father Joachim had succeeded in procuring him a house, from which, however, he was obliged to fly to the woods after remaining only a day and night, to avoid the pursuit of the mandarins of the province, who had received orders to arrest M. Borie,* and many other Tongkinese priests, who had been denounced with him. M. Candalh, harassed on every side, had the good fortune to regain the woods; but some days after was seized with a fatal fever, his health, shaken by long sufferings and continued privations, being no longer able to hold out. Thus this zealous missionary, after having traversed for many years those same seas which St. Francis Xavier once crossed; after having touched at many of those countries and islands which had heard the voice of the apostle, expired like him in a poor and solitary hut, within view of those infidel countries which his zeal burned to conquer to the Faith.

“The hour was at length come when the illustrious prisoner of Ai-Lao and Cam Lo was about to see his long captivity and sufferings brought to a close. For some time previously, M. Jaccard had foreseen that the time was not far distant when the faith of the Neophytes was to be put to new trials. After the solemn interrogatory to which he was subjected by the first mandarin of the province, on the 7th of March, in which difficult conjuncture he gave proof of the greatness of soul, the courage and holy liberty of the first Christians, he hastened to write a letter addressed to all his brethren of Tong-King and Cochin-China, to give them notice of the approaching storm. In deploring the evils which threatened the missions already in such a state of desolation, his heart could not but aspire with holy desires for the dawning of that bright day which was to witness his triumph, and unite him for ever with his God.

“His anticipations were but too surely realized: the persecution

* M. Borie, a missionary of Western Tong-King, suffered martyrdom in Cochin-China on the 24th of November 1838.

soon recommenced with redoubled violence, the effect of which he himself was to feel. On the 13th of July the first mandarin again visited Cam Lo, and, though he found M. Jaccard reduced to a great state of weakness in consequence of more than a month's illness, ordered the canga to be put upon him, and conducted him, by the King's orders, to the Sanh of Quang-Tri (chief town of the province in which the fortress of Cam Lo is situated). It was here that Minh Menb, and the ministers of his cruelty, were to gratify their fury. In the first interrogatory to which he was subjected, without being put to the torture, and which had for object to discover if he had any communications with the priest Joachim and the Christians of Diloan; M. Jaccard, insisting upon the difficulty which the walls of a prison and the vigilance of his guards ought naturally to oppose to any communications with persons outside, was so prudent in his answers, that truth was not compromised, nor friendship betrayed.

"From this moment the sufferings of the generous confessor were augmented, and he must have foreseen the torments which were prepared for him. The mandarin, in addition to the canga, ordered him to be loaded with chains, and kept in close confinement. Placed in this condition for the space of two months in the infected prison holes of Sanh, which he never left, except when he was brought to the torture, what must he not have suffered, if possessed of less courage, or not supported by the great and consoling thoughts of faith? Although the missionary was loaded with the canga and iron chains, and was reduced to extreme debility by sickness, which was aggravated in those moist and dreary places by the want of proper remedies and nourishment, such was the rigour exercised in his regard, that all persons were strictly prohibited from entering his prison; his gaolers were merely permitted to purchase for him a little rice; yet he was not abandoned by Providence. A woman of Sanh succeeded in penetrating into his prison, and bringing him occasionally some succours. It was through this generous Christian that M. Jaccard had the consolation to receive secretly many letters from his brethren; but he could write nothing himself, as he was always kept in sight by his keepers when this charitable Christian entered the prison.

"Some days after the first interrogatory of which we have spoken, the mandarin, ashamed of his defeat, resolved to extort by torments what he could not obtain by stratagem. He appointed a solemn audience, and summoned the prisoner before him, taking care to display before his

eyes the instruments of torture. The mandarin began by asking him if he consented to abandon the religion of Jesus? The confessor, indignant at this infamous proposition, immediately replied with a holy energy: 'My religion is not a gift of the king's, I cannot abandon it at the will of the king.' Those words, which I translate literally, have in the Annamite tongue a force which cannot be imparted to them in ours, and disconcerted the mandarin, who immediately changed the question. He asked whether the prisoner had not received succours from the Christians in his prison at Ai-Lo and Cam-Lo? and whether he had not held communication with Father Joachim and the Christians of Diloan? but his answers were as they had always been. The mandarin ordered the torture to commence. The sufferer, stretched on the ground, loaded with the canga and his chains, was tied to four or five stakes fastened in the ground: he received forty-five strokes of the ratan, given at several times by different executioners. After five strokes the mandarin renewed his questions; but M. Jaccard did not reply to many of them, and answered only in a few words to others. Each blow, say the Christians, witnesses of this sad and heart-rending spectacle, made the blood flow. To give an idea of the violence with which the martyr was flogged, and the sufferings he must have endured, it is only necessary to observe that ten ratans were broken, and that the punishment continued from nine o'clock in the morning until noon. This intrepid soldier of Jesus Christ did not utter a sigh, nor allow a single cry to escape his lips. When he was loosened from the stakes, and had put on his clothes, he remained for some instants in prayer, supporting himself on his elbows, offering, no doubt, his sufferings to his heavenly Father, thanking him for the victory, and begging him to be pleased to accept the sacrifice. He was raised up all covered with blood, and his flesh was so torn that his black trousers became red instantly after he had put them on, from the abundance of blood which flowed from his wounds. He was brought back to prison, still loaded with the heavy canga and chains, and continued to receive assistance from the same pious female up to the day of his death. Neither the tortures he had endured, nor the prospect of immediate death, with all the sufferings by which it was to be preceded, could damp for a single moment the courage of that soul which had been plunged so deep in the waters of tribulation; on the contrary, he seemed to forget himself to think but of others. His paternal heart was sensibly afflicted upon learning that a certain number of Christians had the baseness to apostatize. Overcome by the violence

of their torments, those unfortunate Christians drew after them in their fall, others who had at first given proof of unshaken courage in the midst of tortures, and who consented to renounce their religion only when their sentence was about to be forwarded to the king to receive his sanction. Unfortunate men! they cast away the palm of martyrdom which was already in their hands. The only feeling of regret which M. Jaccard felt, was caused by the thought of the happiness which those poor Christians renounced, and the scandal they gave by their criminal compliance with the orders of the tyrant. He was, however, consoled in some degree by the invincible constancy displayed by a young Christian; but this joy was not without a certain feeling of apprehension; for he was not ignorant, that the apostates and those who called themselves prudent, were employing every possible means to shake the firmness of the pious confessor. The anxiety of M. Jaccard ceased only when he found him in the same prison with him: henceforward they were united in their combats and sufferings, and shared together the same triumphs.

“Thomas Thien was born in Upper Cochin-China, in the Christian congregation of Trung-Quang, province of Quang-Binh. Left an orphan in his infancy, he lived from the age of eight years with an Annamite priest, father Joseph Tho, who gives the following account of his pupil:—‘He is a young man of remarkable modesty; his love of silence and solitude gives him a distaste for the usual dissipations of his age; of a grave and reflecting turn of mind, he gives proof of a good understanding, and is entirely exempt from all levity in his manners.’ When he had fulfilled the duties imposed upon him, he was in the habit of retiring into some solitary spot, to give himself up to prayer and study. These happy dispositions united with a fine and striking figure, made him an object of admiration to the Christians, who used to say publicly that never had a child of such promise appeared amongst them.

“So many remarkable qualities were not to be lost in a low and obscure course of life. The young Thomas had reached his eighteenth year, and had been, for some time, learning Latin under the direction of M. Vialle; I ordered him to go to Diloan, to form part of the little establishment which M. Candalh was forming there. He set out immediately, but saw the missionary only for a moment; he was sent to lodge with some Christians, until the reports which were afloat, of an intended search for Christians, should be dissipated. Two days

had scarcely elapsed when he was met by the soldiers of the mandarin, and put to the question in order to make him renounce his faith, or give information about the preachers of the religion of Jesus. After having flogged him in the most cruel manner, and tried various kinds of torture, his butchers carried their cruelty to such a pitch as to tear his flesh from his bones with red-hot and cold pincers. In the midst of those horrible torments the young Christian manifested an unshaken constancy, and, like M. Jaccard, did not contradict, by a single word of complaint, a sigh, or a tear, the exterior joy he manifested during the whole of this cruel punishment. The spectators were astonished, and loudly said, that such fortitude was beyond the power of nature, and could be inspired only by God. But the victim had still other and more dangerous assaults to support from the apostates who were confined with him in the same prison, and who reproached him with prolonging their imprisonment by his obstinacy. Those wretches employed every means to shake his courage, which was a silent reproach to their own base cowardice, and, finding their efforts to no purpose, they carried their inhumanity so far as to refuse to share with him the food which was brought to them in common. But hunger and thirst, and the persecution of false brethren contributed only to render more manifest the miracle of grace which upheld him; until he was thrown into the same prison with M. Jaccard, loaded with the canga and chains. There he met a tender father, by whom he was consoled, and to whom, in return, he was a great source of consolation. Their union lasted only a month on earth, but it is eternal in heaven.

“For some days proceedings were suspended with regard to the two prisoners, and in the mean time a new mandarin arrived, who was named to succeed the former one. He seemed animated with more humane sentiments, and ordered the canga to be removed from M. Jaccard, observing that his fault did not merit such cruel treatment. Being put again to the question, only five strokes of the ratan were inflicted upon him.

“The time fixed for the execution arrived. In the sentences pronounced by the mandarin, and forwarded to the court of Minh-Menh, that of M. Jaccard was in substance, that he was condemned to be beheaded, as guilty of professing a religion proscribed by the king, of attempting to propagate it, and of having from his prison excited father Joachim to teach it to the Christians of Diloan. Thomas

Thien is named as an assistant of the masters of religion, and is condemned to death for not consenting to abandon a worship not tolerated by the laws.

"The sentences were soon sent back with the royal sanction, modified only in as much as they substituted the cord for the axe. It is thought that the object of the king was, to prevent the Christians from gathering the blood of the martyrs.

"When the two confessors learned this happy news, they were filled with joy: they saw the long wished for moment at hand which was to unite them with God, and mutually exhorted each other to suffer generously for Him, who first suffered for them. The short time they remained in prison was spent in heartfelt congratulations and thanksgiving. The young Thomas could not restrain the sentiments of satisfaction and joy with which his heart overflowed: 'O my father,' said he, often, to Mr. Jaccard, in a holy transport of love, 'how long we are left to live!'

"At length the day came which was to consummate the sacrifice, and bring with it the recompense due to so much suffering. On the morning of the 21st of September, festival of St. Matthew, a troop of soldiers, commanded by a mandarin, presented themselves at the prison. M. Jaccard and Thomas Thien were conducted to the place of execution; their step was firm, and their countenances beamed with joy. Our dear brother, in particular, seemed proud of his young companion, and occasionally directed towards him a look full of satisfaction and tenderness. An eye-witness relates a circumstance which gives a striking proof of the serenity of their minds at this interesting moment. Upon crossing the river, and arriving near the inn, where it was usual for criminals, on their way to execution, to take some refreshments, the young Thomas, turning to M. Jaccard, said, with a smile, 'Will you take some refreshments, father?' 'No, my child,' replied M. Jaccard, smiling. 'Nor I either,' added Thomas; 'to heaven then, my father!'

"Having reached the place fixed for the execution, M. Jaccard had the consolation to receive absolution from an Annamite priest, who had mixed in the crowd with this view, and that he might assist at the death and burial of those martyrs. Our dear brother was made to sit upon a mat, and was bound to a stake fastened in the ground; and the same was repeated with regard to young Thomas. When those preparations were completed, the executioners seized the fatal

cord, and, in a moment after, these two excellent souls were called to receive the recompense of martyrs. Their bodies were enveloped in the mats on which they had been placed during the execution, and were buried by Pagans in a grave dug near the stakes to which they were bound.

“M. Jaccard, before obtaining the signal favour which has crowned his apostleship, passed through many sufferings:” it may with truth be said, that his missionary career was one continued series of infirmities and persecutions. ‘Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life.’ (St. James, chap. i. v. 6.) In the person of M. Jaccard, our mission has sustained an immense loss; next to Mgr. of Isauropolis, he was the oldest missionary of Cochin-China. He was thoroughly acquainted with the Annamite character, and had conciliated the respect and affection of the clergy and their flocks. Although in prison, he was enabled, by his activity and address, to find means to discharge the functions of pro-vicar-general of the mission, to correspond with his brethren, to direct the native priests by his advice, and encourage them by his exhortations and example: for he might say to them, and to us all; ‘Be ye followers of me, as I also am of Christ.’ (1 Cor. iv. 16.)

* M. Francis Jaccard was born in the month of September 1779, at Onnion, in the province of Faucigny, in Savoy; he went through his classical and philosophical studies in the College of Milan. This college was founded in 1806, by a zealous priest, M. Ducrey; it was under the direction of ecclesiastics, and was destined principally to prepare candidates for the priesthood. The intention of the founder was also to cultivate young vocations for foreign missions; and, in effect, many priests, educated in this establishment, have devoted themselves to the apostolic career in the missions of China and the neighbouring countries. Since 1834, the College of Milan has been intrusted to the Jesuits.

From that period M. Jaccard destined himself for the foreign missions. Having studied divinity for two years in the seminary of Chambéry, the only one at that time in Savoy (the diocese of Annecy and Maurienne, &c. &c. had not been yet established), he came to Paris in the month of August 1821, and entered the seminary of foreign missions. Ordained priest in 1823, he set out on the 10th of July of the same year for Bordeaux, where he was to embark. He did not reach Cochin-China until the 6th of January 1826, having been obliged to remain many months, first at Bengal, then at Macao, and finally at Tong-King. In the Numbers XLV., LI., and LIII. of the Annals, (French edition,) may be seen all he had to suffer previously to his exile to Ai-Lo, as well as during the time he spent there, and the period subsequent to it.

"And I too have lost an invaluable friend, who never failed to tell me the truth, and the loss of whose counsel and experience I shall have reason to regret; but he will, I trust, be faithful to his promise, and obtain for me, from our common Master, that light and strength, which, by his letters, he can no longer give.

"The persecution continues with unabated violence in Upper Cochinchina; all the letters I receive from that country represent the province of Quang-Binh to be in the utmost state of confusion; all the Tongkinese and Cochinchinese priests there, have been denounced, and the prisons of Sanh are filled with Christians. The female religious are sought out with the greatest perseverance; the persecutors hope, could they seize upon some of them, to be able to force them more easily to betray the retreat of the masters of religion.

"Fortunately, the persecution does not rage with equal violence in the other parts of the mission; God does not intend to permit the total destruction of religion in these countries. The king of Cochinchina is furiously bent on persecuting the Faith, but it is not with impunity: some months ago, he had an attack of cholera, and was reported to have died. Having escaped this peril, he was struck with paralysis, from which it is not likely he will ever recover. It is said that some of the princes of his family observed to him, that his sickness was, perhaps, the effect of the maledictions of the Christians, an observation which excited his fury to the highest pitch, and made him utter threats of vengeance to be executed as soon as he should recover. 'But, if God be for us, who is against us,' (Rom. viii. 31.) and what can we desire but the accomplishment of the will of our Father who is in heaven?

"I have the honour to be, in union with your prayers and holy sacrifices, dear brethren,

"Your very humble servant,

"STEPHEN THEODORE, Bishop of Metellopolis, and
Coadjutor of Cochinchina."

*Letter of MGR. CUENOT, Bishop of Metellopolis, to the Directors of
the Seminary of Foreign Missions, Paris.*

"Cochinchina, 19th January 1839.

"Dear Brethren,

"The mission of Cochinchina has just sustained another serious loss; it is with regret I have to announce to you the death of M.

Vialle, another victim to the tyranny of Minh-Menh. Though he had not the glory of terminating his days by the hands of the executioner, like many of his brethren, his death is not less the necessary result of the persecution, which forced him to take refuge in the forests of China, where the air is fatal even to Annamites themselves. M. Vialle is another of the missionaries whose generous constancy has been put to the severest trials. He left Paris in the month of March 1830, and reached Cochin-China only in the beginning of 1832: though his patience was already proved by many troubles and contradictions, his trials can be scarcely said to have commenced. He had been only a year engaged in his mission, when, to avoid the pursuit of the tyrant, he was forced to fly, in the midst of the greatest dangers, to the kingdom of Siam. After long suffering and many dangerous voyages, he attempted, in 1835, to enter again upon his mission by passing through Tong-King, when he was near being betrayed upon landing, through the perfidy and avarice of the owner of the bark which put him on shore. Our dear brother having escaped this danger, succeeded at length in penetrating into Cochin-China, but was obliged, like the other missionaries, to condemn himself to a profound retreat, until the crisis of 1838 compelled him to seek in the woods an asylum which he could no longer find amongst men.

“ Having wandered about for some time in those deserted and unhealthy places, a prey to evils of every kind, he was attacked with the fever. Notwithstanding the sad condition to which he was reduced, he was able to reach a congregation near the forest, when his disease assumed the most alarming symptoms. In a short time all hope of saving his life was lost, and on the 17th of December last, our dear brother gave up his soul into the hands of his God. He had the consolation to be attended in his last moments by an Annamite priest. The hatred of his persecutors pursued him even to the grave, and the Christians were obliged to exhume his remains in secret, and transport them, during the night, to a considerable distance, that they might not be discovered by his enemies. They thought it prudent afterwards to silence, by rich presents, those who threatened to denounce them, for having concealed an European master in their village. Our ranks, as you perceive, are rapidly becoming thinner; and if this deplorable crisis continue, our poor people will be soon left orphans.

“ The state to which religion is reduced in the three vicariates of the Annamite empire inspires the most lively alarm; for, besides the

cruel losses which the axe of the executioner has inflicted, edicts, which have been recently published, give to the persecution renewed violence. For the last six years the king and mandarins were satisfied with prohibiting the exercise of the Christian religion, and provided the Christians were not detected in the performance of any exterior observance, they were not usually disquieted. They are now required to exhibit in public, the symbols of one of the sects of the country, and thus make an open profession of Paganism, as a proof of their submission to the orders of the king. The new era which is opening will be fruitful in vexations of every kind; it will, in particular, furnish the mandarins and chiefs of villages with a constant opportunity of satisfying their insatiable cupidity.

"Be pleased, therefore, to recommend our desolate missions to the prayers of the members of the Association for the Propagation of the Faith. O! if the Christians of Europe but knew the whole extent of the evils which overwhelm our brethren of Asia, with what earnestness would they send up to heaven their most fervent prayers in their favour.

"I remain, &c. &c.

"STEPHEN THEODORE, Bishop of Metellopolis, and
Coadjutor of Cochin-China."

MISSIONS OF THE LAZARISTS IN CHINA.

*Letter of M. FAIVRE, Lazarist Missionary in China, to M. LEGOT,
Assistant of the Congregation of St. Lazarus.*

"Rev. Dear Sir,

"I send you to-day the account of my voyage from the Mauritius to Macao. I shall begin by giving you some details of this island, which is doubly dear to me as a Frenchman: I saw around me the marks of the beneficent sway which my country so recently exercised there, and saw myself surrounded with a population still French; a son of St. Vincent de Paul, I had before me the most fertile of the fields which our little society was called to cultivate. This is enough to let you know that I shall be long; and how be brief when it is the heart that speaks?

The Mauritius is situated in the twentieth degree of latitude, and the fifty-fifth degree of east longitude: it is only forty leagues from the island of Bourbon. It is said that in clear weather one may discover from the Mauritius the summit of the mountains of Bourbon, some of

which are of considerable elevation, and are often covered with snow. The Mauritius is twelve leagues long from east to west, and eight broad from north to south. The western portion of the island is almost under cultivation, whilst in the east the hand of man has given no signs of its appearance: the soil there is bad, and is not favourable to the cultivation of the sugar-cane, which forms the principal source of the riches of the inhabitants. The centre is occupied by mountains, the highest of which, from its form, is called the *Thumb*. At the foot of those mountains, in the south, enclosed in a semi-circle, is Port Louis, the only town in the island. When viewing the town and harbour from a neighbouring height, one cannot but admire the providence of God, who seems to have arranged this natural amphitheatre to receive within its protecting bosom the ship of the merchant and the dwelling of the colonist, to shelter them from the furious tempests which prevail in those parts from the beginning of February to the end of March.

“The sky is magnificent, and almost always unclouded; the stars that shine there are numberless, and amongst them, there are more of the first magnitude than can be seen in the horizon of France; in the southern hemisphere there are many almost as brilliant as the planet Venus. If you could preserve in this country the vigour of an European constitution, one would be tempted to spend the nights in the open air, to enjoy the spectacle which is presented by this magnificent illumination; but the climate deprives the soul of much of its energy and activity. As for me, I felt from the first day of my arrival the enervating influence which a tropical climate exercises over the mind; and yet we arrived in winter, the natives complaining of the cold, whilst to us the heat was already insupportable. It is not merely the heat of the sun during eight months of the year which enervates at once the body and the soul, it would seem that the softness of the air during the night and a part of the day contributes also to produce that effect: one feels no exciting impression, no animating sensation, scarcely is one conscious of existence; the soul, which nothing seems capable of arousing, remains as if in a state of torpor; its thoughts are conceived with effort, its volitions executed with languor, and its every act performed with a degree of surprising lowness. This seductive and tyrannical climate treats man as we sometimes do birds; we flatter, we caress them, but we clip their wings. Often when the hour of meditation came, and that after many efforts to raise my thoughts to God, I felt myself still on earth, I would willingly have exchanged this enchanting but per-

fidious climate for the cold of Siberia, which though felt severely by the body, respects the dignity of the soul, and leaves it at least the power to pray.

“The wonders of the island are its mountains and forests. The first, though not of gigantic proportions, present forms so singular and capricious, that one would be tempted to say that God, in forming them, sported with the laws he imposed upon matter. There is one, the most remarkable of the group, which presents that of a sugar-loaf reversed; seen at a distance it is not easy to conceive how it can stand, much less how it is possible to ascend it. Yet, a few years ago, an Englishman named Peter Both conceived the design of executing this fabulous enterprize: he took with him ten men, with a supply of cords and ladders, and by the most daring efforts reached the summit with three of his companions, where he spent the night more proud and contented than a conqueror reposing on a field of battle. On the following day he came down, having first detached from its place a rock without which it would have been impossible to effect the ascent, in order to reserve to himself alone the glory of having executed it. The hero of this adventure was received in triumph, and the mountain, the theatre of his exploits, was baptized by the name of Peter Both. Some time after, in going through the archives of the town, it was discovered that, in the eighteenth century, a single Frenchman, without assistants or noise, had accomplished the same feat; great was the mortification of the British tourist, and great the disappointment of his admirers at this discovery.

“The forests of the Mauritius are finer than its mountains; many of them yet untouched cover the eastern part of the island; there nature is left entirely to herself, or rather to the action of Providence; there is not a single path to be seen, nor any trace of human industry; not a tree cut down, nor a branch removed; vegetation is left to perish, and is constantly renewed by its own efforts: one cannot but adore the Divine wisdom which maintains such order in the midst of such apparent confusion. Yet, at the sight of those wild spots; those trees of by-gone ages, lying prostrate on the ground, or rotting in their places; that thick and lofty grass, which seems to form an impenetrable tissue; those creeping plants, which are formed into a thousand festoons, and which seem to have neither beginning nor end; that rich creation, which still bears the fresh impress of the hand of the great Workman, and in which nevertheless all exhibits the marks of six thousand years,

the mind feels itself raised to meditation, and the heart drawn sweetly to virtue. Those woods contain fine ebony trees, which are much sought after in trade: the principal fruit-trees are the cocoa and banana; but their fruits do not approach in flavour the exquisite delicacy of the ananas.

“ The Mauritius has but two rivers, called the Great and Little river. With regard to size all is relative; for if there is a great river, it is only when compared to the other, which is extremely small: except in rainy weather, one need not be very active to jump over the mighty stream. Half a league from the sea it forms a pretty cascade, which is about a hundred feet high. A singular fact connected with the island is, the total absence of all wild and venomous animals; as a compensation, however, rats abound, and do constant mischief in the sugar plantations; hence, when the Dutch first landed here, they called it *the Isle of Rats*, from the name of its principal inhabitants. It is the more difficult to explain the multitude of those animals as they are surrounded with a great number of wild cats, which do not, of course, leave them much repose. A mountain near the city is in the possession of some monkeys, who, it would seem, have fixed themselves there, in order to be within reach of the gardens which they visit by night, and secure themselves at the same time an impregnable retreat. The bird which is the most common here, is the starling; it renders most important services by waging war against the insects, which would otherwise become so numerous that they would not leave a blade of grass in the fields; hence it is the favourite and *protégée* of the inhabitants, and is placed under the safeguard of the law and public opinion; the murderer, when detected, is fined, and declared the enemy of the public weal. The starling seems conscious of the protection afforded him, and will scarcely deign to turn aside when one passes near. He has companions of more brilliant plumage, but who are not more courted than he—the cardinal and straw-tail. The cardinal is so called, because of a little hood with which its head is ornamented, and which gives it an air of imposing dignity. The straw-tail owes its name to the feathers of its tail, which are long and thin, so as to resemble straws. The colour of its plumage varies considerably, but it is always a beautiful bird. This graceful bird never fails to pay a visit of congratulation to vessels as they approach the Mauritius; it sometimes goes to the distance of twenty or thirty leagues to meet them, and quits them only in the harbour; it is truly the sailor’s friend, no-

thing can equal the confidence it manifests; if a sailor with a red cap is in the shrouds, the bird will perch upon his head, not unfrequently at the expense of his liberty. Such are the exterior beauties of the Mauritius—beauties sufficiently rich and varied for the imagination of Bernardin de Saint Pierre to form a beautiful and interesting description. I shall now speak of the inhabitants.

“ The total population of the island is about 100,000 souls, of which 70,000 are scattered through the country, and 30,000 form the population of the town. Port Louis is scarcely more than an assemblage of country houses arranged in order, as each house has its parterre, its garden, and its enclosure. The houses are generally low, but well built, and richly ornamented, and the streets wide and straight. The church built by our brethren is at once simple and elegant, and the residence of the bishop, formerly the rectory, is commodious and neat. The largest building is the barracks, said to be capable of furnishing quarters for 3,000 soldiers. At Port Louis may be seen natives of every clime, and followers of every religion; English, French, and Europeans of every nation; Americans, Africans, Indians, Malays, Chinese, &c. &c., so that some one justly called it the *omnibus* of the world. As there are great numbers of slaves and strangers, the police regulations are enforced with exactitude, often with severity. At eight o'clock a cannon is fired, after which hour no slave can appear in the street; they are known by going barefooted, this being the distinctive mark imposed by the law. Such as are met out of doors, after this hour, are arrested, unless they can shew a written certificate from their master that they are sent by him on some business. In the morning a cannon announces the hour of rising; the signal ought to be given as soon as there is sufficient light to distinguish a white horse from a black one at the distance of forty paces. This rule seems to be of Mussulman origin, the fast of the Ramadan commencing for the Turks as soon as a black thread can be distinguished from a white one. The following is nearly the state of religion in the Mauritius. The immense majority of the population is Catholic, including, as every where else, the fervent, the lukewarm, and the cold. Neither are there wanting such as profess no religious belief, and have no faith but in their pleasures and their purses. There may be about 15,000 infidels of different sects, and about 3,000 or 4,000 Protestants, the greater number of whom fill situations of some kind under the Government. There are three ministers for a flock not very considerable,

whilst there are only six priests for more than 70,000 Catholics, scattered over the surface of the island. It is to be hoped that God, in his mercy, will take pity on those poor people, many of whom are destitute of all spiritual succours, and that he will send them priests according to his own heart, to second the zeal of those who are already labouring there, and also to preserve the people from the contagion of error to which they are exposed.

“ Yet the ministers have made but few proselytes, the population having a decided propensity to Catholicism ; their common sense tells them that religion must be taught, and cannot be invented with the assistance of a Bible, which is often not understood. The beauty of our worship, and the proud nudity of Protestantism, contribute also to decide the just preference of those poor people : the following is a proof of this. As the clergy do not suffice for the wants of the faithful, we solicited permission of the vicar-apostolic to make a few excursions into the country ; his lordship not only complied with our request, but invested us with the fullest powers. One day, about two leagues from Port Louis, we met a poor black, and having entered into conversation with him, we asked him whether he was married, and had any children ; he told us he had four, that they were all baptized, but that the baptism of one was not worth any thing, *as it had not been baptized before the images*. ‘ My master,’ said he, ‘ gave me a godfather for the child, who is no lover of images, I can’t say why ; and this godfather was determined that my child should not be a lover of images either ; this has always been a load upon my heart, and I shall never rest until he is baptized as we were.’ ” Having reached Pamplemousses, we visited the church, which is a fine one for a village ; it has no ceiling, but the roof is so ornamented, that it produces a very good effect. It has three fine altars, and a small organ, the sounds of which have something sweet and rural which harmonizes perfectly with the character of the place. We also visited the rectory, and judge how agreeably we were surprised upon seeing there an image of St. Vincent de Paul, which our ancient brethren had left there. We were also shewn the botanical garden where a great many trees and exotic plants are collected, with a view to acclimate them in the island ; many have succeeded, but a great many have failed. We were obliged to discontinue our excursions, as the fatigue we went through had already brought out a violent and painful eruption on our bodies ; a tropical sun is never braved with impunity. We did not, however, remain

altogether inactive at Port Louis; yielding to the wishes of the pious bishop, we preached every Sunday, and assisted M. Roch, the principal clergyman of the city, in the administration of the sacraments.

"I cannot tell you how edified we were by the conduct of the Irish soldiers in garrison at Port Louis; they are full of faith, and assist in a body every Sunday at mass: such as are prevented by military service from attending, supply for their absence by reading some pious book during that time; they may be seen in front of a guard-house reciting their prayers, though surrounded by Protestants. Far from yielding to the fatal influence of human respect, the Irish soldier has but two things in the world which are dear to him,—his religion, and the memory of St. Patrick, apostle of Ireland; his attachment to the Catholic faith is strong in proportion as the sacrifices he has made for it are great, and that he has had occasion to witness its force and solidity in a triumph of three centuries over error, surrounded with all the imposing accompaniments of wealth, and protected with all the barriers of legal enactments. Many of them communicate regularly every month, and some even oftener.

"We had also the consolation to celebrate the festival of St. Vincent de Paul with becoming solemnity. His lordship had the goodness to invite us to sing high mass on the occasion; the choristers and organist kindly offered their services, and every thing went off in perfect style. When one has been a long time deprived of the pomp of public worship, for many weeks together without hearing any other sound than that of the waves dashing against the vessel's side, and no other voice than that of the tempest or the breeze, one is fully prepared to receive the impressions of sacred music; then every accord speaks to the soul, and even the monotonous tone of the church-bell possesses a mysterious language, and invites us to forget the varieties of time to think only of the interests of eternity. The most eloquent discourse could not make so profound an impression upon me as the first echoes that struck my ears from the bells of the Mauritius.

"This is what I had to say on the Island of Mauritius, which was only a station for us on the way to Macao. On the 25th of July we embarked for our destination on board the *Victoire Elize*, of Bordeaux. The wind not being favourable, we steered for the Seychelle islands, the navigation of which is dangerous because of the number of rocks which surround them, thence for the Maldives and the island of Ceylon, sanctified by the presence and apostleship of St. Francis Xavier.

Whilst coasting along its shores, we read the history of the glorious events which he accomplished there, and felt happy that we too were called to announce the Gospel to infidel nations. On the 28th of August we were at the entrance of the Straits of Malacca, with a fresh breeze that promised to carry us in two days to Sincapore; but as soon as we approached the high lands, we were overtaken by a calm, and kept for eight days in sight of Pulo-Penang. As the sailors were now less employed, we thought it a favourable opportunity to speak to them on the concerns of salvation; we did not judge it prudent to begin sooner, as we saw their dispositions to be such as to compromise our ministry had we made the attempt; we did no more than pray for them, and render them any little services in our power when an opportunity offered. At length God was pleased to touch the hearts of some, and it was precisely he who seemed to be the farthest from him who gave the example to the others. 'This man who had not made his first communion, begged to be instructed that he might be prepared to make it at Macao. On the following day, five others, who were in the like circumstances, requested the same favour: each of us took three of them, and taught them the Catechism during the hours they were free, until we landed. Unfortunately the vessel did not cast anchor at Macao, but at Lin-Ting which is six miles distant, and where, as there is no Catholic place of worship, we were unable to administer the Holy Communion to our new converts: they will, however, on their return receive it at the Mauritius. At length the calm ceased, and was followed by a thunder-storm and St. Elmo's fire which shone on the top of our masts and made them seem like three immense flambeaux to light our way in the midst of a night of darkness. On the following day we were opposite Malacca, and were near enough to distinguish the church in which the body of St. Francis Xavier reposed for a long time. We were penetrated with veneration for those places which were the theatre of his virtues and prodigies, and the first asylum of his sacred remains. Shortly after we received a pilot on board from Sincapore, though we were forty leagues distant from that place. On the following day, as we were to pass near an island which is infested with pirates, as daring as they are barbarous, our captain, who was aware that a short time before they had surprised two vessels and inhumanely butchered the crews, made preparations to receive them, should they present themselves. For a moment we thought ourselves on the eve of another Navarino; nothing

was to be seen but preparations for war, nothing to be heard but martial songs. We asked the pilot, who was able to mutter a few words of French, if he was afraid, "a little piece," replied he. As for us we were not even a little piece afraid, for we knew that He, under whose auspices we were travelling, is the Lord of pirates, and that, however numerous or cruel they may be, they could not, without his permission, touch a single hair of our head. We passed, however, the Isle of Pirates without meeting with the expected foe, who, perhaps, augured ill from our three masts; for it is a received superstition amongst them, that a three-masted vessel is impregnable. On the following day, we reached Sincapore, and received from M. Reignier, priest of the foreign mission, the most cordial and generous hospitality.

"Sincapore is situated in the second degree of south latitude, and the hundred and second degree of east longitude; it is built on the western shore of an island, five leagues long by three broad. The environs in the immediate vicinity of the town are alone cultivated; the rest is covered with a wood, through which no path has been ever made, and is the resort of lions, which sometimes come to the very gates of the town. The harbour is vast, and generally safe; the houses are well built and commodious, the streets wide and regular, except in the quarter inhabited by the Chinese, where they are narrow and irregular. Sincapore is quite a modern city: in 1820 an obscure rendezvous of a few pirates: it contains at present thirty thousand eight hundred inhabitants, of whom not more than two hundred are Europeans; the rest is composed of Indians, Armenians, Jews, Arabs, Javanese, Malays, Chinese, &c. &c.: the two last mentioned, form more than half the population.

"Since the suppression of the exclusive privileges of the East India Company, to which it owes its existence and prosperity, Sincapore seems to be on the decline. The English government has founded an hospital there, the service of which is unfortunately performed by Chinese pagans. When I was at Sincapore, there were two patients in the hospital who were evidently about to breathe their last; yet no one appeared to pay them any attention; those present were talking and bawling and disputing around them; and there was no one to take a part in their sufferings, no one to wipe away the sweat from their brow; stretched upon a kind of camp-bed, they received neither spiritual nor temporal consolation. How sad is such a sight to any one who has

preserved one spark of faith and charity; it is then one feels all the value of the services our sisters of charity render the sick, especially at the hour of death. At the sight of those mercenary pagans, who are watching the moment when the sick man draws his last breath, that they may seize on his clothes, one feels that Christianity alone possesses the admirable power to touch the heart of man. The services rendered to the sick, however unsatisfactory, are dearly paid for. The Chinese are far advanced in the art of plundering the funds of public establishments; in this respect they might serve as masters to the rest of the world.

“The Catholics are not yet numerous; there are not more than four hundred, of whom about sixty are Chinese. Two missionaries, M. Reignier and a Portuguese priest, are charged with this little congregation; each of them has his little chapel. I had the consolation to see that religion is every day making new conquests. There are also many hundred schismatical Armenians, who built a fine church some years ago. In this Asiatic Babel there is a Protestant mission too; two or three American ministers, with very large salaries, are employed in the direction of a school and in the distribution of Bibles.

“The founding of the city of Singapore is a service rendered to navigation, and a blessing conferred upon humanity at large, as by its position it is admirably calculated to keep in check the pirates that infest those seas. Hitherto the attempts to repress them were not attended with much success, as large vessels were employed, which, from their size, being unable to approach the land, could not pursue the light junks of the pirates; at present well armed boats are employed, from which they but rarely escape.

“On the 25th of September we sailed from Singapore, and according as we approached China we saw the polar star rise above the horizon, and lost sight of the cross which shines in the southern pole; it seemed to us that in discovering again the star of our hemisphere we were drawing nearer to France; but on the 28th of October this illusion was completely dissipated, when we discovered the sea covered over with Chinese boats employed in fishing. On the following day we reached Lin-Ting, and set out for Macao on the same evening. MM. Torrente, Danicourt, and Tchiou, received us with open arms; we again fancied ourselves in St. Lazarus.

“I remain, in unison with your prayers

“and holy sacrifices, &c. &c.

“FAIVRE, Miss. Apos.”

Letter of M. MOULY, Superior of the Lazarist Mission, in the Province of Peking, to M. ETIENNE, Procurator-general of the Congregation of St. Lazarus.

“ Western Tartary, Oct. 16, 1837.

“ Rev. dear Sir,

“ Permit me to complete the narrative of the persecution which raged last year in our two Christian congregations. We have to congratulate ourselves on the fidelity of nine confessors, who have just been exiled ; but, unfortunately, we have to deplore the fall of four, who had the weakness to yield in the hour of trial. Since that time a new order has been issued by the viceroy, commanding all Christians to be arrested and imprisoned. A great number took to flight in consequence, many of whom sought an asylum in our house, where they spent many months. The mandarin did not molest the women ; with more courage and cleverness than Chinese women generally exhibit, they succeeded admirably in evading the vexations to which they were exposed.

“ The nine confessors of last year were still in prison when the four apostates arrived, whom the inferior mandarin had sent as a proof of his merit in the eyes of the superior authorities. Amongst those four was an old man almost blind, who had given proofs of the greatest constancy, and had received forty strokes on the cheek with an instrument made of leather, and forty on the soles of the feet with the bamboo : upon arriving, he protested that he was still a Christian, and was put into prison with the nine others. The inferior mandarin was enraged at the courage displayed by the old man, and resolved on employing every expedient to overcome his constancy : he made him kneel on chains of iron, and caused him to be severely flogged ; he then had recourse to flattery and promises, but with as little effect. He at length employed an expedient which is always attended with the greatest danger, and in times of persecution has added to the number of apostates : he attacked him in the persons of his family, cast his two sons into prison, and brought the younger, loaded with chains, into the presence of the father. The old man remained twelve hours kneeling on the chains with his knees bare, having besides a large weight placed upon his legs : in this condition he had to resist the united solicitations of his persecutors, the three apostates, and his unworthy son. The tyrant, furious at seeing himself overcome, vomited forth the most hor-

rible blasphemies: 'Why,' said he to him, 'do you resist my orders? You are afraid of God, you dread hell? But where is your God? let me see him. If he is so powerful, why does he not punish me, and hurl me into hell? You wish to save your soul? but where is it? let me see it.' The old man replied by repeating the answers of his catechism; but already was his constancy visibly shaken. The chief mandarin, who is a man of a humane disposition, spoke to him with less severity; he made him recite his prayers and the ten commandments, and could not conceive the heroism which could dictate the precept of loving one's enemies. 'The law of the Christians is good,' said he, 'but it is displeasing to the emperor; you must renounce it.' The inferior mandarin makes a last effort; he threatens to banish the old man's family, women and children: all around him renew their solicitations; yet he resists, but it is without firmness; and in the end allows himself to be insensibly affected by the tears and entreaties of his son. Thus, after having resisted the temptations of flattery, after having been proof against threats and torture, and having acquired an immense treasure of merits, he pronounces the fatal word. The mandarin and his accomplices congratulate themselves on their success; but, depressed and sorrowful, he retires from the tribunal, shedding torrents of tears on his way to the prison—a sufficient proof that his heart disavowed the words which his lips had uttered.

"I had endeavoured to prevent this deplorable fall, and had charged the catechists of the town to visit the prisoner and uphold his courage. I should myself have wished to discharge this charitable office, but I feared thus to compromise the whole congregation. I was obliged, therefore, to content myself with exhorting him by letter; but, alas! my letter reached him only after his fall. Upon receiving it, he wept bitterly, and promised to atone for his crime. 'I am a Christian still,' said he; 'it was only by my lips, but not by my heart that I renounced my faith; when I recover my liberty, I shall solicit penance for my sin.' As soon as he left the prison, he came to our residence with his son, and earnestly begged to be received again. This poor man had a lively faith, but in the circumstances in which he was placed it is easy to conceive that the temptation was powerful, when the question was to save his family from irreparable misfortunes. He was willing to suffer every thing himself, but was shaken at the thought of the evils that threatened his family. We had also the consolation to witness the return of three other apostates, who came a distance of more than

twenty leagues, and submitted themselves to the penance which we imposed. Having spent some days in retreat, during which they were made to comprehend the enormity of their crime, and exhibited the proofs of the most lively sorrow, they publicly repaired the scandal they had given, and made their abjuration with tears in their eyes. From their sincere repentance I have every hope that the mercy of God will be extended to them. Alas! how many Christians would give proof of still greater weakness, if exposed to the like trials!

“The nine confessors who remained faithful amply compensated us for the defection of the others; their conduct has been an honour to the faith, and has rendered them objects of veneration in the eyes of Christians and infidels. They were a-year in prison, awaiting their sentence, and were at length summoned before the chief mandarin of the place, who did not conceal the esteem which he entertained for them: ‘You wish to go to heaven,’ said he to them; ‘I have no objection: it was not by my orders you were imprisoned; yet I must discharge my duty, and enforce the law, however I may regret being obliged to do so in the present instance.’ They were, therefore, condemned to exile. As I knew they would be again loaded with chains, I sent a catechist to them, who succeeded, by bribing the guards, in having them removed. I charged him with a letter to them written in Chinese, in which I congratulated them on the courage they displayed, and exhorted them to persevere. Their reply was touching in the extreme: ‘Contented and free,’ said they, ‘with the liberty of the children of God, we follow the practices of our religion better in our prison, than when in the midst of our family, because we are not distracted by any other occupation: besides our fate is now decided, we have nothing more to fear from our persecutors; we recite our prayers aloud, read our books of piety, and preach the faith to the other infidel prisoners.’

“Among those nine confessors, many are skilled in Chinese and Christian literature; two of them forfeited, for their attachment to the faith, the button of honour which they wore in their cap—the distinctive mark of those who have obtained the last degree in letters. One of them was even secretary to the mandarin who caused him to be arrested. He rejoices at having this opportunity of confessing the faith, and regards as a particular grace of God, his being withdrawn from a profession in which his salvation was exposed to danger. The letter of the prisoners concluded with a request that they might be allowed to go to confession before setting off for exile. I hastened to procure

them the consolation they solicited, and sent them a Chinese priest, who, by the help of money, obtained permission to enter the prison, and was even allowed to spend the entire day with them. Though he expected to find them full of joy at suffering for the sake of Christ, he assured me that, until he saw them, he could not conceive the heroic sentiments with which they were animated, and that he shall never forget the moments he spent with them. We had some hopes that our exiles would be included in an amnesty granted by the emperor on the occasion of public prayers, which he ordered for rain; but this amnesty extended only to homicides, and other great criminals; our confessors were to have this additional trait of resemblance with their Saviour, before whom a guilty people preferred Barabbas. Whilst they remained in prison they continued to go through their exercises of piety in public, without manifesting the slightest apprehension. Their firmness and fervour made an impression even on their keepers, who shewed them every indulgence and respect. One day the missionary having called to see the prisoners, was told it was impossible, as they were at their prayers.

“The place of their exile is Great Tartary, to the west of the province of Cham-Si, and seven or eight hundred leagues from their country. Those who are banished to this province suffer considerably on their way, particularly whilst they are within the territory of Pekin, where the emperor resides, whose presence awakens all the fanaticism of the pagans. To give them any pecuniary succours would only be to expose them to extortion on the part of the soldiers. But as it is in the province of Pekin that they are ordinarily most persecuted on their way, I have sent a confidential person to a distance of two hundred leagues, who will supply them with money and other objects which they may stand in need of. All I could spare for this purpose amounted to 44*l.* to which the Christians of this village added about 5*l.* more. Those two sums were given to the exiles by Mgr. the vicar apostolic of Cham-Si, through whose territory they had the happiness to pass. This charitable bishop rendered them every service in his power, and gave them an additional sum of 6*l.* and found the means of hearing the confessions of four of them.

“Since the departure of those venerable confessors, I have learned that two of them died before reaching the place of their exile. Their death was precious in the sight of the Lord, and they now enjoy the crown which their courage merited. The others have reached their

destination, and persevere in the holy dispositions which they always manifested.

“Three Christians, condemned to exile in another persecution, set out a few days after, and gave proof of the same constancy and fervour. Mgr. of Cham-Si, learning that they were in a state of great destitution, added on their passage about 3*l*. to the sum I destined for their relief, and was able to hear their confessions, and administer to them the bread of the strong.

“May those worthy heroes of the faith preserve in their exile the graces they obtained by so many sufferings and privations ! May they crown, by the death of the just, the protracted martyrdom they are enduring ! Their example has contributed to raise the fervour of our Christians : I recommend them to your prayers, to those of our brethren and good Sisters of Charity ; I recommend them also to the generous members of the Association for the Propagation of the Faith, whose contributions enable us to solace their sorrows, and who thereby acquire so just a share in their merits.

“ I remain, &c. &c.

“ MOULY, Miss. Apos.”

Letter of the same to M. Nozo, Superior-General of the Congregation of St. Lazarus.

“ Si-Van, Tartary, Oct. 10, 1837.

“ Very Rev. Superior,

“The mission of the north has not had this year the advantage of the ordinary visit ; we considered it more urgent to direct all our efforts in favour of those congregations, which hitherto we could not approach in consequence of the persecution. The mandarin of the place having been succeeded by another, the Christians are allowed to breathe a little under his more indulgent successor : a missionary was enabled to administer the consolations of religion in places where the sacred ministry had not been exercised for ten years : he afterwards visited another part of the country, which, in consequence of the persecution, had not been favoured with the presence of a clergyman for twenty years. Many have received spiritual consolation ; and such as had the weakness to yield to the storm, have almost all done penance, and have

abjured their apostacy with sentiments of repentance which, we trust, will appease the anger of God, as they have proved a source of consolation to us. The Christians of some districts to the south and east of the capital, terrified by the persecution, have not dared to solicit the dangerous favour of a mission; yet they stand in need of encouragement and consolation,—it is my intention to visit those two districts this year. It is said that Europeans are much exposed in the vicinity of Pekin, and are easily recognized; perhaps the Christians in some places will not even dare to receive me: yet if the Almighty deigns to assist and support my extreme weakness, with St. Paul I will say, “I am ready not only to be bound, but to die also for the name of the Lord Jesus.” But I am inclined to think that our Chinese exaggerate the dangers, and I hope that my presence will suffice to awaken their courage.

“We have this year ten boys’ and seven girls’ schools. The missionary, who visited the places to the south and east of Pekin, reports that the most numerous congregations do not count more than sixty persons. If this be the case, we can do no more than have masters who will go from place to place, and who will cost each from 8*l.* to 12*l.* This expense, however considerable, is indispensably necessary; as well-regulated schools are the only means of insuring the moral prosperity of our congregations. Yet for want of funds those establishments are formed but slowly; and for the same reason I have been prevented from realizing a project which I have had in contemplation for a long time, of assembling the catechists together during the winter months, and preparing them to be better qualified to give instruction to others: I shall, however, make every effort to secure the immediate realization of this important work. At Pekin we have two schools, one for boys and the other for girls, which are in a flourishing condition. The examination of the scholars has just taken place in our residence, and was followed by a distribution of prizes: they amount to about ninety, and have made considerable progress; many of them expounded the class-books on religion with a surprising facility. The girls’ school will be a nursery of good mistresses for other schools which I intend to establish later.

“Our church is so crowded on Sundays, that on the more solemn festivals there is not room for the Christians who come from a distance; we have, therefore, been obliged to enlarge the part of the building reserved for the women. The side occupied by the men

is now entirely separated by a large wall, from that occupied by the women, the two doors open on different streets, so that each sex enters and comes out without seeing the other. We have thus continued to satisfy Chinese susceptibility, and preserve, at the same time, the practice of prayer in common which enters into our Christian habits.

"We had the consolation this year to give a retreat in our house to thirty men; during which these excellent Chinese, by their assiduity and recollection, were like the members of a fervent community. Scarcely any of them had ever gone through those exercises before, and many of them had been long strangers to the practical duties of religion, which they had long neglected; one of them had not been to confession for thirty years. How sweet it is for a missionary to witness, in the middle of China, the same edifying spectacle which St. Vincent de Paul exhibited in Paris, and which redounded so much to the glory of God, and the advantage of souls. M. Gabet, who was witness of the exercises for the first time, gave the meditations, and was perfectly understood.

"In the other missions we have numerous conversions; the Sunday used to be very badly observed, in consequence of the isolated position of the Christians, who could not assist, as here, at the offices of the Church. I have endeavoured to remedy this abuse, and, with the approbation of the Bishop of Nankin, have established the stations of passion, rendering those exercises obligatory on the Christians on Sunday and holydays of obligation. Those exercises are performed with the assistance of an excellent little book, printed at Peking, in the Chinese tongue, by order of Monseigneur of Gorea, and of which I have got a thousand copies reprinted; independently of their being an excellent means of sanctifying the days consecrated to the Lord, the frequent meditation of the sufferings of our Saviour, and the ardent prayers that mystery inspires, cannot but bring down abundant benedictions upon our people, and new light upon the infidel people who surround them.

"We also were enabled to make a spiritual retreat at the usual time; five missionaries, two Europeans, and three Chinese, were assembled on the occasion. M. Han was prevented from attending in consequence of the dangerous illness of the bishop, to whom his presence was necessary. Everything passed off to my entire satisfaction; for my brethren employed zealously, those days of salvation

which we were permitted to spend together. I assure you that such a period seems very short indeed to missionaries who have spent the whole year absent from each other.

“The number of little angels we send to heaven by clandestine baptism, has not been this year as considerable as during the last. We baptized only 770 children of infidels in danger of death. This diminution is to be attributed solely to the difficult circumstances of the times. Is not this multitude of young souls saved by our mission of Peking alone, a glorious harvest? We have also succeeded in realizing a project, which we have had for a long time in contemplation, of penetrating into the foundling hospital of the capital. This was obtained by a species of solicitation which is never known to fail in China—for a sum of 4*l.* a Christian female is admitted, and on different occasions has conferred baptism upon eighty children in danger of death. The following is the manner in which this asylum is peopled. Eight waggons drawn by oxen, move every morning through the eight divisions of the city to collect the children that are abandoned during the night; such as are found dead are brought immediately to the place of burial, and such as may be still living are transferred to the hospital. The greatest number of these are females—males being abandoned only when they are the offspring of crime, or are attacked with an incurable disease; in the latter case the superstitious parents do not wish to let them die at home, lest their death should bring evil upon the house, and cause the death of the other children. They are abandoned, therefore, in the street, and blackened over to prevent them from being recognized. Even though they should be well-formed children, they would be left to expire of cold and hunger, if the government did not charge itself with removing them, as it does with regard to any public nuisance. A pious and influential Christian has promised me to procure Christians to be appointed as waggoners; this would be a useful measure to secure the grace of baptism to children who are dying. I hope to obtain in addition the admission of some Christian women into the hospital, in the capacity of nurses. It seems that a short time before the French Revolution, the missionaries of Peking had collected a certain number of those poor children, and had adopted a dozen of them. I have often thought of attempting such an undertaking, either in Peking or some other large city; but I have been deterred by the expenses, which, of course, would be considerable. I have already adopted a few who were presented to me by

some pious Christians. Having made them children of God, I could not leave them to die in the streets, or be eaten by the dogs. Oh! I firmly hope that Providence will one day have pity upon those poor little creatures, and that it will raise up some tender and paternal heart, like that of St. Vincent de Paul: it has not abandoned the foundlings of Europe, it will one day exercise the same mercy towards those of extensive and wretched Asia!

"Our residence is becoming more known every day, and it seems to be generally supposed that it contains Europeans. It is almost impossible that the mandarins of the place should be ignorant of our presence, since our establishments have so wonderfully extended; but probably they will leave us in peace, as long as false Christians may not be found to denounce us in order to extort money. We have not much to fear from infidels here; unless they are provoked to it, they do not excite persecutions. An alarm was given us a short time since: one of those false brethren of whom I have spoken, had a law suit with some Christians of this village; and with a view of adding to his chances of success, he accused the former proprietor of our house of having concealed Europeans; the clerk charged with drawing out the act of accusation did not make mention of this circumstance, and the affair, therefore, was pushed no farther. It is a rule of the courts here that the heads of accusation contained in the act drawn up by the clerk, must be inquired into by the mandarin; but as the intentions of the magistrate are always known to the clerk, the latter takes care to avoid inserting what would involve the mandarin in trouble or difficulty: when such cases, therefore, occur, he endeavours to bring the parties to an amicable understanding. In this character of conciliation he is not entirely disinterested; for if he should submit to the decision of the mandarin any thorny and difficult question, he runs the risk of destitution. It seems that in some of the districts, where we have congregations, accusations against us are classed in this category: this, no doubt, is one of the circumstances to which we owe the tranquillity we are suffered to enjoy.

"Last year I gave a melancholy account of the destitution to which the Christian population is reduced; the evil has been aggravated since, by a rise in the price of provisions, which is now double what it used to be. The crops were destroyed last year for want of rain, and by the immense number of insects which eat up everything; in some places the hail desolated the fields which had been sown twice, and in

the harvest season, the constant rains and frequent storms laid waste the corn which had come to maturity. Many Christians who were once at their ease, were obliged to quit their homes and seek, elsewhere, the means of subsistence. We redeemed three women and four children who were forced by the misery of their condition to sell themselves to infidels; to this expense is to be added that of their support. We also procured clothing for a great many Christians, particularly females, who were kept confined to their caverns by the cold and a feeling of shame.

“Formerly the missionaries of the capital procured for their Christians the means of ameliorating their position, by teaching them to manufacture different articles of European industry. I should wish to render the same service to those of this country; and as wool and hemp are cheap here, M. Garbat and I are of opinion that it would be possible to teach our Christians to manufacture cloth, linen, &c. riches unknown in these poor countries. If you think well of this project, be pleased to send us models of some simple trades, with books containing the fullest explanations: could we realize such a project it would be productive of the greatest benefit to our poor Christians.

“In the course of my excursions I met with two deaf and dumb. In order to open their minds to religious ideas I sent them to Si-Van, with a hope that the view of the ceremonies of the church would make some religious impression upon their minds. We taught them to write some characters; but we have not been able to give them an idea of the soul, or of the moral and intellectual phenomena; they gave satisfactory answers to questions concerning God, but we were not able to ascertain whether they understood them. I should, therefore, wish to have some books which treat of the instruction of the deaf and dumb, that we may teach them to know, love and serve God. It seems there are many deaf and dumb in our different missions, for whose salvation we should thus be able to labour.

“I have, at this moment, two young pupils who read and write Latin tolerably: I purpose to send them, next year, to the noviciate of Macao: two others who are younger, study the Chinese and Latin at the same time; one of them is a member of the imperial family, of that noble branch which has merited so well of religion, and which has preserved the faith, in spite of the persecutions of every kind which it even yet endures.

"I have not succeeded as I intended, in getting some young Mogul Tartars to come here; he who promised to bring me a few could not prevail upon the parents to entrust them to him. Those people do not understand that money should be spent on the education and support of their children, unless there was some secret motive at bottom which they dread; and if they knew that we wanted to make Christians of them, they would never consent to permit them to come. But the Lord in his mercy has amply compensated for this disappointment. Instead of children whom we should have to instruct in the Chinese language, without knowing whether, at a later period, they would embrace a different faith from that of their fathers, he has given us a full grown man, acquainted with the Mogul matchou tongue, and a priest of the god Fo. You will admire with us how mysterious are the ways of the Lord, and how he is pleased to realize our wishes, by means the most remote from our thoughts. Last Easter, M. Gabet was on his way to a congregation in Tartary, thirty leagues from this, to administer the last sacrament to a dying man. Learning that there were Tartars in the neighbourhood, friends of our Christians, he paid them a visit, and expressing a desire to learn the Mogul language, asked them if they would entrust their children to him, to teach it to him. The father observed that it would be better to apply to an educated man, a *lama* for instance; some time after two Christians arrived, bringing with them a young *lama* or priest twenty-five years old, who had, of his own accord, offered to teach the Mogul language. Not finding it convenient to lodge him in our own house, we placed him in that of the first catechist. M. Gabet went regularly twice a day, like a diligent school-boy, to receive lessons in the Tartar language, or rather to teach his young master the science of salvation. God was pleased to bless his pious efforts: in translating into his language the Christian doctrine, the pagan priest began to relish its maxims, and soon ended by renouncing his errors and throwing off the superstitious dress he wore. He entered our house on the 25th of last September, and was introduced into the Church, where we recited the *Miserere*, the *Te Deum* and *Veni Creator*. In the first Sunday of the present month, he was introduced into the Church, where, according to the instructions given to the missionaries of those countries, we went through the ceremony of exorcism, and in the presence of the assembled Christians, received his abjuration of paganism and his profession of faith in Jesus

Christ: after this he took his rank amongst the catechumens. May he, through the infinite mercy of God, remain firm in his generous resolution, and become one day the apostle of his people, of whom he is the first proselyte.

"The Tartars do not seem far distant from the way of salvation; they are, it is true, very much given to superstition, but they are open, sincere, simple and upright. For this undertaking we should require an additional reinforcement of European missionaries.

"I shall close this letter by a statement of the results obtained since the month of August 1836, to the same month in 1837, in our mission of Pekin.

1st	Baptized 61 adults
2nd	do. 370 children of infidels
3rd	Catechumens 36
4th	Confessions 7,898
5th	Communions 4,576

"There remain 2,332 who have not been visited for want of missionaries.

"Though the most distant of your children, we are sure that we have not, on that account, less a share in your paternal solicitude. Be pleased to thank God for the benedictions which he has vouchsafed to give to our labours, and bring down upon us, by your prayers, the light and grace which we require in order to fulfil worthily, the ministry which is entrusted to us.

"I remain, &c., &c.

"MOULY, Miss Apos."

Extract of a Letter from M. RAMEAU, Superior of the Lazarist Mission in Hou Pe, to M. NOZO, Superior General of the Congregation of St. Lazarus.

"The poor mission of Hou Pe, which had been reduced by various calamities to a state of extreme distress, seems at present to have assumed new vigour. Forty-nine idolators have been regenerated in the waters of baptism, a considerable number for the place and circumstances. Another congregation, formed within the last three years, is rapidly increasing under our eyes. A bonze, remarkable for his talents, together with one of his disciples, has abjured the supersti-

tions of which he was the guilty minister, and has been enrolled under the banners of Christ. Perhaps Providence, that has brought him to abandon his pagoda, and renounce the service of his gilded gods, destines him, one day, for the conversion of those whom he led astray in the paths of error! To counterbalance these consolations, we have not been without rude trials. It is impossible to describe, in all their interminable details, the vexations to which our unfortunate Christians are exposed: suffice it to say that an apostate, disappointed in his attempts to extort money from us by way of loan, denounced to the mandarin the inhabitants of the village where I receive hospitality. But the storm which was gathering over our heads has burst on that of our persecutor; his perfidious intrigues have not escaped the penetration of the magistrates, and he now shares with his two accomplices the prison which he prepared for us. Yet we cannot forget that those unfortunate men were our brethren; may the Lord be pleased to open their eyes and touch their hearts!"

*Letter of M. THION, Chinese Lazarist Missionary, to M. Nozo, Superior General of the Congregation of St. Lazarus.**

" Macao, December 8th 1837.

" Very Rev. Superior,

" When about to write to you, I cannot but recall the words of Tobias: *It is the Lord that chastiseth and that saveth.* But if he has chastised us because of our iniquities, he will save us to show forth his mercy. God has already afflicted us by permitting that the revolution† should separate us from each other, so that I was deprived of your presence which was so dear to me: and it is probably sure that I shall not see you again in this life, nor have the advantage of your frequent counsel and instructions.‡ Since then, M. Louis Perboyre§

* M. Thion is one of the four Chinese Lazarists who visited France in 1829. His letter is written in French, and is given without the slightest correction: some trifling faults which it contains give it an air of *naïveté*, which cannot fail to please; and which it has been attempted to preserve in the translation.

† The Revolution of 1830.

‡ At this period, M. Nozo was Director of the Noviciate at Paris.

§ M. Perboyre had volunteered to conduct to China the Chinese who had come to France, and to remain there as missionary. He set out with them in November 1831, and died on the passage.

our father and chief, died at sea, and at the same time, our very dear father, M. Lamiot,* quitted this world; shortly after this the Governor of Macao expelled M. Torrette from this city: behold, very Rev. Sir, all the evils which have fallen upon us. We impute all that to ourselves, because our iniquities deserve it, and even much more. Nevertheless we did not lose confidence in God, whose mercy is without bounds; and, in effect, he was pleased not to leave us longer in anxiety, but, after those trials, to console us much, by permitting that we should not be disquieted at Macao, and that we should see arrive here many brethren in perfect health, who courageously labour for the salvation of souls, and have already done much good among the Christians. All these things give us great consolation and great joy. We should now have fourteen European brethren, if M. M. Perboyre and Sempan† had not died. But the death of M. Perboyre has obtained from God the vocation of his elder brother, who has come to take his place; we hope that M. Sempan will obtain another Spanish brother for us. Besides all those blessings there is another great cause of joy for me, that I have a superior general who was my confessor and director, and who knows me well certainly: he knows my miseries and necessities, and, no doubt, prays to the Almighty for me, the least of his sons; wherefore I have reason to return incessant thanks to God, and bless His Holy name. I thank you also, very Rev. Superior, because you have not forgotten our poor Christians, but send, every year, labourers to assist them; and I beg you, moreover, if there be any who have a good vocation, to send them here to comfort the poor Christians, because our missions are in want of labourers, and because I have heard that our missions in China are extending every day more and more.

“At Macao, at present, we are six priests, M. M. Torrette, Danicourt, Guilbet, Faivre, Peschoud, and your least son; and fourteen students, who are all very good, very regular, and very zealous at their studies. M. Danicourt teaches Latin to the more advanced; all now make great progress in the study of Latin, because of the great diligence of M. Danicourt. As for me, your least son, I am under the obedience of M. Torrette, who keeps me at Macao to teach those who are not to remain long here, either Latin or Chinese.

* M. Lamiot was the last of the ancient Lazarist missionaries who was left in China; he also died in 1831.

† M. Sempan was a Spanish Lazarist. He set out for the Chinese missions in 1836, and died on his way at Singapore.

"Now I have something to write to you, and I think that you will feel a pleasure in learning it; because you are a tender father who loves his children, and who rejoices to hear good news from them. In beginning here, the words which the angel addressed to Tobias present themselves to my mind; *It is good to hide the secret of a king; but honourable to reveal and confess the works of God.* I was a pagan, and my whole family too. My mother died three months after her baptism, and a few months later I received baptism. God inspired me with a desire to quit my family in order to serve him; and thus I came to Macao by the grace of God. M. Lamiot received me into the seminary, and a short time after sent me to France. Thus I had the great happiness to see you, and enjoy the advantage of your instructions and counsels. When, in consequence of the Revolution, I was obliged to return to Macao, I was sorry to find that all the members of my family were still pagans, except my eldest brother and his wife. I first prayed to God that he might be merciful to me, and afterwards consulted M. Torrette, who gave me permission to send for my brothers. When they arrived at Macao I took care to instruct them on the necessity of believing in God, of loving Him, and by His grace receiving baptism, in order to be saved. Sometime after, finding them sufficiently instructed and well disposed, I begged M. Torrette to baptize them; thus I gained two brothers. The elder returned to his family, but the younger, by the grace of God, was unwilling to go back. He has already commenced his ecclesiastical studies, and gives me hopes of being an excellent missionary.

"I have also two sisters who married pagans, that formerly did not love the Christians; yet by the grace of God, which is all-powerful, the husband of my eldest sister was converted; I baptized him: and almost at the same time my sister with two sons, three daughters, and a servant-woman, received baptism. Thus eight souls by the grace of God have been withdrawn from the power of the devil. My second sister will receive baptism soon I hope. My elder nephew was received by M. Torrette into the seminary, as he did not wish to return to his family. He has been three years here, and pronounces the Latin almost like an European; if he could go to France, as we did, he would speak French very well: such is the great grace which God has granted me. I know not how I shall sufficiently thank and bless Him. Besides, he has made choice of me to serve him, has raised me to the priesthood, and has thus made me partaker of all his favours. Truly I cannot re-

turn adequate praise and thanks to our Lord, who is so good and liberal towards me. I beg you, therefore, very Rev. Superior, to return thanks to God for me your least son, and to supplicate for me the grace of perseverance, that I may not be ungrateful for so many favours, and that God who has given me a good beginning, may grant me also a good end. *Ut qui capit opus bonum ipse perficiat.*

“I shall now tell you something of the Chinese Christians who are at Macao. Their number amounts to six hundred, almost all of whom reside in a village, called St. Lazarus, which has existed for thirty years : it was founded by a Spanish Augustinian who had been in China. At that time the Christians were less numerous than now ; the Bishop of Macao gave him the charge of those Christians. The missionary solicited from the Portuguese government the grant of some land for them outside of the city of Macao, and obtained it. This reverend missionary took great care of those Christians, and did not suffer any pagan to dwell in the village, so that no superstition was practised there. But this happiness did not last long; (according to the Chinese proverb — *Happiness does not last long; misfortune lasts a thousand years;*) for the superior of this religious recalled him to Manilla, where he was shortly made archbishop of that city (Mgr. Segui). Those Christians were completely abandoned, until a missionary, who did not wish to go to China, arrived in Macao. The bishop charged him with those Christians; but he was not acquainted with the language spoken at Canton, which is entirely different from the mandarine language. As he did not know their language, he could not consequently direct them well. To complete the misfortune, pagans came to reside at St. Lazarus, and corrupted the Christians, who soon began to live like them. This continued a considerable time, until a Chinese missionary came who was a little better acquainted with the Canton dialect ; but, unfortunately, this missionary seemed to be always sick. Hence scandals are witnessed every day amongst these Christians, as well as amongst the Europeans; many have become lukewarm, many live like pagans, and consult sorcerers without the slightest remorse of conscience; they never go to confession. Alas! what an affliction to witness all these evils! Truly I can never see or think of those things without sorrow. They are my countrymen, but above all they are children of God, brothers of our Lord Jesus Christ, who shed his blood to redeem them. I have sometimes prayed to God to take me from this life, that I might no longer witness all

these evils. But I shall say no more on this subject, that I may not add to your sorrow, nor excite further the bowels of your mercy.

“ Since I became a priest by the grace of God, the Christians came to M. Torrette, to beg him to permit me to hear their confessions : they made the same request to the vicar-general too. The latter, who is not unacquainted with the miseries of those Christians, wrote to M. Torrette, to permit me to take charge of them. M. Torrette did not wish to consent at first, because of our occupations at home ; he also said that these Christians were not ours, and that if I was not necessary in the seminary of Macao, he would send me to our missions, which are in great want of labourers. But, at length, at the sight of so much misery, he permitted me to do something for these Christians. Every Sunday and festival, after vespers, I give them instructions, and hear some confessions. Formerly there was no becoming place for the celebration of the holy mysteries ; I exhorted these Christians to make a collection, to build a chapel, when 120*l.* were gathered up. Last year the chapel was finished ; it is tolerably large, and has two stories, the upper serving for the celebration of the holy mysteries, the lower one for a boys’ school. But as these Christians are very poor, I have exhorted the vicar-general to assist them in the education of their children ; he has promised me 20*l.* for that purpose ; and as he is satisfied with what I do for his flock, he has vested me with all powers, and has sometimes delegated me to administer the sacrament of Confirmation. Five schools have been opened this year, three for boys, and two for girls : the number of children amounts to about ninety. I have drawn up some rules for them, to wit, that prayers be said in common every morning and evening ; that no one be permitted to study books, or any profane science, if he does not know the Christian doctrine. There are many other rules, of which it would be too long to speak. This year all the scholars went to confession, and many of them made their first communion ; all the Christians are very well pleased, and begin to go on better than they used ; they are very much attached to me. Once they heard that I was to go away on the missions ; they remarked that I let my hair grow a little long, when they were all sorrowful, and said to each other, ‘ We are unfortunate.’ Some persons cried ; and I was told they cried all night, and would not be consoled. Alas ! how simple these Christians are ! I have done scarcely any thing for them, and I cannot conceive why they love me thus. I say all this, very Rev. Superior, not out of self-love or

vain-glory, but to shew you the simplicity and spiritual hunger of those Christians,—like starved men, who seize upon the leavings of swine ; and to beg of you to implore of the infinite mercy of God abundant graces, that I may fulfil my functions worthily. I am very imperfect in all my actions ; I am only a little child, who knows not what to do. I firmly believe that I am very unworthy, and very incapable of having the charge of souls. I am afraid of the words of St. Paul, “ *Ne, postquam aliis prædicaverim, ipse reprobus* :* because, on the one side, I see that I am deficient in virtue and science ; and, on the other hand, many persons, yet old, do not even come to confession. And moreover, the occupations of our house, and other circumstances, prevent me from devoting myself to them as I ought. On this account I am sometimes very uneasy, and know not what to do : yet I say to myself, if I left those Christians in a state so miserable and so dangerous for their salvation, God would perhaps punish me ; it will be the same if I do not pay sufficient attention to them. I have no other alternative, therefore, but to pray to God, and to implore you, very Rev. Superior, to pray to the Lord that I may know and execute his will, and that his all-powerful grace may strengthen and direct me in the way of his commandments, and make me a worthy son of St. Vincent.

“I thank you infinitely for the precious souvenir which you were pleased to send me ; it is a pledge of your paternal love towards me : I shall preserve it carefully all my life. I conclude by wishing you the enjoyment of perfect health, and by praying God to preserve you a long time for the prosperity and happiness of the whole congregation, and of our poor Chinese missions.

“It only remains for me to throw myself at your feet to ask your blessing, and to tell you with the most respect, that I am,

“Very Rev. Superior,

“Your very humble and obedient Son,

“F. THIEN.”

“All the pupils of our house at Macao, particularly M. M. Lu, Thao, and Tehang, who formerly had the happiness to see you, charge me to offer you their humble respects, and to return you many thanks for the precious souvenir you were pleased to send them.”

* Lest when I have preached to others, I myself become a castaway.

Letter of M. FAIVRE, Lazarist Missionary in China, to M. ETIENNE, Procurator-General of the Congregation of St. Lazarus.

“At Anchor, Lin-Ting, February 28th, 1838.

“Dear Brother,

“Untoward circumstances prolonged our stay at Macao: it was in vain we awaited the boat of Fo-Kien, which for many years was in the habit of conveying the missionaries to the eastern coast of China. The persecution which afflicts that country is not yet drawing to a close. You must have heard of the generous conduct of the Christians, the courage of the Spanish Dominican fathers, and the severe trials of the aged bishop, who was forced to bury himself in a deep cavern, where the floods came in to dispute with him the hospitality he sought there. In the midst of so much suffering, the bitterest regret he felt was that he could not, as heretofore, assist in the introduction of missionaries into the Celestial Empire. We have been, therefore, obliged to make the attempt in another direction, and set out this evening on board the *Red Corsair*, which is to sail for the ports of Tche-King, with a view to establish some commercial relations with them. Perhaps through that part of the country, where Europeans are little known, the journey may be attended with less danger than by the ordinary road from Canton to Peking. Before entering upon this dangerous expedition, permit me to communicate to you some observations which I have made during the long delay that Providence permitted me to make at Macao.

“The most striking spectacle which attracts the notice of the traveller, upon landing at Macao, is the great variety of the meteorological phenomena. The sudden changes to which the heavens are subject form a singular contrast with the unvarying uniformity of the character and manners of the inhabitants. Storms are as terrific as they are frequent; although we have had no hurricanes since my arrival, I have been able to judge of their violence by some short storms we have had. In the months of April and May the thunder is awful; never did I hear such in the mountains of the Jura. Sometimes an instant after admiring the brilliancy of the stars, one is surprised by torrents of rain.

“Though the power of vegetation is very great, the mountains are entirely naked; this is, in part, to be attributed to the strong winds, and in part to the improvidence of the Chinese, who cut down every

shrub for fuel. The city is not less remarkable for the elegance of its houses than for the deplorable state of its streets: one runs the most imminent risk of getting a broken leg in walking through them. The environs are but one vast burial-ground, through which it is impossible to move without walking over a grave; and as the Chinese would never allow the graves of their ancestors to be profaned, there can be no new road made.

“Macao is one of those establishments which formerly constituted the glory of the Portuguese power in the East: a considerable number of colonists still live there under the disputed authority of a governor, whom the Chinese mandarins do not hesitate to subject to the most humiliating mortifications: yet the Catholic religion is upheld there in all its splendour. I was particularly struck with two local practices: the first is, the representation of the crucifixion of our Lord, which takes place on the Saturday morning of Holy-week. The ceremony is preceded by a sermon on the passion; and when the preacher has come to the moment when our Saviour is nailed to the cross, he exclaims, ‘Behold him whom you have crucified by your sins!’ and instantly a veil is drawn, and at the bottom of the choir is perceived our Saviour on the cross between two thieves, surrounded by the Blessed Virgin, and the holy women: the image of our Saviour is afterwards detached from the cross, put into a coffin covered with a pall, and is carried in procession. Upon the return of the procession to the church, the body is deposited in a sepulchre, prepared for the purpose, in a side of the chapel. This ceremony makes a powerful and salutary impression upon the spectators, ever accessible, as all Easterns are, to lessons which are given them through the eyes. The other practice is, that followed by seamen, who, in the moments of terror and danger, make a vow to fire a certain number of cannon when passing before a chapel dedicated to the Blessed Virgin, which is built at the entrance of the harbour. I have never heard, without the most lively emotion, those discharges of artillery saluting the Queen of the Seas, in this advanced post of Christian civilization.

“The barbarism with which one begins to come in contact at Macao, does not consist in the absence of the useful and ornamental arts of life, for they were known in China before we became acquainted with them. Printing, gunpowder, the mariner’s compass, suspended bridges, and artesian wells, were known there for many ages before Europe thought of those useful discoveries. But instead of being gra-

dually developed and improved, the knowledge of the Chinese has remained stationary; and, what is worse, their hatred of improvement has caused them to retrograde. They have forgotten many of their inventions; their principles of morality, according to the admission of their learned men, are less pure than formerly, and public morals are becoming more corrupt. If those men in Europe who seem to despise the blessing of Christianity, and who have not measured the depth of the abyss from which it withdraws nations, could witness what takes place in China, in the open day, before the face of heaven, they would render a sincere and well-merited homage to that religion which alone is capable of putting an end to such degrading and incredible excesses. Justice is openly sold to the highest bidder, and the public functions are the object of a shameful traffic. Nothing, for instance, is more common, and nothing perhaps will cause more noise in Europe, than the edicts published by the mandarins against the opium trade: they have hurled all the anathemas of the moral code of Confucius, and all the menaces of the emperor against the merchants, whether native or foreign, who attempt to introduce the detestable poison into the celestial empire; and at bottom their only object is to secure to themselves a monopoly in that trade. I see every day under my own eyes, the boats of the mandarins come for opium to the vessel on board of which I am. If others wish to do the same, they must pay 4*l.* a chest to the mandarin; and should such as find this tax too heavy attempt to smuggle, imprisonment and ruinous fines would be the consequence in the first instance, whilst the opium would be confiscated to the imperial treasury, care being taken to report only a thirtieth part of what is seized: the rest goes to the magistrate. It is not long since a boat was seized laden with two hundred and fifty chests of opium, each worth near 120*l.* A report was drawn up in which the seizure of only thirteen chests was specified; and even these were lessened in size by one half, and opium of an inferior kind substituted for that of the first quality which they at first contained: thus the treasury received only 600*l.* from a seizure which ought to have brought it from 24,000*l.* to 28,000*l.* Corruption pervades all classes from the humble artizan to the highest functionary of the state. Yesterday I took a walk to the mountains of the island of Lin-Ting; on coming back I met a mother on the shore, who pressed me to buy her child; the grandmother was most importunate in urging me to make the purchase, whilst the father was looking on, awaiting with indifference the conclusion of the bar-

gain. In the lower classes the sale of children is so common, that a mother is not dishonoured by disposing of her offspring in that manner: such are the fruits of paganism! No, never can such disgusting practices, such degrading morals become naturalized on a soil which the Gospel has reclaimed. But if it should ever happen that Europe, withdrawing from the beneficent influence of Christianity, which has hitherto preserved it from such horrors, should adopt them in practice, her philosophers would act as the learned men of China—they would look on with indifference, and imitate without remorse. The Chinese empire is a giant carcass without a soul; and if there be a possibility of its being restored to life, it is only through the waters of Baptism, from which nations as well as individuals come forth regenerated.

“In the midst of so many disorders, it is not surprising that China should have its commercial crisis: the last, the effect of which is still felt, gave rise to a superstitious ceremony, which recalls to mind the popular scenes of the carnival in the great cities of Europe. Some years ago a statue of some divinity or other was removed beyond the wall which incloses the peninsula of Macao; the Chinese attributed the decay of their commerce to the anger of the displaced idol; the mandarin, who was applied to for the purpose of restoring it to the place it formerly occupied, wrote to the viceroy of Canton, by whom the translation of the idol was not only authorized, but, it is said, a sum of forty thousand piastres granted to defray the expense. There was an incredible display of luxury made on the occasion; the mandarin in his proclamation announced, that to prolong the fête, he would change night into day; with that view, in addition to the lustres which could be furnished at Macao, he caused a great number to be brought from Canton. How melancholy to see so much expense incurred in favour of a personage of gilded wood, and how painful to the feelings of a priest to behold thus prostituted the homage due to God alone!

“During my stay at Macao, I had a striking proof of the influence which religion is capable of exerting upon the Chinese. The students of the seminary are remarkable for their edifying piety, and the perfect regularity of their conduct. They are so trained to the observance of rule, so accustomed to order, that should the superiors be absent for a time, the habitual regularity of the seminary would not be disturbed. The solid and tender piety with which those young men are animated, sufficiently shews that, with proper care and attention, they are capable of being excellent priests: and I was happy to see by the zeal of our

Chinese brethren for the salvation of souls, that the virtues they practice in the seminary accompany them on the mission. Where shall we find more worthy disciples of St. Vincent of Paul, than our excellent brethren M. Sué, M. Lu, and M. Thien? For eighteen months I was an eyewitness of the pious labours of M. Francis Thien; he devotes every moment he can spare from his duties at the seminary to the Chinese Christians at Macao, for whom he entertains the most ardent charity: they also are extremely fond of Father Francis, and never speak of him but in terms of the warmest attachment and gratitude. He is indefatigable in labouring for the conversion of infidels; he lately baptized two young interesting Catechumens, who drew tears from the persons that assisted at the ceremony. He takes advantage of the most ordinary occasions to announce the word of God. One day we visited an island in the neighbourhood of Macao, and near an abandoned pagoda met some fishermen's boats. M. Thien entered into conversation with them, and soon succeeded in gaining their confidence by the benevolent expression of his countenance, and the mildness of his manners. He spoke to them of the Creator who had made all they saw, all they possessed; who made themselves, as well as the fish they caught. Those poor people listened with admiration to those truths.

"Whilst M. Thien was thus employed, some of the pupils and I entered the pagoda, which is all in ruins, and sang aloud the *In exitu Israel*, and the *Magnificat*; we were delighted to entone the praises of the living God in a temple of idols, and the glory of the immaculate Mary before those impure goddesses invented by the passions of men. How strongly did we then feel the truth of those words,—*Simulacra gentium argentum et aurum, opera manuum hominum, Os habent, et non loquentur; oculos habent, et non videbunt*. "The idols of the Gentiles are silver and gold, the works of men: they have mouths, and speak not; they have eyes, and see not." M. Thien has gone since to cultivate the seed of salvation which he had sown in the hearts of these good people, and I doubt not but it will bring forth fruit.

"You have heard of the arrival at Macao of three young Coreans, destined to go through their clerical studies under the direction of the gentlemen of the Foreign Missions. One of them is already with God; the other two are very promising, both as to their talents, and the dispositions of their hearts. According to them, the natives of Corea are more accessible to impressions through the understanding than the senses.

They give a melancholy description of the misery of their country, oppressed and impoverished by the tyranny of the great. Nature is not less severe than the laws are cruel; for the country is overrun with wild beasts. The brother of one of these two young men was devoured at his side by a tiger; and such is the terror he still feels at the recollection of the circumstance, that being one evening in the courtyard of M. Legregegis, and perceiving something unusual in the dark, he cried out, 'the tiger! the tiger!' and threw the whole community into a state of alarm. They gave some curious details of a Protestant expedition into Corea. One day an European vessel arrived on the coast, with a flag bearing in Chinese characters this inscription,— 'Religion of Jesus Christ.' Great was the joy the Christians felt upon thinking that they were about to embrace brethren in faith; they went on board in great numbers, and were addressed by the Protestant minister in these words, which are considered sacramental by the pagans, 'May the Spirit of the earth bless you!' At these words, persuaded that a snare was laid for them, they disappeared, and did not return again. The only result of this mission was to send some chests of Bibles on shore, and some Chinese books to the King of Corea, who returned them immediately. Some English books were also sent him, as if the King of Corea knew the language of the British islands!

"Not long ago, they tried an expedition of the same kind to Japan. A vessel was laden with Bibles, and specimens of various European merchandize. After a favourable voyage, they reach these celebrated islands, and enter a harbour, where a cannon-ball was soon sent to inform them that there was no hospitality for Europeans. Nothing disconcerted, however, they enter another harbour, and having announced the object of their visit, are told they shall have an answer in three days. On the morning of the third day, the answer was brought by a cannon-ball: the missionaries were therefore obliged to renounce their project, and return to Macao.

"Even this shadow of Protestant Missions will soon disappear; yet they will not have been altogether without result in those countries: for, in the first place, they will have solemnly proved their own utter sterility: and, in the second place, the Protestant missionaries will be forced to render this testimony, that, wherever they have been, they have seen the Catholic religion established, the faithful full of fervour, and the ranks of the missionaries continually recruited. Japan seems,

it is true, a deplorable exception : yet everything appears to indicate that the Almighty has even there preserved, in silence and secrecy, numerous adorers, and will, perhaps, soon give them pastors to uphold them and add to their numbers. Corea is not many dozen leagues distant from that powerful empire, and the Chinese junks, which carry on trade with it, may one day bring with them the good tidings of salvation. For how believe that the labours of St. Francis Xavier, the blood of his glorious successors, and the merits of so many confessors and martyrs, will all have been in vain for that desolate land ? How persuade ourselves that Heaven will not be moved at length by the tears which its Christians shed in secret, and the supplications they send up night and day for priests to console them in their sorrows, uphold their weakness and efface their sins ? Will the cross of Jesus Christ continue, as for the last two centuries, to be daily trodden under foot by the impious ? Yes, long, too long, hast thou drunk, O Jesus, of the blood of the torrent of humiliation ; it is time that thou lift up thy head. *De torrente in via bibet, propterea exaltabit caput.* If thy love, O my Saviour, can bear such outrages, the love which thou inspirest me with for thee will not suffer them ! Send, then, some one else, or send me, O Lord ! Whilst my heart beats within my bosom I shall be ready to offer myself for this poor people, and should I have but one breath of life, the Japanese shall share it with my brethren of China.

“ Pardon, my dear friend, this effusion which I could not restrain. I have given expression to my feelings with the same simplicity as on those pious occasions, when our superiour used to invite us to give an account of our meditations. Happy should the congregations undertake the apostleship of Japan, and not judge me unworthy of sharing in it. May the light of the Gospel shine there once more, and what matters it by whom it is introduced ?

“ Adieu ! the ship is weighing anchor : it is now five o’clock in the morning, and I feel much fatigued, having remained up all night to write to you.

- “ FAIVRE, Miss. Apos.”

MISSIONS OF EUROPE.

VICARIATE APOSTOLIC OF CONSTANTINOPLE.

Letter of Mgr. HILLEREAU, Archbishop of Petra, patriarchal Vicar Apostolic of Constantinople, to the Rev. C. HILLEREAU, Curate of Legé.

“ Constantinople, October 16th, 1839.

“ My dear Abbé,

“ I am inclined to think, from the tenor of your letters, that you feel a pleasure in hearing of missions in infidel countries, and that it is on that account you have frequently requested me to give you some particulars concerning my mission. I shall, to-day, endeavour to gratify your wishes in that respect.

“ In the first place, to form an idea of the territory subject to my jurisdiction, you must look at your map of ancient geography; in Europe you will find Thrace and Macedonia; in Asia, Bithynia, Pontus, Cappadocia and Armenia, that is to say, all Asia Minor, with the exception of Smyrna: when to these provinces you have added the islands of Candia, Rhodes, Metelo, Tenedos, &c., you will have the extent of the Vicariate Apostolic of Constantinople. In my neighbourhood are the Archbishops of Smyrna, the Delegate of the Holy See to Mount Libanus, whose authority extends over Cilicia and Syria; and the Bishop of Babylon, Vicar Apostolic of Mesopotamia. The Capuchins have a considerable mission in Georgia, with a Prefect Apostolic at their head, who resides at Tiflis. In Persia there are Chaldean bishops. Towards Bulgaria the mission of Constantinople borders the two Vicariates Apostolic of Nicopolis and Sophia; on the other side, some dioceses of Albania and Epirus, where the Italian Franciscans are at the head of a mission.

“ Judging of things by the ardour of your zeal, you expect to find here a long account of the conversion of infidels and heretics; but alas! they are not numerous. The religion of Mahomet punishes with death all who renounce it, and hitherto the Turks observe scrupu-

lously this cruel law. The Greeks and Armenians, as well as the Jews, have each a particular mode of government, at the head of which are the ministers of each rite. Each Greek and Armenian bishop, assisted by a council, is vested with the power to imprison, to sentence to exile, and even to condemn to death all of their respective creeds who violate the laws of religion. However unfavourable such a state of things is to the mission, the latter do considerable good, and everything leads to hope that they will be able to effect still more. But let us return to the country subject to my jurisdiction.

"The mission of Salonica, by which I commenced my pastoral visitation this year, was formerly entrusted to the French Jesuits up to the period of their suppression, and was in a prosperous state when they were forced to give it up. The French Lazarists succeeded the Jesuits, and have since kept two priests there. Through their exertions the church has been well fitted up, and supplied with sacred ornaments and everything else necessary for Divine worship; they support a school for boys, and have lately succeeded in founding one for girls also. The number of Catholic families resident at Salonica varies according as the state of commerce is more or less flourishing; at present they amount to about fifty. The piety of the Christians there is worthy of the praise which the Apostle gave them formerly; we were received by them with those demonstrations of respect and affection which a lively faith causes a flock to entertain for its pastors; and as the faithful of Salonica have not been in the habit of seeing a bishop amongst them, all manifested a particular desire to see me.*

"I administered the sacrament of confirmation to thirty-seven persons, and, at the desire of the faithful, twice celebrated a Pontifical High Mass. Having distributed to this little flock the bread of the Divine word, I left it to the care of the excellent and zealous Lazarist missionary who has been charged with it for some years.

"Now what shall I tell you of the city of Salonica, where the fever

* During fifty-seven years the faithful of Salonica had not seen a bishop amongst them. The two immediate predecessors of Mgr. Hillereau, who were upwards of seventy when they were named to the Vicariate Apostolic of Constantinople, were unable to visit Salonica, which is twenty-five days' journey from Constantinople, through a country where there are no hotels, and where one must travel always on horseback, and armed for self-defence: it is even necessary to bring with one the provisions required on the road. Add to this that, during sleep, one must often tie his horse to his arm or leg, that it may not be stolen from him; it is thus one travels, even now throughout all Turkey.

rages almost throughout the whole year? Its walls are still such as they were when the Turks took possession of it. The gates are closed every evening at sun-set, and not opened until next day for any one; he who happens to be outside the walls after that hour must spend the night in the open air. During the moments of leisure which I could spare, I was less occupied in endeavouring to ascertain what that ancient city was, when the Roman senate met there in the time of Pompey, and when Constantine decorated it with the triumphal arches, the beautiful ruins of which are still standing, than to discover some traces of the Apostle St. Paul, who preached the Gospel there with so much success. The only objects connected with the preaching of the great Apostle, which could be pointed out to me, are three pulpits, from which, it is said, he instructed the Thessalonians. One, which is made of wood, is in the hands of a Jew, the antiquity of which is very questionable. The other two are preserved in Turkish mosques, and consist of only some pieces of marble with four or five steps of a narrow staircase. Upon examination, it is easy to discover those remains have been taken from pulpits in the style of those which are found in the Greek churches.* It is, therefore, probable that the Turks found them in the Christian churches when they took possession of the country, and converted them into mosques. Such of the ancient churches as are still standing are spacious, and in a good style of architecture, many of them being remarkable for the beauty of their marble columns; the Turks have not made any considerable alterations in them. In one I saw the portraits of our Saviour and the Apostles, in mosaic, and, in another, the tomb of a saint called Demetri. A lamp is kept always lighted at the tomb by the Iman who is charged with the care of the mosque. It is, however, true, that strange acts of vandalism have sometimes occurred: then, in another ancient church, in which were beautiful pillars of white marble, the Turks daubed them over with green paint to make them more beautiful still! What a taste for architecture must such a people possess!

"The population of Salonica is composed of Turks, Greeks, and Jews; the latter are the most numerous class, and are distinguished amongst the Jews themselves for their attachment to their law: However, the thirst of gain with which they are actuated, and the

* They are a third more elevated than ours, of a small round form, with a narrow staircase winding round a pillar.

desire to secure themselves against the extortions of the Turks, have caused many of them to embrace Mahometanism, yet without absolutely renouncing the Jewish religion; Mahometans in public, they are Jews in the interior of the families; their number may be about five thousand. The Turks have never been able to contract alliances with them; nor do the other Jews intermarry with them, so that they form a tribe apart, remarkable for the riches they have amassed. The Greeks amount to more than twelve thousand, and are in possession of many churches, which they built to replace those which the Turks seized on. Salonica is the residence of a Greek archbishop, who has but seventy priests in his diocese, with eight suffragan bishops. During my stay in the city, he had the politeness to send two priests to visit me in his name, and afterwards came in person, with a numerous suite of priests and deacons, according to the Greek custom. The intercourse that took place between us during my stay, must have given the Christians impressions favourable to our union, if the obstacles were removed which the temporal authority opposes to such a measure. But all this depends upon Providence alone.

“The mission of Adrianople, which I visited in the month of June, is entrusted to the care of two Italian religious called Conventuals, and known formerly in France under the name of Cordeliers. They are in possession of a small chapel and a house for the residence of the missionaries. There are forty Catholic families in Adrianople, forming a population of nearly two hundred persons. They received me with every demonstration of satisfaction and respect. Their docility to the instructions of their missionaries is such, that I had only to exhort them to persevere and advance in virtue. From Adrianople I went in two days to Gnos, a small Greek town on the river Mazizza, with a population of about three thousand souls. The Catholics amount only to forty, and are in the utmost state of spiritual destitution, in the midst of a fanatical population who employ every means to induce them to attend their place of worship; the nearest priest is at Adrianople, which is two days’ journey from Gnos. The consequence of this isolated condition is, that the children of those Catholics are almost all baptised by Greeks, and their daughters, who marry persons of a different religion, embrace the faith of their husbands. Deeply afflicted at this deplorable state of things, I promised to do all in my power to procure a priest for the faithful of Gnos, or at least to send them a priest occasionally in the course of the year. Returning to

Constantinople, I administered the succours of religion to some families who reside along the Dardanelles, and at Gallipoli : it is a consolation they enjoy only occasionally, as I have not yet been able to establish a permanent missionary amongst them.

“ Having spoken of my excursions as missionary, I am sure you will not be pleased that I should pass over in silence what struck my attention as traveller. The view which the port presents when one is leaving Constantinople, the Bosphorus with its villages along the shore, and Constantinople seen again from the sea of Marmora, are delightful prospects, which are seen with renewed pleasure, even when one has long inhabited the country. Near the castles of Dardanelles is seen the place where Xerxes passed over his numerous army, on a bridge 2,375 fathoms long ; shortly after is seen the celebrated Mount Athos, whose summit is ever covered with snow, even in the month of August. The monks who ascend the top to celebrate the festival of the Virgin in a chapel dedicated to her honour, must open a passage through the snow. The mountain and the isthmus which joins it to the main land, are peopled by monks, and covered over with twenty monasteries, in which there are a great many cells, for such of the monks as lead a life of entire seclusion. The number of men here (for females are carefully excluded) amounts, it is said, to near fourteen thousand. Two of the monasteries are inhabited by native Russians, who follow the liturgy of their nation. The Greek monks practice perpetual abstinence, and follow the rule of St. Basil. The laymen who do not read, make use of a knotted cord to say their prayers : at each knot they say, “ Jesus, Son of God, save us,” and make a sign called *metaine*, which in Greek signifies penance or mortification. This sign consists in raising the hand to the forehead, and lowering it as far as the knee, and then raising it again, the whole body being bent forward. This is a practice which is familiar with the Greeks, especially when they enter their churches. The monasteries of Mount Athos are exempt from the jurisdiction of the ordinary, and are dependent only on the Great Church, an expression by which the Greeks signify the patriarchal church of Constantinople ; the Abbots are therefore named by the Patriarch. I should have wished to visit very much those solitary spots, that I might judge of the piety and science of this chosen portion of the poor Greek Church. Upon my arrival at Salonica, I made inquiries concerning the road thither, but being informed that the mountain was three days’ journey on horseback, and that many persons had been assassinated in that quarter, I renounced the project.

"Throughout this excursion, I could not help admiring the beauty of the country, and the immense plains through which I passed from Constantinople to Adrianople: generally speaking, those plains are not cultivated. You may travel many days without meeting town or village: a few flocks of sheep, under Albanian or Bulgarian shepherds, are seen occasionally straying through the plains. Here, as well as every where else in Turkey, the followers of different religions and rites never share the same dwelling: the Turks and Greeks have their separate villages. In the cities there is a distinct quarter for the Turks and Greeks, and even for the Armenians, where there are many of that nation. In the European part of the empire, the Greek villages are one-third more numerous than those of the Turks. Pray to the Father of Mercies that he may bring back to the one fold this people who have so long broken the bonds of Catholic unity. Do not forget me in your holy sacrifices.

"And believe me, &c.

"J. M. HILLEREAU, Archbishop of Petra,

"Patriarchal Vicar-Apostolic of Constantinople."

EPISCOPAL CHARGES IN FAVOUR OF THE INSTITUTION.

GHENT.

The Bishop of Ghent, in a circular dated 30th December 1839, informs his clergy, that the society established in his diocese, in favour of the American missions, has been united to the General Association at Lyons. It is in obedience to the wishes of the Sovereign Pontiff, and the representations of his eminence, Cardinal Fransoni, that the diocese of Ghent, instead of forming a society apart, will henceforward co-operate with us in the Propagation of the Faith. The prelate in informing his clergy of this important measure, exhorts the faithful, at the same time, to share in the benedictions attached to this admirable institution. We shall cite some extracts from his Charge, with the letter of his eminence the Cardinal Prefect of the Propaganda.

“The missionaries which the Holy See sends into every quarter of the globe, are often in want even of the necessities of life: in these infidel countries they are destitute of resources for the building of churches, and the founding of schools, and hence they stand in need of the prayers and alms of the faithful to assist them in their apostolical labours. It is to uphold and propagate these holy enterprizes, that a society was founded in Catholic countries, with the consent and under the protection of the Holy See, known under the name of *Association for the Propagation of the Faith*, and of which a great many of our flock are already members: it is not, therefore, necessary that we should insist more upon its object and its excellence.

“We firmly hope, dearly beloved brethren, that you will hasten to enrol yourselves members of a society, which our Holy Father the Pope has enriched with indulgences, and of which he has established a branch in Rome itself. Gratitude requires this of you; having received the gift of faith without any merit of yours, it is but just that you become the instruments, in the hands of Providence, to communicate this gift to them who do not share the same happiness; it is but just, that by your prayers and alms you assist Catholic missionaries in opening to them the gates of heaven.”

Letter of his Eminence CARDINAL FRANSONI, Prefect of the S. C. of the Propagation, to Mgr. the Bishop of Ghent.

“The letters we received from M. Sonnevile, vicar-general of your illustrious predecessor, causes us a lively joy, by informing us that the Society established in aid of Foreign Missions, is not less flourishing in your diocese than in those of the rest of the kingdom: it is, nevertheless, with pain we have observed, that the Committee of Ghent has hitherto refused to hold any communication with those of Lyons and Paris. We are aware that considerable sums were collected by its exertions, and faithfully devoted to the assistance of the missions; but we cannot approve of any division in so holy a work, so necessary do we consider unity to its increase and consolidation. Fully sensible of your ardent zeal for the Propagation of the Faith, and of the efforts you have made to extend the Society in your diocese, we have thought it our duty to manifest our wishes to your Grace, and exhort you earnestly to effect a union between the Committee of Ghent and those of France. Be assured, that such a measure will not be more agreeable to us than to our holy Father, Pope Gregory XVI., who attaches

particular importance to unity in so admirable an institution. In the mean time, as proof of our good wishes for you, we pray God to prolong your days and save you from all peril.

“J. Ph. CARD. FRANSONI, Prefect.”

CARCASSONNE.

In viewing the increasing development of the Institution in his diocese, Mgr. the Bishop of Carcassonne, adds to the accounts of the sums collected in his diocese the following public testimony of his satisfaction : “It is with a sentiment of the most lively satisfaction that we congratulate the faithful of our diocese, on the daily development of the Institution for the Propagation of the Faith : we exhort them not to allow their zeal to cool in favour of a work so agreeable to God, and so advantageous to the Church. Our co-operators in the holy ministry need not have their exertions stimulated on this subject, for they know sufficiently the value of souls, and the price paid for their ransom by our divine Saviour. We may be permitted to hope that our offerings, however trifling, by contributing to procure for infidel nations the light of faith and the blessings of the Gospel, will merit for us the recompence promised to those who will have given a glass of cold water in the name of our Lord Jesus Christ.

CHALONS.

The Bishop of Chalons, in a charge which has for object to organize and extend further the Institution for the Propagation of the Faith, recalls to the minds of his diocesans, the wonderful results which their little offerings will produce. They will contribute to erect hospitals and seminaries, and even raise splendid temples in honour of the living God ; and though it be but a hut you build, in which the poor savages may assemble for prayer, and assist, like angels at mass, singing in their own manner the praises of the Lord, will you not have co-operated in a great and worthy action ?

MUNICH.

The Archbishop of Munich impresses upon the faithful of his diocese the necessity of joining prayer with their pecuniary offerings in favour of the Institution. “However considerable,” observes the prelate, “however valuable the alms which are collected for the support of

the missions, they can be of no utility if the Lord deign not to pour down upon them his abundant benedictions: for says St. Paul, *Neither he that planteth is any thing, nor he that watereth, but God that giveth the increase.* (1 Cor. iii. 7.) Yet, that the offerings of the members may be agreeable in his sight, and merit to draw down his benedictions, they must all proceed from a pure heart." The prelate, therefore, exhorts his diocesans to sanctify their lives by the practice of every Christian virtue; he recalls to mind the indulgences granted to the Institution, and invites his clergy to exhort the faithful to contribute, by the trifling alms solicited of them, to spread the Christian faith amongst those numerous people who are still sunk in the darkness of pagan ignorance.—The venerable archbishop prescribes the arrangements to be made, in order that the festival of St. Francis Xavier, Patron of the Institution, be solemnized every year with becoming pomp; and concludes by supplicating Him from whom every good gift descendeth, to protect the Institution for the greater manifestation of his glory, to raise up amongst his flock many members in its favour, to hear their prayers, and bless their offerings, that according to his own divine councils, every nation may come to his knowledge, and the knowledge of Him whom he sent.

MISCELLANEOUS NEWS.

IT will be heard with pleasure, that the Institution is established, even in countries the most distant. At Calcutta, in the month of December 1839, there were eight hundred and ten members, the greater number composed of Irish soldiers in garrison there. The festival of St. Francis Xavier was celebrated with pomp in the chapel of the Catholic College, which is under the direction of the Rev. Fathers of the Society of Jesus. On that day Mgr. Taberd, Bishop of Isauropolis, sung high mass, and Mgr. Cao, Bishop of Zama, and Vicar-Apostolic of Ava and Pegu, who happened to be in the city at the time on business connected with his mission, gave the benediction of the blessed sacrament; many of the members received the Holy Communion.

The festival of St. Francis Xavier was celebrated also at Naples with the greatest pomp. The pontifical high mass was followed by a

sermon in favour of the Institution, and by the benediction of the blessed sacrament.

The same ceremony took place at Rome: it has been announced before hand by a special notice from the cardinal-vicar of his holiness. The prelate seized the opportunity of recommending again to the charity of the faithful, the great work of the Propagation of the Faith.

The following is too edifying to be passed over in silence:—

At Leghorn, thirty poor young females, whose savings do not exceed five-pence a-week, lay aside, by their own free will, the weekly half-penny which each member subscribes to the Institution. Thirty other young females of the hospital of Leghorn, whose earnings are very trifling, are also enrolled as members of the Association.

DEPARTURE OF MISSIONARIES.

Two priests of the Society of Mary, destined for the missions of New Zealand, embarked last January at Brest, on board a French sloop of war: their names are MM. John Andrew Tripe, of the diocese of Frejus, and John Pezant, of the diocese of Clermont; they were accompanied by two lay brothers of the same society.

In the course of the same month, MM. Prevel, of the diocese of Coutances, Leroux, of the diocese of Nantes, and Godelle, of the diocese of Reims, all three of the congregation of Foreign Missions, embarked at Bourdeaux for Pondicherry. Three other members of the same society, MM. Maistre, of the diocese of Annecy in Savoy, Barneux, of the diocese of Maïs, and Chamasson, of the diocese of Montauban, sailed from Hâvre last February,—the two first for Ton-King, and the third for Cochín-China. In case they cannot succeed in penetrating into those two missions, they are to be sent from Macao to Su-Tchuen, Tartary, or Corea. Seven missionaries of the congregation of Picpus, whose names we have not learned, are also on their way to the mission of Eastern Oceanica.

At the same period, two Lazarist Missionaries, MM. Florens Daguin, from the diocese of Lyons, and Noel Vincent, from that of Versailles, sailed for China. Three religious of the Society of Jesus embarked at Bourdeaux for Madura, the R. R. F. F. Peter Perrir, of the diocese of Lyons, Louis Tassis, of that of Avignon, and Francis Xavier Serra, a Spaniard. News has also been received from three other fathers of the same society, and a lay brother, who took shipping

at Bourdeaux on the 16th of last August : they arrived at Pondicherry on the 18th of December 1839. The three fathers were to go to Madura, and the lay brother to the college of Calcutta.

Two missionaries of the order of St. Dominick, left Rome last February, on their way to the diocess of Nashville ; they are to share the labours of the new bishop, Mgr. Miles, who belonged to that order.

INSTITUTION OF THE PROPAGATION OF THE FAITH.

REPORT FOR THE YEAR 1839.

When, eighteen years ago, a few humble and obscure Catholics met together for the first time, and with a sum not amounting to £1,900, collected from among the artisans and shopkeepers of Lyons, founded the "Institution of the Propagation of the Faith in the two worlds," assuredly human wisdom might have pointed at them the finger of scorn. They, however, were persuaded that they were undertaking a work which the Almighty would not fail to bless, because it was founded on charity, humility, and confidence ; for the smallness of the offering gave proof of a pious ardour which could not be restrained, and of the utter inability of those who undertook the work, to effect it themselves ; whilst it compromised, in a manner, Him whose co-operation was solicited, by the immense work which was left to his Providence to carry through. They remembered, too, the oil of the widow of Sareptha, and the five loaves of the wilderness, and they also hoped to be able one day to distribute the bread of life to so many wandering people, and to refresh the lips of the new prophets who announce to them the word of salvation. The published reports of the Institution for the last few years have furnished sufficient evidence, that these hopes were not unfounded : the report, which we are about to submit to our readers, will give the same consoling assurance. The receipts of 1839 amount to about two millions of francs (£80,000), shewing an increase of £22,000 over those of the preceding year, and being

double the amount of the receipts of 1837, quadruple those of 1835, and sixfold as compared with those of 1833. This is almost a geometrical progression, the known terms of which allow us to calculate the gradual increase which we may expect in the receipts. Two observations will explain this calculation. In the first place, the general approbation which the Association meets with, a more active and complete organization, and the sanction which time gives to every institution, will gradually secure the co-operation of those who have hitherto delayed to enrol themselves in its ranks. In the second place, the Institution commenced in a country where the faith of the inhabitants was most shaken by the influence of evil doctrines, it will extend further amongst the inhabitants of those countries whose solid faith offers more certain hopes of success, so that it may be said, in geometrical language, that its velocity will increase in proportion to the time and distance. Nor is it difficult to determine a fixed point of success, to which we may look forward without transgressing the bounds of the most moderate calculation. Let us take, as the elements of this calculation, the present state of the Association in the diocese of Lyons, where it was originally founded, but where it is yet far from having obtained its greatest development. The eight hundred thousand souls which the archdiocese contains are represented by the sum of £5,500. Now, it is not too much to estimate at a hundred millions the number of the faithful in the different states of the civilized world who are placed in circumstances to allow them to contribute to the wants of others. The time must therefore come when their yearly contributions will amount to £550,000. Besides, our anticipations in this respect cannot appear exaggerated, when we consider that the Protestants, all whose various sects do not amount to more than a third of the Catholics, collect annually more than a million and a half sterling. This sum, however enormous, is not too much, when we recollect the extravagant salaries allowed the lordly missionaries of the Anglican Church in the East and West Indies, the immense sums swallowed up by the Methodist proconsuls, who rule it over the kings of the southern ocean, and the innumerable hawkers of Bibles, whose prudent zeal extends no further than to introduce along the coasts of China, with smuggled opium, the sacred writings which they profane.

This superiority, which our Protestant brethren possess over us in the resources at their command, would be a source of considerable discouragement to us, did we not recall to mind the combination of

moral circumstances which accompany it. In the first place, the increasing number of foreign cities which figure in the columns of our report, the coins, of denomination and value so various, which are united to form the viaticum of the apostleship, give to the Institution a more striking character of universality. France, which never pretended to make it an object of national monopoly, satisfied with having originated it, now glories in the emulation of neighbouring nations. Already Sardinia equals, and will soon surpass us, in the proportion which its contributions bear to the number of its inhabitants: central Italy follows in the generous struggle, and has also doubled its receipts of the preceding year. The accession of the kingdom of the two Sicilies, from which we have received the first pledges of co-operation, unites with us almost the whole Peninsula. Belgium and Switzerland continue to progress in the good work; the sum forwarded by Bavaria, which has latterly become the prop of Catholicism in Germany, is a decisive proof of the zeal of that country in favour of the Institution; the example it has set is worthily followed by the Rhenish Provinces. On the other hand, does not the zeal displayed by England seem to indicate the approaching reconciliation of the Island of Saints? And with what lively emotion have we received the contributions sent us from Ireland? Poor and venerable Church! she continues with us that mission which she never ceased to exercise from the time she sent St. Gall and St. Columban to preach the Gospel to barbarous Europe up to the present day, that she gives bishops and priests to the frozen regions of Newfoundland, and the savage shores of Australia. The contributions of Portugal are trebled this year; those of Spain are yet only the widow's mite, but that widow, once so glorious, will not forget us when happier days shine upon her. Thus the same nations who, seven hundred years ago, were marshalled under the standard of the cross for the conquest of infidel lands, are now rallying for the intellectual combats of modern times; and auxiliaries, whom their fathers had not known, are coming to their assistance; the islands of Greece and the cities of Anatolia are taking their places in the holy ranks, whilst from the extremities of the East, Pondicherry, Madras, and Calcutta, respond to the appeal. Thus, the Christians of those countries, where religion is still in a state of suffering, co-operate with the inhabitants of more favoured regions, and experience a joy in giving, whilst the embarrassment of receiving is lessened at the same time; and the amount of the respective contributions is effaced in

fraternal confusion. The newly-converted Parias of Hindostan re-trench, from their frugal meal of rice, the alms destined, perhaps, to erect an altar under the hut of the savages of the Missouri; and the offering of the Arab will pay the ransom of the confessors, who are loaded with the canga in the prisons of Cochin-China. Nor is this a mere vision of the imagination: not long since, one of the native chiefs of Algeria, he whom his countrymen designate by the name of the *Great Serpent of the Desert*, assembled nine of the sheiks of the neighbouring district, to form the first ten subscribers from the province of Constantina. Thirty poor children, in a house of industry at Leghorn, contribute the tenth of their earnings, and the fishermen of Genoa anticipate on the uncertain products of their nets their contribution to the missions. To the popular treasury, in which the humble savings of the servant and the labourer are accumulated, are added the offerings of the rich, many of whom we know to have made noble sacrifices in its favour. Seven hundred thousand persons thus persevere in a community of prayer and alms, and through this immense family ninety thousand copies of the "*Annals of the Propagation of the Faith*," printed in seven different languages, are periodically distributed, and which contribute to keep up a feeling of union of heart and soul similar to that which prevailed among the first Christians of Jerusalem. As in those early days, they enable men who are strangers to each other's tongue to hear proclaimed, each in his native language, the wondrous works of God. Those whom every thing seemed to separate for ever are brought to know each other; and such is the sensibility which unites the members of this great body, that one of them cannot receive an injury which is not felt by all the others. Not a drop of martyr's blood can be shed upon the scaffold that will not awaken the sympathy of the world—no Catechumen can be regenerated in the waters of baptism, that the Christian family will not be informed of its having received another brother into its bosom—nor can an apostacy occur without spreading mourning from pole to pole. Those who are fighting the battles of faith will feel animated with new courage on seeing themselves, as in an immense amphitheatre, surrounded with a host of witnesses, whilst the echoes of their victories will awaken from their lethargy such amongst the spectators as may have allowed themselves to slumber in indifference. And, henceforward, the humblest of the faithful, however lowly the rank which Providence has marked out for them in society, may witness, with their own eyes, events more lasting

than those of time, and a thousand times more interesting than the revolutions of empires,—that is to say, the progress of the Gospel, the advancement of civilization, and the eternal welfare of the human race. Thus have we arrayed in our favour those things which, at the present day occupy the minds of so many—those things which so often prove dangerous illusions in the daydreams of mankind,—but which in the hands of Catholicism, which alone possesses them in sovereign reality, are turned into sources of so much good—publicity, popularity, and universal association.

But the support derived from the opinions of men would not suffice for an enterprise whose object is to hasten, as far as it can, the accomplishment of the designs of Providence; it also requires the co-operation of that unerring authority to whom it belongs to interpret them. The glorious patronage of the chair of Peter has been extended to it; and twice this year, through His eminence the Cardinal Vicar, have the people been invited to take a more active share in this good work; the marked increase in the subscriptions received from the States of the Church is a satisfactory indication that this appeal was not made to them in vain. The name of Rome in our columns is an assured pledge of success, it is the ark of the covenant in the midst of the tents of Israel. The approbation of the Holy See has been re-echoed through forty episcopal charges. Amongst the new protectors thus announced are the distinguished Metropolitans of Dublin, Munich, Mechlin and Naples, the two last named dignified with the Roman purple; Asia, through the Archbishop of Smyrna, unites her voice to that of Europe; Africa is heard too in the letters of the successor of St. Augustine; and the Bishop of Olinda, in the name of America, adds his tribute of applause upon the distant shores of Brazil. The Institution of the Propagation of the Faith is, therefore, based upon a power which is not of this world—it is strong with the strength of the Church of God. And who can tell but it is reserved to honour the religious annals of this age? Travellers through life, whilst we are crossing the torrent of revolutions, like the people of Israel in the passage over the Jordan, we will each deposit our little store on its banks, and erect, perhaps, a lasting monument, which will cause the faithful of future generations to recognize us for their brethren, and, with accents of unfeigned joy, exclaim—"They who passed here, were also of the people of God."

With testimonies so honourable, and facts so consoling, the efforts

of the members cannot relax : their zeal cannot rest satisfied with what has been done, for the many wants which still remain to be supplied sufficiently shew how inadequate are the means which can be applied to relieve them. But there is in the success, which has been already secured, enough to justify a hope of increased prosperity—enough to uphold the faith of the members in the reflection that they are not alone. And how can we fail to perceive, in the great and unexpected results which have been obtained, the assistance of Him, without whom *they labour in vain that build the house, he watcheth in vain that keepeth the city.* The Divine blessing is manifested by that admirable fecundity which increases and multiplies all things ; on the sixth day of creation it descended upon our first parents, and promised them an innumerable posterity ; it was this which made the descendants of the Patriarchs as numerous as the sands of the sea and the stars of the firmament. By it did the Saviour, in quitting the world which he had redeemed, render his disciples the spiritual progenitors of nations ; and every day does the Church to whom it was entrusted pour it out upon us, and upon our fields. Has not the Association of the Propagation of the Faith reason to believe that it shares in this fruitful benediction ; and that on the day when its humble founders were assembled for the first time, that the Almighty, according to his promise, was in the midst of them, and said, “Increase and multiply, and fill the earth.”

Report of the Receipts of the Institution of the Propagation of the Faith, during the year 1839.

							Francs.	Cents.
France	{ Committee of Lyons	706,396	36	}	...		1,238,809	90
	{ Id. of Paris	...	532,412					
Germany	...	...	...	...	...	...	3,974	19
Bavaria	...	...	...	...	...	...	111,285	57
Belgium	...	...	...	...	...	...	100,664	33
Brazil *	...	...	...	...	...	...
							1,454,733	99

* A remittance announced has not yet been received.

						Francs.	Cents.
Brought forward...						1,454,733	99
British Islands	{ England	...	33,649	50	}	93,270	50
	{ Ireland	...	58,553	20			
	{ Scotland	...	1,067	80			
Spain	...	...	...	...	...	408	0
States of the Church	...	...	...	...	...	47,776	29
Levant	...	...	...	...	...	11,078	50
Lucca	...	...	...	...	...	7,479	8
Modena (Duchy of)	...	...	...	...	...	14,567	49
Parma (id.)	...	...	...	...	...	10,502	32
Portugal	...	...	...	...	...	15,010	57
Prussia	...	...	...	...	...	25,167	35
Russia	...	...	...	...	...	883	20
Sardinian States	{ Genoa (Duchy of)	...	42,839	44	}	154,459	62
	{ Piedmont	...	85,495	78			
	{ Sardinia...	...	843	90			
	{ Savoy	...	25,280	50			
The two Sicilies	...	...	...	...	...	6,000	0
Switzerland	...	...	...	...	...	28,746	46
Tuscany	...	...	...	...	...	25,598	90
Total Receipts (*)						fr. 1,895,682	27
Remained in hands						444,334	86
Total						<u>2,340,017</u>	<u>13</u>

The following is the order in which the receipts have been distributed amongst the different Missions :—

To the Seminary of Foreign Missions, Rue du Bac, Paris, the sum of 208,883 fr. 30 c., for the following Missions, namely :

For that of Corea	...	...	...	...	18,684	0
For the mission of Tartary, comprising Leao-Tong, Mongolia, and Mantchouria	...	...	...	...	17,390	0

* In the above receipts are included many private donations. The narrow limits of our report permit us to cite only the following :—Diocese of Mans anonymous, 14,300 fr. ; diocese of Liege, 1,008 fr. ; diocese of Avignon, 4,100 fr. Among the donations some were given for a special purpose ; as heretofore, the wishes of the benefactors shall be scrupulously respected. The sum received for the sale of the Annals has been added to the subscriptions of the diocese in which the sale was effected.

	Francs.	Cents.
Brought forward...	36,074	0
For those of Su-Tchuen, Yu-Nang, and Kouï-Tcheou in the Chinese empire	86,074	0
For that of Western Tong-King	23,748	0
For that of Cochin-China, Camboje, and Laos ...	30,604	0
For those of Siam and the kingdom of Queda ...	28,708	0
For that of Malabar	28,798	0
For the Seminary of Pulo-Penang	30,518	0
or the extraordinary expenses of the Central House at Macao	6,600	0
To the Lazarists the sum of 130,333 fr. 30 c. for the following missions, namely :	24,333	30
Macao, Chinese Seminary and Central House ...	15,000	0
Si-Vang, in Tartary, mission and preparatory Seminary	8,000	0
Mission of the province of Pekin	11,000	0
Mission of the province of Nankin	3,000	0
Mission of the province of Tche-Kiang	5,000	0
Mission of the province of Kiang-Si	10,000	0
Expenses of the establishment of the Vicariate Apostolic of the two provinces of Tche-Kiang and Kiang-Si	3,000	0
Mission of Abyssinia	15,000	0
Mission of Antoura in Syria	5,000	0
Mission of Aleppo in Syria	4,000	0
Mission of Damascus in Syria	4,000	0
Mission of Tripoli in Syria	2,000	0
Mission of Constantinople... ..	6,000	0
Mission of Smyrna	10,000	0
Mission of Salonica	3,000	0
Mission of Naxia	1,000	0
Mission of Santorin	1,000	0
New mission of Texas	8,000	0
Missions of the Missouri and Illinois; seminary and college of St. Mary of Barrens	7,000	0
Travelling expenses of the Missionaries who set out in 1839 for those missions	9,333	30
	329,716	60

	Francs.	Cents.
Brought forward...	329,716	60
For the missions of the Society of Jesus the sum of		
71,500 fr. namely :		
For the Missouri and New Orleans	15,000	0
For that of Kentucky	6,000	0
For that of Jamaica	1,000	0
For that of Madura (East-Indies)... ..	31,500	0
For that of Calcutta (id.)	5,000	0
For that of Tyrra and Syra	3,000	0
For that of Syria	10,000	0
For the missions of the Capuchins the sum of		
13,000 fr. namely :		
For those of Constantinople and the Archipelago...	6,400	0
For that of Georgia	2,000	0
For that of Syria	2,000	0
Placed at the disposal of the Procurator of the		
Missions...	2,600	0
For the missions of the Carmelites, the sum		
of 6,500 fr. namely :		
For that of Syria	2,000	0
For that of Persia	4,500	0
MISSIONS OF OCEANICA.		
To Mgr. Rouchouse, vicar apostolic of Eastern		
Oceanica	80,431	15
To Mgr. Pompallier, Bishop, vicar apostolic of		
Western Oceanica	78,000	0
To Mgr. Polding, Bishop, vicar apostolic of Au-		
stralia	21,500	0
MISSIONS OF CHINA.		
For the vicariates apostolic of Chan-Si, Hou-		
Quouang and the Italian Central House of Macao	39,000	0
For the Spanish missions of To-Kien	16,900	0
MISSIONS OF TONG-KING.		
For the missions of Eastern Tong-King	12,000	0
MISSIONS OF THE EAST-INDIES.		
To Mgr. Cao, Bishop, vicar apostolic of Pegu and		
Ava	9,900	0
	678,447	75

	Francs.	Cents.
Brought forward...	678,447	75
To Mgr. Pessoni, Bishop, vicar apostolic of Tibet and Hindostan	17,700	0
To Mgr. Carew, Bishop, vicar apostolic of Madras	13,000	0
To Mgr. Sainte-Anne, Bishop, vicar apostolic of Verapolis	26,000	0
For the Vicariate Apostolic of Calcutta (travelling expenses of Missionaries)...	6,000	0

MISSIONS OF AFRICA.

To Mgr. Griffiths, Bishop, vicar apostolic of the Cape of Good Hope	13,000	0
For the mission of Tripoli in Barbary	1,300	0
To Mgr. Dupuch, Bishop of Algiers	41,883	82
To Mgr. de Solero, Bishop, vicar apostolic of Egypt	16,900	0

MISSIONS OF THE LEVANT.

For the Delegation Apostolic of Babylon and Persia	13,000	0
For the mission of Tauris	6,000	0
To the Rev. Fathers Guardians of the Holy Land	32,500	0
To Mgr. Villardel, Archbishop of Phillippi, vicar apostolic and delegate of Libanus	32,500	0
To Mgr. Mussabini, Archbishop of Smyrna ...	13,000	0

MISSIONS OF EUROPE.

To Mgr. Hillereau, Archbishop of Petra, patriarchal vicar apostolic of Constantinople... ..	26,500	0
To Mgr. Marusci, Archbishop, primate of the Catholic Armenians of Constantinople	6,900	0
To Mgr. Mulajoni, Bishop, vicar apostolic of Bulgaria and Wallachia	8,800	0
For the mission of Philoppolis	1,300	0
For the mission of Tyna	2,600	0
To Mgr. Blancis, Bishop of Syra, vicar apostolic of Continental Greece... ..	19,500	0
For the Missions of Albania, Servia and Macedonia, the sum of 6,000 fr. namely :		
To Mgr. Lewis William, Bishop elect of Scutari	2,500	0
To Mgr. the Bishop of Alessio	543	50

 979,875 07

	Francs.	Cents.
Brought forward...	979,875	07
To Mgr. the Bishop of Sappa	1,097	75
To the Rev. Vicar Apostolic of Scoppia	1,087	0
For the R. R. F. F. Franciscans of Pulati	271	75
For the R. R. F. F. Minors of Pulati	500	0

NORTH AMERICA.

To Mgr. Flemming, Bishop, vicar apostolic of Newfoundland and Labrador... ..	32,100	0
To Mgr. Provencher, Bishop, for the mission of Hudson's Bay	7,800	0
To Mgr. Frazer, Bishop, vicar apostolic of Nova Scotia.....	18,200	0
To Mgr. Gaulein, Bishop of Kingston, (Upper Canada)	4,000	0
To Mgr. Eccleston, Archbishop of Baltimore	7,327	0
To Mgr. Loras, Bishop of Dubugue	52,827	0
To Mgr. Purcell, Bishop of Cincinnati	39,827	0
To Mgr. Fenwick, Bishop of Boston	20,327	0
To Mgr. Kenrick, Bishop, administrator of Philadelphia... ..	20,327	0
To Mgr. Hughes, Bishop, administrator of New York	831	50
To Mgr. Miles, Bishop of Nashville	26,827	0
To Mgr. Flaget, Bishop of Bardstown	21,409	0
To Mgr. de la Hailandière, Bishop of Vincennes...	65,827	0
To Mgr. Rosati, Bishop of Saint-Louis	20,327	0
To Mgr. Blanc, Bishop, administrator of Natchez	10,827	0
To Mgr. England, Bishop of Charlestown... ..	13,827	0
Travelling expenses for Missionaries for Detroit ...	4,000	0

SOUTH AMERICA.

To Mgr. Macdonald, Bishop, vicar apostolic of the English West-Indies	26,000	0
To Mgr. Clancy, Bishop, vicar apostolic of English Guiana... ..	13,000	0
For the Dutch Missions	6,300	0
	<u>1,394,742</u>	<u>07</u>

		Francs.	Cents.
Brought forward...	1,394,742	07	
EXPENSES.			
Printing of the Annals, Prospectus, &c.*	117,095	43	
Expenses of Administration†...	25,237	90	
		142,333	33
Total.....	1,537,075	40	
In hand ‡	802,941	73	
Total.....	2,340,017	13	

Detailed Account of the Sums each Diocess contributed to the Institution.

FRANCE.

	Francs.	Cts.		Francs.	Cts.
Diocess of Aix ...	11,821	26		76,987	93
— Ajaccio ...	671	0	— Cahors ...	18,148	80
— Digne ...	2,035	80	— Mende ...	14,400	5
— Gap ...	3,885	20	— Perpignan	2,400	0
— Frejus ...	15,817	62	— Rodez ...	17,000	0
— Marseille ...	25,485	20	— Auch ...	10,700	0
— Alby... ..	17,271	85	— Aire ...	10,216	95
	76,987	93		149,853	93

* Ninety thousand copies of the *Annals* are now printed, namely: 56,500 French, 12,000 German, 5,000 English, 500 Spanish, 1,500 Flemish, 13,500 Italian, 1 000 Portuguese: this number, published six times a year, gives a total of five hundred and forty thousand copies. The number published in the course of last year has been somewhat less than this; there must be added, besides the printing of the glance, prospectus, collectors' sheets, &c. &c., in all languages, as well as the reprinting of eleven of the old numbers. In the expenses of publication must be included paper, printing, stitching of the numbers, translation into foreign languages, engraving of maps, &c. &c.

† The expenses of the administration are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various diocesses of Europe as with the missions of the whole world, rent, stationary, &c. &c. It is unnecessary to repeat that the administrators, whose functions are essentially gratuitous, have constantly at heart to introduce the strictest economy into every department of the administration.

‡ The members of the Association are aware that at the publication of the present number, a new portion is voted in advance for the year 1840. So that the amount of the subscriptions which are received, remains as short a time as possible in the hands of the treasurers of the Association.

	Francs.	Cts.
	149,853	73
— Bayonne ...	16,731	0
— Tarbes ...	8,454	10
— Avignon ...	18,812	45
— Montpellier	28,000	0
— Nîmes ...	15,483	93
— Valence ...	12,308	60
— Viviers ...	21,740	15
— Besançon...	25,587	50
— Belcy ...	15,582	85
— Metz ...	16,682	90
— Nancy ...	6,055	0
— St. Dié ...	10,976	60
— Strasbourg	11,450	13
— Verdun ...	6,240	0
— Bordeaux...	16,319	40
— Agen ...	5,652	30
— Angoulême	1,716	35
— Rochelle ...	7,000	0
— Luçon ...	16,327	31
— Périgueux	4,350	0
— Poitiers ...	13,040	0
— Bourges ...	7,322	40
— Clermont...	22,970	50
— Limoges ...	8,726	40
— Puy... ...	11,715	50
— Saint-Flour	21,655	0
— Tulle ...	5,355	0
— Lyon ...	139,455	7
— Autun ...	11,974	55
— Dijon ...	5,000	0
— Grenoble...	26,260	75
— Langres ...	15,321	0
— St. Claude	15,124	60
— Paris... ...	62,896	94
	782,341	21

	Francs.	Cts.
	782,341	21
— Arras ...	15,125	90
— Blois... ...	3,400	0
— Cambrai ...	16,486	71
— Chartres ...	7,115	30
— Meaux ...	2,726	75
— Orléans ...	5,945	0
— Versailles...	6,544	60
— Rheims ...	7,899	35
— Amiens ...	5,322	0
— Beauvais	4,597	0
— Châlons ...	5,000	0
— Soissons ...	8,280	0
— Rouen ...	21,492	70
— Bayeux ...	22,162	36
— Coutances	13,317	50
— Evreux ...	8,500	0
— Sées... ...	9,387	5
— Sens... ...	4,907	0
— Moulins ...	7,235	63
— Nevers ...	3,679	0
— Troyes ...	4,159	0
— Toulouse ...	21,447	85
— Carcassonne	15,258	80
— Montauban	8,300	0
— Pamiers ...	4,425	0
— Tours ...	8,000	0
— Angers ...	36,424	85
— Mans ...	45,436	45
— Nantes ...	44,432	42
— Quimper ...	11,000	0
— Rennes ...	44,523	55
— Saint-Brieux	8,726	40
— Vannes ...	19,013	70
	1,232,586	08

FRENCH COLONIES.

				Francs.	Cts.
Diocese of Algiers (*)	...	...	385 boudjous	716	0
Island of Bourbon	...	...	780 piasters	4,250	0
Pondicherry	...	...	509 rupees	1,410	0

GERMANY.

				Flor.	Krs.		
Austria	...	...	...	111	28	238	45
Duchy of Baden	...	...	...	1,188	28	2,740	20
Hesse	...	...	...	59	16	127	20
Duchy of Nassau	...	...	...	107	20	230	0
Wurtemberg	...	...	...	298	24	638	34

BAVARIA.

Diocese of Bamberg	...	...	1,075	6	2,311	25
— Eischtaed...	...	...	301	28	647	15
— Spire	...	...	673	24	1,443	5
— Wurzburg...	...	...	3,637	0	7,819	55
— Munich	...	...	22,628	2	48,650	20
— Augsburg	...	...	14,103	53	30,318	32
— Passau	...	...	3,553	38	7,638	95
— Ratisbon	...	...	5,794	22	12,457	10

BELGIUM.

Diocese of Mechlin	...	...	0	0	21,007	3
— Bruges	...	...	0	0	18,767	75
— Ghent*	...	...	0	0	2,765	40
— Liege	...	...	0	0	36,761	62
— Namur	...	...	0	0	5,559	85
— Tournay	...	...	0	0	15,802	68

BRITISH ISLANDS.

ENGLAND.

				£.	s.	d.	
London District	...	...	...	542	3	8	13,587 40

* Comprising 36 fr. given for the Institution for the Propagation of the Faith by the Sheik of the Arabs of the desert, and nine of his chiefs.

† This diocese, where a particular Association had formerly existed, is now united with the General Association since the 1st January, 1840.

			£.	[s.	d	Francs.	Cts.
Northern district...	...	...	508	2	7	12,735	40
Midland do	...	...	102	10	8	2,565	20
Western do	...	...	150	18	1	3,761	50
Mauritius...	...	...	250	0	0	1,000	0

IRELAND.

Diocese of Armagh	...	...	6	0	2	147	90
— Ardagh	...	...	1	12	7	40	75
— Cashel	...	...	16	14	6	412	35
— Cloyne and Ross	...	...	69	0	11	1,728	45
— Cork	...	...	23	3	3	575	15
— Galway	...	...	20	8	2	501	0
— Kerry	...	...	118	2	5	2,955	90
— Limerick	...	...	1	13	4	41	35
— Waterford	...	...	375	12	6	9,393	75
— Dublin	...	...	1,447	13	8	36,247	35
— Ferns	...	...	70	13	8	1,753	50
— Kildare	...	...	156	17	0	4,107	80
— Meath	...	...	19	19	10	497	25
— Elphin	...	...	6	2	0	150	75

SCOTLAND.

Edinburgh District	...	...	6	7	6	159	10
— Northern do	...	...	36	0	0	908	70

SPAIN.

				Reals.		
Diocese of Barcelona	...	...		232	58	0
— Cadiz*	...	...		1,000	250	0
— Pampeluna	...	...		400	100	0

STATES OF THE CHURCH.

				Roman Crowns.		
ROME	...	...	...	2,998	92	16,299 13
Diocese of Ancona	...	...	...	52	20	283 71
— Assisium	...	...	...	27	0	146 75

* A larger sum collected for the Institution has not been yet forwarded.

			Roman Crowns.		Francs.	Cts.
Diocess of Amelia	...	..	12	23	66	47
— Acqua-Pendente	...	...	44	33	240	93
— Alatri	...	...	25	0	135	87
— Anagni	...	...	10	74	58	37
— Bologna	...	...	1,000	0	5,435	0
— Bertinoro	...	...	83	99	456	48
— Bagnorea	...	...	36	11	196	26
— Benevento	...	...	205	32	1,115	91
— Cervia	...	...	38	0	206	53
— Città della Pieve	...	...	15	0	81	53
— Città di Castello	...	...	187	73	1,020	31
— Cività Castellana	...	...	4	66	25	33
— Cività Vecchia	...	...	3	0	16	31
— Corneto	...	...	68	40	371	75
— Ferrara	...	...	692	99	3,766	40
— Faenza	...	...	318	0	1,728	33
— Forlì	...	...	220	0	1,195	70
— Fossombrone	...	...	62	40	339	14
— Fermo	...	...	112	56	611	79
— Fano	...	...	144	13	783	35
— Fabriano	...	...	73	4	396	80
— Ferentino	...	...	22	97	124	84
— Imola	...	...	450	0	2,445	75
— Iesi	...	...	54	38	295	55
— Loretto	...	...	5	65	30	71
— Macerata	...	...	75	0	407	63
— Matelica	...	...	64	05	348	11
— Monte-Fiascone	...	...	28	53	155	3
— Norcia	...	...	18	0	97	83
— Nocera	...	...	30	0	163	5
— Orvieto	...	...	93	46	507	95
— Pena-Billi and Monte-Feltri	...	...	87	89	477	68
— Palestrina...	...	...	16	0	86	96
— Perugia	...	...	4	47	24	29
— Ravenna	...	...	310	97	1,690	12
— Rimini	...	...	100	0	543	50
— Recanati	...	...	5	20	28	26
— Rieti	...	...	72	0	391	32
— Sinigaglia...	...	...	98	45	535	07

			Roman Crowns.		Frances.	Cts.
Diocess of Spoleto	...	...	55	0	298	93
— Sarsina	...	...	33	80	183	70
— Sutri and Nepi	...	...	56	0	304	36
— Tivoli	...	...	9	27	50	30
— Terni	...	...	25	2	135	98
— Veroli	...	...	170	0	923	95
— Viterbo	...	...	344	8	1,870	7
— Velletri	...	...	24	60	133	70
— Urbania	...	...	100	0	543	50

LEVANT.

			Scudi.			
Diocess of Malta	...	...	4,108	0	9,036	50
			Turkish piasters.			
Diocess of Smyrna	...	...	956	0	650	0
— Scio	...	...	470	0	350	0
			Drach.			
— Syra	...	...	495	0	430	0
			Turkish piasters.			
— Tyna	...	...	900	0	612	0

LUCCA.

			Liv.	Sol.		
Diocess of Lucca	...	...	10,292	2	7,479	8

MODENA.

			New Livres.			
Diocess of Carpi	...	...	1,232	76	1,232	76
— Massa	...	...	1,902	2	1,902	2
— Modena	...	...	4,638	22	4,637	90
— Reggio	...	...	6,794	81	6,794	81

PARMA.

			Liv.	Sol.		
Diocess of Borgo-San-Donino	...	...	4,074	3	1,006	89
— Guastalla	...	...	2,567	7	634	19
— Parma	...	...	12,239	1	5,022	41
— Piacenza	...	...	21,618	9	5,838	83

PORTUGAL.

			Reals.			
Diocess of Braga	...	...	284,000		1,775	0

			Reals.	Francs.	Cts.
Diocess of Aveiro...	...	...	62,400	390	0
— Coimbra ...	...	...	97,600	610	0
— Oporto ...	...	...	494,400	3,090	0
— Viseu ...	...	...	9,600	60	0
— Evora ...	...	...	129,600	810	0
— Lisbon ...	...	...	1,291,813	8,073	83
— Castello-Branco ...	...	...	17,760	111	0
— Guarda ...	...	...	9,600	60	0
— Lamego ...	...	...	4,918	30	74

PRUSSIA.

PROVINCE OF THE RHINE.

			Thalers.	Sil.		
Diocess of Cologne	...	...	3,911	3	14,471	35
— Munster	1,783	9	6,598	75
— Treves	81	3	300	0

SILESIA.

Diocess of Breslaw	1,026	8	3,797	25
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RUSSIA.

			Rubles.			
Moscow	256	0	883	20

SARDINIA.

DUCHY OF GENOA.

			New livres.			
Diocess of Genoa	30,384	29	30,384	29
— Albinga ...	...	...	2,002	65	2,002	65
— Bobbio ...	...	...	802	76	802	76
— Nice ..	...	...	4,371	90	4,371	90
— Sarzane ...	...	...	1,850	53	1,850	53
— Savona ...	...	...	1,427	31	1,427	31
— Vintimille...	...	...	2,000	0	2,000	0

PIEDMONT.

Diocess of Turin ...	...	...	32,249	13	32,249	13
— Acqui ...	...	...	2,041	20	2,041	20
— Alba ...	...	...	4,590	80	4,590	80
— Asti ...	...	...	3,104	65	3,104	65
— Bielle ...	...	...	3,276	50	3,276	50

			New livres.		Francs.	Cts.
Diocess of Coni *...	...	...	1,239	25	1,239	25
— Fossano ...	...	...	1,165	50	1,165	50
— Ivrea ...	...	...	2,816	40	2,816	40
— Mondovi ...	...	...	5,295	30	5,295	30
— Pinerolo ...	...	...	6,026	0	6,026	0
— Saluzzo ...	...	...	2,942	27	2,942	27
— Suza ...	...	...	1,914	5	1,914	5
— Vercelli ...	...	...	2,632	45	2,632	45
— Alexandria ...	...	...	1,091	32	1,091	32
— Casale ...	...	...	3,570	6	3,570	6
— Novara ...	...	...	5,738	95	5,738	95
— Tortona ...	...	...	4,066	95	4,066	95
— Vigevano ...	...	...	1,735	0	1,735	0

ISLAND OF SARDINIA.

Diocess of Oristano	...	...	551	58	551	58
— Sassari	...	...	292	32	292	32

SAVOY.

Diocess of Chambery	...	...	5,470	0	5,470	0
— Annecy	...	...	12,000	0	12,000	0
— Aosta (Piedmont)	...	...	4,130	50	4,130	50
— Moutiers	...	...	1,300	0	1,300	0
— St. Jean de Mne.	...	...	2,380	0	2,380	0

TWO SICILIES.

			Ducats.	Grains.		
Diocess of Naples ..	...	...	1,415	10	6,000	0

SWITZERLAND.

			Swiss francs.			
Diocess of Bale	...	...	7,939	49	11,342	13
— Coire	...	...	1,507	64	2,153	78
— Come (Tessino)	...	...	910	0	1,300	0
— Lausanne	...	...	3,745	0	5,350	0
— Saint-Gall...	...	...	3,190	53	4,557	90
— Sion	...	...	2,829	85	4,042	65

* One thousand francs from Coni were received too late for insertion.

TUSCANY.

				Tos. liv.			Frans. Cts.
Diocess of Florence	...	...	...	12,433	9	4	10,520 83
— Colle	...	...	...	666	16	4	560 12
— Fiesola	...	...	...	1,070	0	0	898 80
— Pistoia	...	...	...	973	6	8	817 60
— Prato	...	...	...	922	0	0	773 48
— San-Miniato	...	...	...	1,847	0	0	1,474 0
— San-Sepolcro	...	...	...	295	0	0	247 80
— Pisa	...	...	...	4,610	0	0	3,872 40
— Leghorn	...	...	...	1,183	0	0	991 0
— Pontremoli	...	...	...	125	10	0	105 42
— Sienna	...	...	...	1,050	0	0	881 98
— Arezzo	...	...	...	1,336	10	8	1,127 90
— Chuisi	...	...	...	188	0	0	154 59
— Cortona	...	...	...	176	13	4	148 38
— Grosseto	...	...	...	210	0	0	176 40
— Massa and Populonia	...	...	...	397	0	0	333 48
— Modigliana	...	...	...	616	3	0	517 55
— Montalcino	...	...	...	447	0	0	400 89
— Monte Pulciano	...	...	...	303	6	8	254 80
— Pescia	...	...	...	654	0	0	549 36
— Pienza	...	...	...	230	0	0	193 20
— Sovana	...	...	...	164	0	0	136 92
— Volterra	...	...	...	550	0	0	462 0
Total.....							f 1,895,682 c27

MISSIONS OF EASTERN OCEANICA.

*Sequel o the Persecutions in the Sandwich Islands.**

“The news we have received from this mission,” writes Mr. Bachelot, a short time before his death, “is still of an afflicting character. Our Christians continue to be persecuted; but in the chains with which they are loaded, their attachment to the Faith seems to redouble. After many years of seduction and violence, during which our enemies left no means untried, either of seduction or violence, there has not been a single example of apostacy amongst them. Our dear Christians, it is true, have neither capital punishment to dread, nor any of those tortures so frequent in the history of the first martyrs; this is not the genius of the Kanacs. Besides the Protestant ministers, by whom every thing is regulated in the islands, would take care to prevent any manifestation of the kind; for they dread the odium which the shedding of blood would expose them to, and their chief care after that of persecuting, is to prevent the public sympathy from being awakened in favour of their victims. Hence, they spare no effort to degrade as much as possible, in the eyes of the people, those who suffer for the truth. The mode of punishment now adopted, is to have the Christians conducted in chains to the public places, and oblige them to remove with their hands the most disgusting ordures. The populace, who fail not to assemble to witness the humiliation of the confessors, follow them with shouts; and the triumphs which the Methodists seem then to enjoy, is in listening to the railleries of which the Catholics are the objects. They, however, support all with joy, because, say they, religion is their only crime.

“As early as 1830, many Catholics were arrested, amongst whom was Alodie, who, at that time had an infant at the breast. During the many months captivity which preceded their judgment, they were fre-

* See, for the commencement of this persecution; numbers III. and V. of the *Annals* (English edition).

quently solicited to abandon the religion of the Pope, and embrace that of Bingham: for it must be observed, that Bingham and the Methodists were the authors of this persecution. Menaces and promises having proved alike ineffectual, the prisoners were condemned to transport fifteen hundred coral stones from the sea to a considerable distance. Whilst thus employed they had guardians placed over them, who were charged to prevent any persons from speaking to them, and to bring them back in the evening to the fort, where they were put into irons. The females were separated from their husbands, and each of them was condemned to make fifteen mats, ten feet square, of the leaf of the *kara*. The good Alodie died in prison, in consequence of the hardships she had to endure;* the others were restored to liberty, as soon as they had accomplished the task imposed upon them.

“ When, in 1831, the old Queen Kaahuma seized the sovereign authority, the Methodists, feeling their power increased, rekindled the persecution with redoubled violence: Andromeda, Basil and his wife Aatha, Thaïs, a widow named Monica and her son, who, in consequence of his blindness, was called by the missionaries Didymus, were cast into prison. To these were shortly afterwards added three others, a woman named Helima with her husband, and another female, who, towards the close of the year, had been baptized, and received the name of Esther Helima; they had a little daughter six years old, who had received at baptism the name of Margaret, and accompanied her parents to prison. We have already had occasion to speak of Esther, known before her baptism by the name of Uhete; having been formerly one of the chiefs of the island, she was possessed of considerable influence, which she often employed in protecting the Christians from the vexations to which they were exposed; having been denounced, at length she was thrown into prison with them. They were all kept in prison for many months, and, besides enduring hunger and thirst, they had to resist the repeated solicitations of the chiefs and Kumus, or schoolmasters, who accused them of idolatry, and urged them to follow the God of Bingham. So limited was the religious information of the disciples of the Methodists, that they made a distinction between the GOD of the Catholic priests and the *God* of the English. As nothing could shake the constancy of the confessors of the faith,

* A Christian female took charge of the child after the mother's death.

their property was confiscated, and they themselves were condemned to the rudest labour. They were forced to carry stones, and build thick walls; the task allotted to each, was five fathoms for the men, and three for the women. The guards placed over them said repeatedly, 'You shall not be suffered to fetch any more water to drink, nor food to eat; your God must feed you.' Sometimes, however, the prisoners succeeded in deceiving the vigilance of their keepers, and went to MM. Alexis, Bachelot, and Patrick Short, who, at the time had not been expelled from the Sandwich Islands; the latter endeavoured to console and encourage them, and sometimes sent them various succours which they much needed. Others amongst the faithful were soon added to those who preferred to be deprived of their liberty rather than renounce their faith: of this number were Philip, Helen, and Pulcheria. The latter, conducted before Kinou, sister to the young king, remained three days without eating or drinking, and courageously resisted every solicitation to renounce her faith. Early on the fourth day, which was a Sunday, she succeeded in escaping, and came to the house of the missionaries, where she heard the first mass, which was celebrated by M. Short; and, afraid of being detected, or seized again if she remained, she sought another place of concealment. Whilst M. Bachelot was saying the second mass, at which many of the natives assisted, two men came in search of the fugitive. The Kanacs, who were in the chapel, were driven out in a brutal manner; and on the same day, an order was sent to M. Bachelot, forbidding him to receive any natives into his house. He replied, that he could not refuse to instruct such of them as wished to embrace the faith. On the 24th of December following, he and M. Short were forcibly put on board a vessel, and conveyed to California.

"The departure of the missionaries did not put an end to the persecution; those who had been in prison were still kept in confinement. Agatha, the wife of Basil, having wished to go out one day, received a blow of a stick from her keeper with such violence, that it was broken on her back. The pious Christian suffered in silence, and upon being asked sometime after what she had been thinking of whilst she was thus treated, replied, that she recalled to mind the patience of the martyrs; and that by that means, so far from feeling irritated, she did not utter a single complaint, though the pain she suffered was considerable. Her husband, Basil, was animated with similar sentiments: 'Before I became a Christian,' said he, 'I should

have thought it no harm to avenge my wife, by killing him who had stricken her ; but I was silent, and recollected that the first Christians did not complain when their limbs were cut off, and that they gave their bodies to be burned for Jesus Christ." It must be added, that one of the chiefs severely reprimanded the guard for his brutality, and that from that time a little more indulgence was shewn to the prisoners.

"The efforts, however, to seduce the confessors were unremitted. The old queen Kaahumana, widow of Tamchameha I., went in person, in the month of March 1832, to solicit Esther Uhete to assist at the prayer of Bingham,* but in vain ; even the blind Didymus could not be shaken in his resolution, though his guards would not allow his mother, Monica, to guide his steps and aid him in his work. After the death of Kaahumana, which happened on the 5th of June, Kinau and Karnohi took advantage of the influence they retained to continue the persecution. In the month of July 1832, the wall which the prisoners were condemned to build being finished, the guards asked them what they intended to do : 'We intend to go home,' said they, 'as our task is finished.' 'But,' observed one of the guards, 'you must first renounce the prayer of the missionaries, their God and their idolatrous worship.'" Didymus answered, that they could not renounce the service of the Lord, when a Kumu announced to them that in that case the men should be obliged to build five fathom more of wall, Didymus three, and that the women should be separated from their husbands, and put with females of bad character ; that they should be employed in cutting bullrushes, and in raising mud walls in the marshes. Those new threats did not, however, shake their constancy ; the courageous Esther said, some days after, 'If we are permitted we shall go home, but if it is intended to make us attend the

* Kaahumana, according to her own admissions, acted in all this solely under the influence of the Methodist minister Bingham. On the 31st December 1831, she sent for Louisa, who had suffered much for the faith. "Tell me," said she, "what you think ; I have expelled the priests of the Pope, I have sent you in exile to Mowée, and have cast into prison the disciples of your doctors : have I done right in this ?" "I cannot say," replied Louisa, "that you have acted well in expelling the priests, for they are not idolators." "It is not I who have expelled them," said the Queen ; "it is Bingham ; Bingham told me to expel them." "But it is you who ordered them on board the vessel ; if you had not listened to what Bingham said to you, our fathers would be still here, living quietly as before." "Bingham is my light," said the Queen ; "he advised me to do it." The conversation dropped here.

prayer of Bingham, we shall remain prisoners until death.' Some time after a Kumu came again to renew his solicitations to renounce their faith: they answered, 'that they were poor ignorant people (for they were often reproached with ignorance), that they could not reject their God, nor renounce their faith.' Bingham himself came to try what he could do, and promised them their liberty if they would consent to use a Methodist prayer-book, which he held in his hand; having declined to do so, they had to feel the effects of his fury, and were condemned to additional labour.

All the foreigners in the island were disgusted with the cruelty exercised towards so many innocent victims. The owner of a vessel went to see the prisoners in the month of March 1832, and loudly expressed his indignation against the Methodists. The captain of an American man of war, that anchored in the bay of Honolulu, in the month of August following, expressed himself in strong terms against Bingham, and, in the presence of the chiefs, reproached him with his unworthy conduct in forcibly expelling the Catholic priests, &c. &c.; Bingham, wishing to throw the entire responsibility upon the king, replied, 'that he acted at the instigation of the Protestant ministers.' The English consul also manifested his sympathy for the prisoners. On the 22d of August, the guards announced to the prisoners, 'that if they did not embrace the Protestant worship, their huts should be rased to the ground on the following day, their possessions confiscated, and the wives separated from their husbands.' At this menace the women replied, 'that they would endure every hardship, and expose themselves to death itself, rather than consent to such a separation.' Things remained in this condition until the 1st of September, when an attempt was made to put the prisoners in chains. Esther Uhete refused to submit to this additional degradation, and obtained permission to be brought before the chief. On her way, accompanied by other Christians, she passed by the house of the English consul, and informed him of the additional rigour to which they were threatened. He made them enter his house, took them under his protection, and went in person to the king, from whom he obtained their liberation. After eighteen months of suffering, during which they had to endure hunger and thirst, and humiliations of every kind, they were thus at length restored to liberty, not however before their health was so impaired that many of them died shortly after, victims of the hardships they had endured.

"Helimu, that excellent catechumen, was the first whom God called to himself: she died on the 15th of December 1832, and was distinguished for her lively faith, her ardent zeal, and great courage. Philip died on the 13th of March 1833; he happened to be absent when the Kunus, in the month of July 1832, asked the captive Christians what was the resolution they had taken. Informed of what had happened, he said, 'If I had been present I would have answered, that to deprive us of our faith, which is from God, they should first deprive us of life.' Helen entered heaven on the 20th of January 1835, having been preceded by Esther on the 9th of October 1834.

"Notwithstanding the persecution, the Christians manifested a great desire for instruction, and a great zeal to teach others what they had learned. Of those who distinguished themselves thus, as the Apostles of their brethren, were Simeon, Valerian, Eugenia,* and John Paena, the latter had a particular talent for instructing the most ignorant, and was full of zeal for that good work. His death, which took place on the 1st of August 1832, deprived the faithful of a model of every virtue. 'I am fully persuaded,' writes the catechist, 'that he was received into the bosom of God, with his baptismal innocence. If friendship could have prolonged his days, he would be still in the midst of us, labouring, as formerly, for the good of the mission. The hope that he will intercede for us with God, consoles and animates us; his last words were *Jesus* and *Mary*.' Deprived of their pastors, the Catholics endeavoured to encourage each other. Circumstances not permitting them to assemble in considerable numbers, as Bingham and the other Methodists had their eyes fixed on them, they met occasionally at the house of the catechists, especially on Sundays, and recited in common the *Christian doctrine* and the rosary; the most of them were familiar with the form of administering baptism, which they conferred on the sick in danger of death, and thus secured to many before their death, the grace of regeneration. God employed those fervent disciples to procure the same grace for the princess Kalola, daughter of the king of Woahu, who was killed in defending his crown against Tamehameha; she had received many wounds, and was left for dead in the field of battle: Tamehameha took charge of her, and shewed

* Eugenia died on the 7th of February, in sentiments of great piety, and, according to her own desire, was interred near the spot where she had received baptism.

her all the honours due to her birth. When Alexis Bachelot arrived in the Sandwich Islands, she was already advanced in age. Instructed by Louisa in the Catholic doctrine, she was prepared to embrace it when the persecution broke out. Fear, at that time, operated more upon her mind than truth; but as her health was getting worse every day, she repented of her want of courage, and received baptism at the hands of Louisa, after the departure of the missionaries. Kalola lived some years after; in the month of March, 1837, she fell dangerously ill, and was administered to by a Catholic priest. On the 1st of April, the present king, Tamehameha III., brought her to the Island of Mowee, where she resigned her soul into the hands of the Lord, at the age of eighty-four years. A few days before her death, she wrote a letter, in the form of a testament, in which she congratulated herself upon being a Christian, and expressed the lively part she took in the sufferings of the persecuted faithful. Her husband, who was living at the time, had the happiness also to open his eyes to the true faith, and received baptism on the 5th of April 1837.

“It was thought that the death of Kaahumana, and the liberation of the Christians, through the interference of the English consul, would put an effectual stop to the persecution exercised against the Catholics. The young king did not seem favourably disposed towards the Protestant ministers, and on the 15th of March 1833, abolished many laws published at the instigation of the Methodists, and allowed only those to remain which punished murder, robbery, and adultery. The Kanacs were left at liberty to attend the schools or not as they pleased; the consequence was, that in a short time the schools were almost all deserted—a sufficient proof, that the greater number of the natives were not sincerely attached to the ministers, and that they followed them only through fear. In some of the islands of the Archipelago, idolatrous customs were resumed, and one of the most influential chiefs, at the death of his daughter, caused superstitious ceremonies to be performed, which were in use before the destruction of paganism. The piety of even some of the Catholics began to cool; on the 14th of November, a Catechist wrote as follows: ‘Some of our poor Christians feel the absence of the missionaries, the greater number of them, however, are distinguished for the regularity of their conduct, some of them come a distance of four or five leagues to learn the festivals and fasting days, which they observe with the most edifying regularity.’ One circumstance, out of many which might be cited, will prove with

what exactitude they observe the laws of the church. In 1835, a Christian, named Honoria, who lived in a retired part of the island, had commenced observing the fasts of Lent three weeks before the others, and when informed of her mistake, she continued to fast until Easter, though she was the only Catholic in her house and district.

“The calm which the faithful enjoyed, was not of long continuance. Bingham, who exercised the most complete influence over the mind of Kinan, employed it in constantly exhorting her against the Catholics. She soon recovered that ascendancy over the mind of the young king, which she seemed to have lost, and succeeded in inducing him not only to re-establish the old laws which he had abrogated, but took upon herself to see them executed. Besides, the American Methodists had received reinforcements, so that in the month of July, there were a hundred and forty-three of those sectaries in the various islands of the Archipelago. The Kumus, or inferior masters, were still more numerous, and felt equally interested in combating the true faith. From the month of June, our Christians were required to attend the schools and temples of the Protestants. Luke was one of the first who was arrested and conducted to the fort, from which he regained his liberty, after two days’ confinement, upon paying a fine of twenty-five piastres.

“Two aged Christian women, Kilina and Lahina, were also cast into prison, for having refused to embrace the religion of Bingham, and assist at the prayers of the Methodists. Finding their efforts ineffectual to shake their faith, Kinare and Kuanaoa, her husband, condemned them to a novel kind of punishment, not less disgusting than ignominious—to gather up with their hands the ordures of the guards and prisoners of the fort, and convey them to the sea. Many of the natives would have preferred death to this revolting occupation: yet those excellent Christians obeyed without a murmur, observing merely that their soul was in the hands of God, and that as to their body, they willingly made a sacrifice of it rather than be unfaithful to the Lord. Many of the natives were so touched with this example of truly Christian patience and resignation, that they have asked to be instructed, notwithstanding the dangers to which they are exposed from the Protestant ministers; for they are at the bottom of all the evil we suffer. Another proof was given of this on the 8th of August, when the English and American consuls having solicited from the chiefs the liberty of the two prisoners, were opposed by Bingham, under pretence that the Kanacs ought to have but the same thought.

It was also at the instigation of the Methodists that, on the report of the intended arrival of some French missionaries, many laws were published with a view to prevent their landing.* The Kumus, on

* The following is one of those laws; we insert it here entire, as a monument of the hatred of sectaries against the Church of God.

Decree interdicting the exercise of the Catholic worship.

“ Considering that the doctrines of the Catholic religion, and the acts of the priests of the Romish faith, tend to excite discord amongst the subjects of our kingdom; considering that it is for this motive that the priests of the Romish faith were banished in the reign of Kaahumana; that they have been under sentence of banishment up to last year, when we beheld troubles springing up and increasing, because of the partizans of the Pope; considering that our determination to remove those persons is by no means recent, and that foreigners have required that we make it known in writing. For these motives, and in concert with our chiefs, we prohibit all whomsoever to teach the religion of the Pope; and no one who teaches such doctrine and practices, shall reside or land in those islands. The ceremonies of that worship cannot be celebrated therein; for it is not fitting that there should be two religions in so small a kingdom. We therefore forbid all persons whomsoever to inculcate those practices. We, moreover, forbid all vessels to introduce missionaries of that religion into our states.

“ Every vessel having on board a missionary teaching the religion of the Pope, and that intends to enter the port for trade, will not be allowed, unless it conforms to the following regulations. The missionary on board cannot land under any pretext whatsoever, as all such persons are rigorously interdicted from entering the kingdom. In case any such missionary should land, he shall be arrested and conducted back to his vessel, which cannot sail without him.

“ If any of them should land without permission, and remain concealed until the departure of the vessel, when discovered he shall remain a prisoner, until another vessel is found to convey him from the island, after having paid a fine to the chiefs, which it is left to their discretion to determine.

“ But should it be impossible for the aforesaid person to remain on board, a written permission shall be delivered to him to land for a time, on condition of his giving every necessary guarantee for the tranquillity of the kingdom.

“ If the captain of any vessel refuses to obey this law, and, in opposition to the government, land any missionary excluded by the present decree, the vessel and the cargo shall be confiscated to the profit of the chiefs of that island, and the captain shall pay the sum of ten thousand dollars, which, however, will be discretionary with the chiefs to remit in part.

“ Moreover, if a foreigner, after having presented himself in the capacity of an artizan, or merchant, and having obtained permission to reside here, shall be subsequently convicted of teaching the doctrine of the Pope, or any other doctrine calculated to disturb the tranquillity of the kingdom, the present law shall be enforced against him in all its rigour, and he shall be imprisoned

their side, seconded with ardour the views of Bingham, by seeking out the Catholics, to force them to attend the schools and prayers of the Protestants. A fervent Catholic, named Darithaa, after having frequently escaped their pursuits, or resisted their solicitations, was forcibly dragged to the Protestant temple. The same violence was employed towards Justine de Ignatius, and his wife Alexis. Those pious people were in a state of desolation, looking upon themselves as guilty, for having assisted, although contrary to their wishes, at the religious exercises of the Protestants. The Catechists endeavoured to calm their anguish, by assuring them that they were guilty of no fault, as they had been present entirely against their will. Thaïs, who was carefully sought after, received timely notice, and succeeded in effecting her escape. Some retired to a part of the island, the chief of which was favourably disposed towards them : but even there Bingham found means of tormenting them.

"It was not to be supposed that the Catholics, who had displayed most zeal at the commencement of the persecution, should be spared by Bingham and his associates. Simon was the first object of their attacks. For some time he had resisted the solicitations of some of the leading chiefs, who, to conciliate the favour of Kinan, urged him to attend the Methodist meetings. He was arrested on the 29th of October, 1835, with five Catechumens, his disciples, and four females. On the following day, conducted before the chiefs, he courageously made a confession of the faith, and was condemned to the disgusting occupations to which Kilina and Lahina had been previously sen-

or banished, having first paid a fine, to be determined at the discretion of the chiefs.

"In order that this law may be known to all, it shall be printed and published. On the arrival of each vessel, the pilot shall take a copy of it with him on board, and leave it with the captain, that he may not plead ignorance of the law. In case the pilot shall have neglected to communicate the law to the captain of the vessel, and that any person excluded the kingdom by the present decree, shall have been put on shore, the pilot shall pay a fine of one hundred dollars, and the person who shall have quitted the vessel is to be conducted on board.

"Any individual, whether a foreigner or native, who shall have aided in teaching the religion of the Pope, shall pay to the government for this convention, the sum of one hundred dollars.

(Signed)

"TAMEHAMEHA."

"Lahaina-Mani, 18th December 1837."

tenced. The Catechist, who had sent him some food and a mat, succeeded in obtaining admission to him in prison, and found him stretched on a table, in a moist part of the prison, with a chain round his neck, and fetters on his hands and feet. On the 19th of February, his wife, Mary-Anne, was condemned to share the captivity and labours of her husband; the Catechists were obliged to send them food, as they were not allowed any in the prison. Whilst every possible means was tried to wear out their patience, various expedients were employed to seduce them. One of the chiefs, named Kana-hina, came to them one day on the part of Kinau, accused them of idolatry, reproached them with serving a God who would condemn them to death and hell, and ridiculed them on the nature of the punishments to which they were condemned. 'There is but one God,' replied Simon; 'it is he whom I serve: the religion of your Kumus changes at will; ours is always the same.' To the repeated solicitations with which he was assailed during the month of May, he replied, 'If you command me to work, no matter at what, I can consent to do so; if you throw me into the sea, I shall offer no resistance; but I can never consent to renounce my faith.' Such courage merited new trials; in the month of July, they were left two whole days without food. Such continued severity undermined the health of Simon, but did not appease the hatred of Bingham: he urged Kinau to employ additional means to overcome the obstinacy of the two *rebels*, as he called them. In 1836 and 1837, he preached against the Catholics with so much violence, that even the American Protestants, who heard him, were disgusted at his extravagance. The two confessors were subjected to new vexations; but what afflicted them more than the corporal sufferings they had to endure, was to hear themselves accused by the Methodists of adoring the Blessed Virgin and the Saints, and putting the Pope above Christ.

"Valerian, also, had the happiness to be associated, in 1837, to the same trials, and supported them with the same generous constancy.

"But the hatred of the Methodists contributed only to exalt the faith and courage of the Catholics; many of the other natives were struck by it, and solicited to be instructed. Some adults in danger of death received baptism; and a few, even of those who had been baptised by the Methodists, desired to be assisted in their last moments by the disciples of the missionaries, who were often sent for to pray

near the sick, in the hope of obtaining their recovery.* The holy and consoling practices of the Catholic priests were contrasted with the cold preaching of the Protestant ministers, the disinterestedness of the former with the griping avidity of the latter:† on the last point the Methodists were always the same, but on many others they thought proper to change. At first they taught that baptism was not necessary for salvation: on the 7th of May 1838, they declared that all should be baptised. They also established a kind of public confession, in which each native accused himself of some fault, in presence of the congregation, and then made an offering of money, vegetables, or poultry.

“Bingham and his associates thought that by these practices, they should attach the natives more closely to them, and succeed more easily in perverting the Catholics; finding the latter, however, equally proof against this new mode of attack, they had again recourse to means of violence. The Kumus sought them out with the utmost activity, to force them to attend the schools and meeting-houses: they even held the schools in the huts of the Catholics, in order that these might be thus constrained to be present at the prayer of the Kumus. To avoid this new mode of persecution, the Catholics left their cabins early in the morning, and returned only late in the evening, or abandoned them altogether, retiring to a part of the island where they hoped to escape detection.

“On the 17th of June 1838, six Christians were arrested; Hilarion, and his wife Silenia, Lewis and Clara his wife, with Paul and Anne. Lewis had been distinguished for his zeal in procuring for the

* In the month of April 1835, three sick children were brought to Simon and the other Christians by some of the natives, who begged them to pray for their recovery; one of them belonged to the widow of Poki, the former governor. Simon exhorted the parents to put their confidence in the Lord; the Christians prayed, and the children recovered.

† The wife of one of the Methodists taught some children to read, and took care to exact payment for her trouble. In the month of May 1838, when the children went with their tribute, she remarked one of the children who kept at a distance, and asked why she did not come forward with the others. The child replied, with downcast looks, that her parents were poor. Not much pleased with this answer, the schoolmistress asked if there were no vegetables in her garden. On the same evening the child gathered four or five heads of cabbage, all that was in her parent's garden at the time, and took them to the schoolmistress.

sick the grace of baptism, and Paul was one of those in whose houses a school had been established. Anne had on one occasion manifested a little weakness; but the reproaches of the other Christians had inspired her with a strong sense of her fault, and raised her courage.

"The six new confessors were conducted before the chiefs, and upon their refusal to abjure the Catholic faith, they were cast into separate prisons, and loaded with irons. On the 20th of June they underwent a second form of interrogation, and were condemned for life to labour at the public works: the wives were separated from their husbands, and condemned to labour on the public roads with women of ill fame.

"Whilst those fervent Christians were making so many generous sacrifices to their faith, M. Bachelot regretted that he could neither share with them in their trials, nor console them in their affliction. Expelled from his mission in 1831, he always hoped to be able one day to return to it. Though he did much good in California, where he assisted the Franciscans, he looked upon himself as an exile, and ardently sighed for the moment when he should be able to return to the islands entrusted to him by the Holy See. On the 3d of November 1836, he wrote as follows: "It is still from the place of an exile in Upper California that I address you this letter; but I hope, through the mercy of God, it will be the last. We have at length found a vessel, the captain of which is willing to run the risk of landing us in the Sandwich Islands: matters are far from being in a satisfactory state there, and I cannot say how we shall be received. In all likelihood we shall be treated as enemies; but the Almighty will dispose of all according to his holy will. If we are not suffered to land, we shall ask hospitality on board the vessels in the harbour; and when the vessel that will receive us is about to sail, we shall pass to another; this mode of life will, it is true, be rather strange, but I hope that our poor Christians will be able to see us, with more facility, perhaps, than if we were on shore. We have a little money to defray the expenses of the journey; and when we shall have spent all, we will ask of God *our daily bread*, and he will not fail to grant it to us. Whatever may happen, the Lord seems about to terminate our exile in California; if it is only to exchange it for some other place of banishment, may his holy will be done! We cannot be transported to any place where we shall not find him; that is enough for us, provided he keeps us in his holy grace."

The two missionaries were not able to embark until the 28th of March 1837 ; they arrived at Woahu on the 18th of April following. We shall now follow the narrative of Mr. Patrick Short, addressed to Mgr. the Archbishop of Chalcedon.

" In 1835," says Mr. Short, " we received a brief from his Holiness Gregory XVI, exhorting us not to lose courage, but to make efforts to return to the islands. We also received letters from them, which gave us hopes of being able to do so. The king had made favourable promises to the commander of the *Bonite*, a French sloop of war, which had touched at the islands a few months before. Moreover, a convention, concluded about the same time with an English vessel, gave me the right, as a subject of his Britannic Majesty, to reside in the islands. On the 28th of March, we embarked on board the brig *La Clementine*, and, after a passage of twenty days, arrived at the port of Honolahu, the place of our former residence, and capital of the whole Archipelago.

" It was the intention of M. Bachelot, in case he could not remain in the mission, to pass to the islands of the south, whilst he was of opinion, that I should make every effort to remain in the Sandwich Islands. Accordingly, it was agreed between us, that I should secretly disembark before our arrival should be made public, and that he should land openly. I thought to land unnoticed, but an immense crowd of *Kanacs* covered the shore, amongst whom was Kuanaoa, husband of Kinau, and governor of the island. I was soon recognised, though I wore a long beard, and a broad brimmed hat, which overshadowed my face, like an umbrella, and was asked by some in an under tone, why I had ventured to return, after having been banished: a few hours after Mr. Bachelot landed without any obstacle, but on the following day was summoned before the governor, and, although accompanied by the English consul, received orders to re-embark on board the *Clementine*. M. Dudoit,* owner of the vessel, declared with firmness that he would not receive us on board unless with our own full consent, and on condition that our passage should be previously paid; and that if force was employed to put us on board, he would exact signal reparation for the violation of the law of nations. I remained in concealment, intending, as we had previously agreed

* M. Jules Dudoit is a Frenchman; but as his family is settled in an English colony, he sails under the British flag. We have learned that he has been named French consul in the Sandwich Islands.

upon, to separate my case from that of M. Bachelot. Seeing that it would be impossible for him to resist the storm, he would have willingly consented to re-embark, in the hope that I should not be disquieted. But such was not the intention of Bingham and the Methodists, who constantly urged Kinau to expel us. She would have preferred inducing us to leave the island of our own accord, and with that view summoned us almost every day, up to the 19th of May, before the chiefs. As we spoke the language with difficulty, we were allowed an interpreter, who gave our answers very faithfully; and more than once, we could perceive they made an impression on our judges. The Methodists perceiving this, gave us another interpreter, with whose fidelity we had not equal reason to be satisfied. Kuanaoa, perceiving that we were determined not to leave, sent orders to the two Catechists with whom we lodged, to refuse us hospitality, if they did not wish to be declared the enemies of the king and chiefs. The Catechists answered that if they turned us out, they would incur the displeasure of their government. Kinau endeavoured to bribe Mr. Dudoit, offering, if he consented to take us on board, to make him a grant of the two houses in possession of our Catechists at Honolulu, estimated at five thousand piastres. M. Dudoit was highly incensed, and rejected with indignation an offer so insulting to his honour: 'Do you take me,' said he, 'for a pirate, that I should consent thus to plunder my countrymen?' Having employed to no purpose every other means, Kinau and her party came to open violence. On the 19th of May 1837, two Kanacs were sent with an order, enjoining us to embark. Upon our replying that violence alone should cause us to abandon our mission, one of the Kanacs returned to the chiefs for instructions how to act. M. Dudoit, who was then on shore, sent orders to the captain of the *Clementine* not to receive us on board, and, should force be employed, to strike his flag and abandon the schooner. The Kanac soon returned with twenty-three men, who forced us to quit. We had time to send to the English and American consuls our protest against this new act of violence. Upon our arrival at the harbour, we refused to enter the boat, but were forcibly dragged into it, and conveyed alongside of the *Clementine*, the captain of which refused to receive us on board.

“ All this happened in the presence of a great number of natives and foreigners, who crowded the port, to witness a scene which

seemed to excite their curiosity. A messenger was dispatched on shore to receive fresh instructions from the chiefs, and upon his return we were presented a second time to the captain, who again refused to receive us. In the interim, M. Dudoit, owner of the *Clementine*, had come on board; whilst the chiefs on shore kept crying out to the Kanacs to execute their orders, take us by the arms, and put us on board. Kuanaoa, in particular, mounted upon the carriage of one of the guns of the fort, and gesticulating with the utmost violence, urged the execution of the orders against us. M. Dudoit, unwilling to venture upon an unequal contest, the guns of the fort being pointed upon his vessel, ordered the crew to withdraw, and protesting against the violence offered him, struck his colours, and quitted the vessel. We found ourselves alone on board, and were watched by armed men placed along the shore to prevent us from landing. M. Dudoit, followed by his crew, brought his flag to the English consul, who caused it to be burned in presence of the American consul and many other foreigners.

“ The English consul and M. Dudoit laid their complaints before the young king, who received similar communications from the American consul, as a merchant of the United States had goods on board the *Clementine*. To those representations no answer was returned; but the king, upon his return to Woahu, went to see the American consul, and acknowledged to him, that the order for our expulsion had been drawn up by Bingham, and that he signed it through fear. A few days after, M. Dudoit and the two consuls received a letter, signed by the king, in which it was not difficult to recognize the style of Bingham, and which was full of invectives, some of which were directed personally against the English consul. On the 8th of July, an English sloop, the *Sulphur*, arrived at Woahu, and on the 10th of the same month a French frigate, the *Venus*, entered the port of Honolulu. Both the commanders solicited our liberation from Kinau, but were refused. The English captain, M. Bielcher, expressed himself in terms of the utmost indignation to Bingham, and it is said threatened to hang him up to the yard-arm. He sent an officer and some men to conduct us from the *Clementine*. We were received on shore by M. Bielcher and M. Dupetit Thouars, commandant of the *Venus*, and were conducted by them in triumph to our former habitation, accompanied by their officers, and almost all the foreigners resident at Woahu. After a month and twenty-one days' confinement

in our floating prison, we were restored to liberty only to be banished again. The two commanders had given their word, that we should sail on board the first vessel bound for the port we should fix on. On the 2d of November 1837, I set sail on board an English schooner, and arrived at Valparaiso in the course of January 1838."

After the departure of Mr. Short, M. Bachelot fell dangerously ill, and was still in a state of great weakness, when M. Maigret, provicar of the Bishop of Nilopolis, arrived at Honolulu, to the great alarm of the Methodists, who forbade him to disembark.

Let us hear the details which M. Maigret gives of those new vexations, in a letter to the Archbishop of Chalcedon, dated 26th January 1839:

"The news of the expected arrival of Catholic missionaries had been conveyed by an English man of war that sailed from Valparaiso a few days before us. As soon as we were descried from the harbour, a pilot was sent on board with an order, forbidding us to enter, which, however, was recalled by the governor when he came on board. Under the pretence that I had concerted with the crew to conceal my character as priest, not only was permission refused me to land, but I was not even allowed to take shipping on board another vessel, notwithstanding the evident impossibility of continuing my voyage in the *Europa*, which was bound for China. I agreed, therefore, with M. Bachelot, to purchase a schooner, for the sum of three thousand piastres, a part of which was to be paid at Valparaiso. By this means, I was able to communicate more freely with our friends, and fulfil, at least in part, the mission with which I was entrusted, by communicating to them the intention of Mgr. the Vicar Apostolic. We should have wished to sail direct for the Gambier islands, but the schooner, having previously a long voyage to undertake, was to leave us first in the Island of Ascension, and return, at the end of five or six months, to take us to Gambier and Valparaiso, where, according to the terms of the purchase, she was to be delivered to us. We left Woahu on the 23rd of November, and it was with sincere satisfaction, that I found myself in company with M. Bachelot, whom I so highly esteemed, and to whom I felt so warmly attached. Alas! I little thought that in a few days I should have the pain of losing him! He was recovering from a long illness, and felt rather better, but we had not been twenty-four hours to sea, when he fell sick again, and in a short time became confused in his ideas. He fancied he

saw and heard things the most strange, and wished to be continually moved from one place to another: the last words I heard him pronounce, before he fell into this state of delirium, were those in which he made a sacrifice of his life to God, and expressed a wish to see, before dying, Mgr. the Bishop of Nilopolis. During the whole time the delirium lasted, he kept talking incessantly: at one time he fancied himself in the presence of his persecutors, and addressed them the most solemn truths: at other times he seemed to converse with his dear neophytes. On the 4th of December, I administered to him the last sacraments, and from time to time, addressed him a few words of consolation and, encouragement, which he appeared to comprehend. His hands were joined over his breast, his countenance calm and serene, his lips were in constant motion, reciting, no doubt, some of those prayers which he himself had so often suggested at the dying bed of the Christian. Having recited the prayers of the agonizing, I received his last sigh at two o'clock in the morning of the 5th. On the 13th, we arrived at the Ascension islands, and on the following day, the remains of the first Apostle of Oceanica were interred in a little island called Naho. The body was borne by two inhabitants from Sandwich, and two from Taiti; I being the only person to kneel in prayer over one so dear to me,* I prevailed upon the king, or chief of the island, to construct a hut for me, near the grave of my friend, where, a few days after I took up my abode, and on Christmas day, had the happiness of offering the holy sacrifice on a soil where it had never before been celebrated.

"As the language of the Gambier Islands is different from that spoken in Ascension, it was some time before I could understand

* M. Alexis Bachelot was forty-one years old when he died, born at St. Cyr, near Balasme (Orne), on the 22d of February 1796, he was named Prefect Apostolic of the Sandwich Islands in 1825, and set out for Oceanica towards the close of 1826. The following are the terms in which the bishop of Nilopolis deploras his loss, in a letter written after his death: "The mission of Oceanica has seriously suffered by the death of its founder. His close attention to his missionary duties, and his zeal for the service of God, shewed that he was animated with the true spirit of an apostle: the intrepidity with which he braved every danger when there was question of the salvation of souls, his active prudent zeal, and the facility with which he wrote and spoke the language of the country, rendered him formidable to his adversaries. They may congratulate themselves upon having caused his death; but I have reason to hope, that even his death will be profitable to the mission."

those who visited me in my solitude. I have already endeavoured to explain to them the creation of the world, the unity of God, the immortality of the soul, the rewards and punishments of a future life, the fall of man, and the incarnation. The strong attachments which those islanders entertain towards superstitions, and the moral corruption into which they are sunk, will oppose many obstacles to the establishment of Christianity amongst them. I have received much attention, and many proofs of good will from the king and queen, at whose expense I lived during seven months. I regret that the want of time prevents me giving further details; it is now near midnight, and the vessel is to sail early in the morning. I shall merely add, that before my departure I erected a little chapel over the grave of M. Bachelot. Having left Ascension on the 29th of July 1838, I arrived at the Gambier Islands on the 10th of November following, and found every thing going on to our entire satisfaction."

Note. After so many afflicting details, our readers will be glad to learn that measures have been taken by the French Government to secure liberty of conscience to the persecuted Catholics of the Sandwich Islands. The frigate *Artemise*, commanded by Captain Laplace, arrived at Woahu on the 9th of July 1839, with orders to enforce the acceptance of the following conditions:—

1. That the Catholic worship be declared free throughout the possessions of the king of the Sandwich Islands, and that its followers be allowed all the privileges granted to the Protestants.

2. That a plot of ground be granted by the government for the construction of a Catholic church at Honolulu, a port frequented by the French.

3. That the Catholics, thrown into prison on account of their religion, since the persecution commenced against the French missionaries, be immediately restored to liberty.

4. That the king of those islands give guarantees of his future conduct, &c. &c.

The king, after having deliberated with the chiefs, submitted to all the conditions imposed. A solemn mass was immediately celebrated in thanksgiving, for the new era which was opening to the Catholics, and the priests on board the *Artemise* immediately entered upon their missionary duties.

MISSIONS OF THE UNITED STATES.

DIOCESS OF ST. LOUIS.

Letter of Mgr. ROSATI, Bishop of St. Louis, to the Central Committee at Lyons.

“ St. Louis, 10th of August 1838.

“ Gentlemen,

“ The diocess of St. Louis, under many aspects, claims the attention of the friends of the true faith. You are aware that it is situated in the west of the United States, and comprises the whole of the States of Arkansas and the Missouri, a part of the State of Illinois, and that immense territory which extends towards the west as far as the frontiers of Mexico. But the population of this vast diocess is far from bearing any proportion to its extent, nor is there, perhaps, throughout the whole Union, any diocess which receives annually so many emigrants, the most of whom are Catholics. Amongst them there are many who endeavour to settle in the vicinity of a church, in order to secure to themselves and their families the succours of religion. But the most of them are scattered over the country, so that it is very difficult to visit them, and almost impossible to ascertain their exact number. Although this increase of the faithful of our diocess is no doubt to be attributed in part to the emigration of Catholic families, it must be admitted too, that the zealous efforts of our apostolic labourers have powerfully contributed to this happy result. Thanks to their zeal, there have been in a single parish as many as fifty-three converts within the last twelve months, many of them distinguished not less for their acquirements than their rank in society. We ourselves have had the consolation of baptizing an English gentleman, a member of one of the most illustrious families of Great Britain.

“ Our diocess contains at present forty-three churches or chapels, many of which we are happy to be able to say, for the great glory of God, would do credit to the handsomest cities of Europe. And yet it

is by the offerings of the pious and the sacrifices of the faithful of our diocese, that those temples have been erected, to the confusion of the impious, and the consolation of the Christian. Ten of those churches or chapels are built of brick, nine are in stone, and twenty-four in wood. Eleven more are begun, but cannot be finished for the want of means. Thanks to the God of all goodness, we have this year ordained twelve priests, and have been thus enabled to send vicars to those districts which stood most in need of such succours; we have also erected many new parishes: Quincy, Saint Simon, Croo-Keed, Creek, Alton, and Saint Andrew, have now a resident priest. Oh! that we cannot supply all the demands that are made upon us for well-instructed, pious ministers of the altar, to console the dying, and rear up the rising generation in the principles of religion and morality! But our clergy, regular as well as secular, amounts only to sixty-eight priests, twenty-four of whom belong to the society of Jesus, twenty to the congregation of the mission, the other twenty-four forming the secular clergy of the diocese. The parishes of the north are entrusted to the Jesuits, who have lately founded two missions amongst the Kansas and Kickapoux, which are already producing much good. The Lazarists are charged with the southern parishes of our diocese, their chief establishment being at St. Mary of Barrens, where there are two thousand Catholics, many of whom by their exemplary conduct recal to mind the first ages of Christianity. They sent two of their priests last autumn to visit the Indian tribes, whom the policy of our government has forced to emigrate from various points of North America to the country situated to the west of the States of Missouri and Arkansas. They found a people sunk in a state of savage brutality, such as cannot fail to interest apostles, who only see in them souls redeemed by the blood of a God. Oh! when will the sun of justice shine at length upon this people, condemned, until he enlighteneth them, to grovel in the two-fold darkness of ignorance and the passions!

“ Amongst the various establishments erected in our diocese to the great glory of God, there is not one but is a source of great consolation to us, and does not prosper beyond our most sanguine hopes. You will be able to judge of the extent of the good they effect from the following particulars. In the various establishments of education or charity, entrusted to clergymen or nuns, there are more than five hundred boys and six hundred female children; one hundred and

twenty-nine male and female orphans are supported and educated in asylums of charity. The single hospital of St. Louis lodges and feeds three hundred and sixty-two infirm poor persons, and receives annually more than five hundred and sixty sick; and yet, notwithstanding all this, there remains still a great deal to be done. In the state of Arkansas, for instance, which contains a population of fifty thousand inhabitants, we have but one priest to attend to the spiritual wants of hundreds of Catholics, scattered over a surface of one hundred and twenty miles. What particularly awakens our solicitude is the state of the garrisons, which the Government is obliged to establish along the frontiers to protect them against the incursions of the Indians. The Lazarist missionaries, who have had an opportunity of visiting them, inform us that of the two garrisons stationed along the frontiers of Arkansas, one is composed entirely of Irish Roman Catholic soldiers, and the other contains not less than three hundred. Their faith is still strong, and their attachment to the Church sincere; but, alas! what will become of them, what will become of their children, if their hearts are not strengthened by the ministry of a priest, against the seduction and dangers of a camp? Amongst those soldiers, whose term of service expires after three years, many contract alliances in the country, purchase a piece of land, and spend the remainder of their days in forgetfulness of the Divine law, because the eye of the faithful pastor no longer watches over them.

"If the distant portions of our diocese call for assistance, the no less urgent wants of those nearer to us claim our attention too. At St. Louis, which is rapidly increasing in size, and which now contains six thousand Catholics, two new churches have become indispensable. The solemnities of Easter, which were a source of so much joy to us, have convinced us that our cathedral, though it is capable of containing more than two thousand persons, will henceforward be inadequate for the Catholic population. We have still fourteen new churches to construct, but where procure the necessary funds, when the buildings we have already commenced cannot be finished for want of means? Yet, however limited our resources, we are determined to spare no sacrifice to oppose the progress of error. We look up with confidence to that Providence which hitherto has never abandoned us, and which we hope will give a blessing to the labours we have undertaken for the triumph of the faith, and the salvation of souls.

"I remain, &c. &c.

"✠ JOSEPH, Bishop of St. Louis."

Extract of a Letter from the same to the Secretary of the Central Committee at Lyons.

" St. Louis, 10th August 1838.

" Sir

" You are aware that nothing extraordinary can be expected in our American missions, although religion is, we trust, making steady progress in them. The indications of the advancement of our holy faith are exhibited in the number of new parishes which are being formed, the rising communities which are being consolidated, and the charitable institutions which are every day extending the sphere of their beneficent influence. But those good works are so like what you have daily before your eyes, that they can present but little interest to pious curiosity. Yet not to be deficient in a proof of our gratitude to those generous souls, to whose charity we owe so much, I shall enter into a few edifying details connected with the occurrences of last year.

" I consecrated the beautiful church of St. Mary of Barrens, which is at the distance of eighty miles from St. Louis. The presence of Mgr. Bruté, Bishop of Vincennes, the attendance of the clergy and pupils of the seminary, who officiated as in a cathedral of Europe; the crowds of Catholics and Protestants, who had come from considerable distances to witness a ceremony which they had never before seen, rendered the day a remarkable one in the minds of the inhabitants of the country. It is with a heart overflowing with sentiments of the liveliest gratitude towards the author of all good that I recall to mind the feeble commencement of this parish, and the prodigious increase which God has been pleased to grant it. The first Catholic families that settled at Barrens were determined in their choice by its proximity to St. Genevieve, that they might secure to their children the grace of Baptism, and might themselves, in their last illness, have the attendance of a priest, and be able to approach the sacraments occasionally. With that view they preferred settling there, than in other localities where the land was richer and more fertile. God was pleased to recompense their piety, by sending them Father Dunan, a French trappist, who visited them regularly three or four times a-year. At his solicitation, they raised a subscription amongst themselves to purchase a piece of ground, on which to build a church, and promised to assist the Bishop in the erection of a seminary. Since that period the benedictions of Heaven have not ceased to fall in abun-

dance upon that favoured spot. A colony of Lazarist priests, a college, a convent, and schools, attract the youth of the different states, who receive there the blessings of a solid and religious education. That once obscure corner of the Missouri, that sterile soil (for such is the signification of the word *Barrens*) is now renowned throughout the Union.

“ On my way to St. Louis, I stopped at the house of Judge Spencer, an Englishman by birth, who settled in the country when it belonged to Spain. He, as well as all the members of his family professed the reformed creed, but his frequent intercourse with Catholics gradually effaced from his mind those prejudices which most Protestants entertain against us. Providence was pleased to make him acquainted with a venerable French priest, M. Richard, who died Vicar-General of New Orleans. Wishing to acquire a knowledge of the English language, he requested Mr. Spencer to receive him into his house. During the few months he resided with this family, the holy priest, who was a model of every virtue, edified them by his meekness and Christian simplicity, joined to a tender piety and a great spirit of prayer; yet he had not the consolation to witness before his death the happy changes which the holiness of his life had prepared. It was not till many years after, that Mrs. Spencer, and one of her daughters embraced the Catholic faith. Their example was soon followed by the father and all his children, with the exception of one. It was edifying to see the venerable patriarch, surrounded by eight or nine children, two of whom I had confirmed on the same day, soliciting my benediction with all the simplicity of the first Christians. Mr. Spencer is as well informed as he is pious; his probity and good example give him considerable influence over all who surround him.

“ Another remarkable conversion has taken place, in the person of a Methodist lady, who was once distinguished amongst the most zealous partizans of her sect. Having fallen sick, last year, she sent for a Catholic priest, confessed to him that she did not feel entirely satisfied in the religion she professed, and, after frequent conferences, determined to embrace the Catholic faith. She has since given many proofs of fervent zeal and solid piety. I also baptized in the cathedral of St. Louis, a Scotch lord, who had been travelling in America for some years, when he became a conquest to the grace of God. A month after his baptism, at which Mgr. Bruté stood as his godfather, he made his first communion. This conversion will, I trust, be very useful to religion in Scotland.

" In the midst of those numerous occupations of our ministry, the orphan and the children of the poor are not forgotten. At Carondelet, the sisters of St. Joseph, who came here from Lyons, are employed with success in the education of the deaf and dumb. A female child, nine years old, who has been learning only a few months, already understands the signs, and is able to write fluently. At St. Louis, fifty-seven orphans are under the care of the Sisters of Charity, and are provided with every thing they want. This good work was begun at the time of the cholera, without any other resource than what was expected from Providence. Hitherto the establishment has gone on prospering, one of its principal resources being the product of an annual bazaar. During the year, the Sisters, and ladies of the town, prepare various articles of needle-work, calculated to interest the curiosity of the public. On a fixed day, tables are tastefully arranged in a spacious hall, and the most respectable ladies of St. Louis do not hesitate to stand behind them during the days of the Orphans' Fair. The public pay for entering, and purchase at high prices, objects intrinsically of little value, and frequently return them to be sold again for the profit of the asylum. On the last day, whatever remains is sold by auction, and the fair is concluded, as it was begun, with the greatest decorum. The last which was held produced £320 for our dear orphans. My chief hope, however, is the Association of the Propagation of the Faith.

" I remain, &c., &c.

" JOSEPH, Bishop of St. Louis."

Letter of the same to the Very Reverend Father General of the Society of Jesus.

" St. Louis, 20th October, 1839.

" Very Reverend Father,

" Twenty-three years ago, two savages of the Iroquois mission set out from Canada, with twenty-two warriors from the same country, and settled between the Rocky Mountains and the Pacific Ocean. There they contracted marriage, and were incorporated with the natives of that country. As they were thoroughly instructed in the Catholic religion, which is professed by the Iroquois, converted originally by the Fathers of your society, they continued to practise as well as they

could, and instructed their wives and children in its doctrine. Their zeal even rendered them Apostles, for they sowed the first seeds of Catholicity amongst the infidel tribes with whom they lived. Those precious gems already begin to bear fruit; a wish has been manifested by those savages to have missionaries to teach them the Divine law.

“Eight or nine years ago some of them came to St. Louis, with a view to see whether the religion, of which the twenty-four Iroquois warriors had spoken in such high terms of praise, was in reality such as they represented it, and especially, whether the nations of the *white skin* (the name by which they distinguish Europeans) had adopted it. On their arrival at St. Louis they fell sick, sent for a priest, and by signs earnestly called for baptism. Their wishes were instantly complied with; they received baptism with much piety, and with the crucifix in their hands, which they frequently kissed with transport, calmly expired.

“Some years after, the same nation deputed an Iroquois to St. Louis; he brought with him two of his children, who were instructed and baptized by the fathers of the college. He solicited missionaries for his countrymen, and was returning with the hope that his wishes would be one day gratified, but on his way was killed by some savages of the nation of the Sioux.

“A third deputation came to St. Louis after a long journey of three months. It consisted of two Christian Iroquois, who spoke French, and edified us by their exemplary conduct. The fathers of the college heard their confessions, and to day they received the Holy communion from me in the cathedral. I afterwards administered to them the sacrament of confirmation, and in the exhortation, which preceded and followed the ceremony, I congratulated them on their happiness, and gave them some hopes of soon having a priest among them.

“They are to return to-morrow; one of them goes direct to his countrymen, to announce to them the good news; the other will spend the winter at the mouth of the river of the Bears, and in the spring will continue his journey with the missionary we intend to send them. Of the twenty-four Iroquois who emigrated formerly from Canada only four are now alive. Not satisfied with planting the faith in those savage countries, they defended it against the attacks of the Protestant ministers. When the latter presented themselves, our good Catholics refused to receive them. ‘They are not,’ said they to their

countrymen, 'the priests of whom we spoke, they are not the *robes noires* who have no wives, who say mass, and carry the crucifix.' For the love of God, Reverend Father, do not abandon these souls!

"I remain, &c. &c.

"✠ JOSEPH, Bishop of St. Louis."

Letter of M. FONTBONNE, Missionary Apostolic of St. Louis, to Mr. CHOLLETON, Vicar-General of the Diocese of Lyons.

"Very Reverend Sir,

"Mgr. Rosati charges me to send you a short narrative of what the Lord has been pleased to effect this year in our diocese. I regret that he has not made choice of a cleverer pen to retrace the labours of our missionaries, and the wonderful success with which those labours are crowned: but though I should send you only a copy of the notes which I have hastily made, they could not fail to interest your zeal.

"Missions have been established through almost the whole diocese of St. Louis: it is to Mgr. Loras, Bishop of Dubuque, that we are in a great measure indebted for the good which those pious establishments have produced amongst us. At the invitation of Mgr. Rosati, he opened a retreat on the 19th January 1839, in the parish of Cahokia. Whether the faithful had not had sufficient notice, or that they did not sufficiently appreciate the importance of a retreat, the course of instructions was at first attended only by a few. But the piety of the good people was soon awakened, and notwithstanding the unfavourable state of the weather, and the bad condition of the roads, the church was filled every day with a numerous congregation, and at the conclusion of the exercises three hundred persons received the holy communion. When Mgr. Loras, in taking leave, read the twentieth chapter of the Acts, in which St. Paul makes his adieus to the Milesians, tears flowed in abundance down the cheeks of his auditory. Many of them, like the faithful of Miletus, accompanied the new apostle as far as the banks of the Mississippi, and testified their regret that he could not remain longer amongst them. May the grain of mustard-seed, which cost so much labour to water, spring up and become a mighty tree!

"The success of the retreat of Cahokia suggested the idea of giving another at St. Louis, though a considerable obstacle presented itself, in consequence of the three different languages spoken in the city. It was, however, decided that three retreats should be given during fifteen days, and be preached successively in each of those tongues. The first commenced on the 24th February in French, and was attended by crowds, particularly in the evening, when Mgr. Loras preached. The excellent Creoles of St. Louis were particularly assiduous at these instructions. I often heard them say, that they never knew any one who preached better than the Bishop of Dubugue. The venerable prelate, not satisfied with preaching, was overwhelmed with fatigue by his assiduity in the confessional. Though it was impossible to ascertain the number that approached the sacraments, we know that it was very considerable, and we have reason to bless God for his great goodness.

"M. Timon, Superior of the Lazarists, was charged with the important task of conducting the retreat in English, and acquitted himself of it in a manner to elicit from all the expression of their entire satisfaction. The Germans have also had their retreat, which is not yet terminated. Nothing can be more edifying, than to see the crowds of that excellent people that attend the church, and hear with what admirable precision they sing canticles in their own tongue.

"Whilst the two last retreats were being given, the zeal of Mgr. Loras would not allow him to remain at rest; with M. Cretin he opened another at Carondelet, the salutary effects of which were evidenced by two hundred and eighty-six communicants, of whom one hundred and thirty were men. The sacrament of confirmation was also conferred on twenty-two persons. During their stay at Carondelet, the prelate and his worthy co-operator had no better lodgings than a wretched room, which had served before their arrival as a hay-loft. Such during fifteen days was their episcopal palace—but they were missionaries.

"Florissant and Portage have also had their retreats, under the direction of the R. R. F. Paillason and Gleizel. 'Thanks to heaven,' writes the latter, 'our success has been beyond our hopes; only four or five out of the entire population, have abstained from approaching the holy tribunal. I trust that if the abuses which had crept into those two parishes have not been entirely eradicated, that at least a considerable reformation has taken place.'

"In fine, that no part of the diocese might be denied a participation in those graces, another retreat was given at the *Prairie du Rochet*, by MM. Bole and Paris. As the Creoles and Canadians without exception went to confession, two Frenchmen alone remained behind.* This excellent people suspended all their occupations, in order to attend at the church every day; and many of them, that they might not lose any of the instructions, brought their infant children with them. Not even in France did we ever see a retreat attended with more salutary effects: inveterate enemies were reconciled, restitution was made for wrongs inflicted, and the holy table frequented by crowds. In this parish, as well as in all those which have had the benefit of a retreat, the salutary effects produced are evidenced by a reformation of morals, a more regular attendance at divine service, and a more frequent participation of the sacraments.

"To God alone be the praise and glory of all this! We are shortly to be separated from Mgr. Loras, who returns to Dubugue, accompanied by the regret and affection of all the Catholics of this place. May heaven, in recompense of his zeal, bless his labours amongst his own flock! May the guardian angel of his diocese watch over him during his journey of three hundred and fifty leagues, which is not attended with less peril than a voyage across the ocean.

"I remain, &c. &c.

"FONTBONNE, Miss. Apost."

DIOCESS OF NEW YORK.

The following narrative has been addressed to the central committee of Paris, by Mgr. Hughes, Bishop of Basileopolis, and Coadjutor of New York:

"Among the instances of conversions from Protestantism, there have been some of persons eminent by their position in society, and distinguished by their talents. There is one case, in particular, within my knowledge, the circumstances of which cannot but edify those pious and devout souls, who are associated in your truly Catholic and holy work. In the interior of the diocese of New York, in Onondago county, there is a little congregation, composed entirely of converts

* They were afterwards seen at the holy table.

from Protestantism. It consists of eighteen souls already received into the church, and two, who as Catechumens, are preparing for baptism. Nearly all are members, or immediate relatives of the principal family; and when the first conversion took place, the nearest priest was at a distance of sixty miles. Even at present they have no priest nearer than eighteen miles. The head of this family is a farmer of large wealth and property; a man of good education, and strong understanding, who has been a representative of the county in the legislature. From himself and his excellent lady, I had the account of their conversion, which I shall give as nearly as possible in their own words. But *written* words can convey no idea of the expression of spiritual joy and peace of soul which beamed on their countenances whilst they related it.

“ One evening in the spring of 1836, a pedlar was passing along the road in front of their house. The road, as usual in spring, was deep; and his horse, in dragging the waggon through the mud, broke some of the harness, and he could not proceed. Colonel D—, the farmer referred to, seeing the situation of the poor man from his window, came out and ordered his men to assist in extricating the waggon. As it was near night, he invited the pedlar to stay at his house till morning, when he might proceed on his journey. After supper, the farmer entered into conversation with his guest, and the time passed agreeably until the hour for retiring approached; when, all at once, it occurred to Madame D—, that perhaps the pedlar was a Catholic; and the idea of having a Catholic to sleep under her roof, frightened her very much. She spoke to her husband; for believing, as she had been taught, that Catholics were idolaters, and capable of every crime, she thought it sinful, as well as dangerous, to harbour one of them in her house. Her husband made the inquiry, and found that the poor man was really a Catholic—but it was too late to send him away.

“ Colonel D—, who had found his guest very sensible and modest in conversation, thought it a pity that so apparently honest a man should be involved in the supposed errors of our faith; for, although he did not partake in the alarm of his wife (who had probably never seen a Catholic before), still this much he was at least convinced of, that no man of common sense could believe in what he imagined to be the absurdities of our doctrine. Pitying the man, and yet curious to hear what answer he would give, Colonel D— began to expostulate with him, and express his surprise that he should believe in the

doctrines of the Church of Rome. The traveller answered with great modesty and prudence. He said that he was a firm Catholic, but unqualified, for want of education, to defend or explain his doctrine. He concluded by saying, that if Colonel D— *knew* what the Catholic faith was he would have a better opinion of it.

“Next morning the pedlar, in returning thanks for the kindness and hospitality he had received, observed that he had a book, which he would be happy to leave, and which might induce Colonel D— to think better of the Catholic Church. To this the Colonel agreed, and invited the pedlar to call at the house when he should have occasion to pass that way again.

“The gentleman began to read his book, the first Catholic work he he had ever seen on the subject of religion, and as he advanced he was struck and surprised at the unexpected strength of the arguments from Scripture, from reason, and the early fathers, in favour of the Catholic faith. Passages that struck him as particularly forcible, he would read aloud to his wife. At first, she thought it a sin to listen, but as her husband thought otherwise, her scruples on that point soon gave way, and she became so interested in the subject that she soon ventured to read the book herself. In this way they continued for several months, until the pedlar returned. They asked him if he had any more books on the same subject, and fortunately he was able to supply them. Colonel D— obtained from him a list of all the Catholic works on the subject that could be procured in New York, and wrote to have them forwarded. Hitherto he and his family were the most steady, and among the most influential members of the Presbyterian Church; but the perusal of these books produced a singular and painful effect on his mind with regard to the whole Protestant system. He had been sincere as a Protestant, and now his confidence in Protestantism was shaken. The idea which began to predominate in his mind was that Protestantism could not be the Church, nor could its ministers be the true ministers of Jesus Christ. This idea was at first rather a doubt than a conviction of his mind. He thought it his duty to consult his minister, but the effect was rather to increase than remove his doubt. He required some proof to satisfy him that Protestantism was the *Church*, and that the ministers were not mere laymen, void of all ministerial character. He found that all the answer he could get was only evasion of the question, and mere sophistry. The minister, however, placed in his hands a work of his own on the

Apocalypse of St. John, intending to prove that the Pope is Anti-Christ, and that the Church of Rome is apostate and idolatrous. This, the minister told him, would remove all his doubts.

“It so happened that, the very day on which this took place, the pedlar called again at the house. Colonel D— told him what the minister had said, and showed him the book which had been placed in his hands as a key to the Apocalypse. The pedlar requested him to lay it aside until he could present him with another on the same subject, by a Catholic author, and then to read them both together. This was agreed to. The book here referred to is a work written about the middle of last century, by an English bishop, Dr. Walmsly, under the title of ‘Pastorini.’ It is not such a work as an enlightened director would place in the hands of a Protestant who is seeking for Catholic truth. Like all works written on the Apocalypse, it necessarily abounds with much speculation. But, in the present instance, it would seem as if the zeal of the poor man was under the guidance of wisdom from above, for what was Colonel D—’s astonishment when reading and comparing these two books on the same subject, he discovered that whatever was remarkable for a spirit of faith and piety in the work of his minister *had been copied line for line and word for word from Pastorini!* and what was not copied consisted of denunciations and calumnies against the Catholics, and which he knew to be nothing but calumnies. He pointed out this circumstance to his wife, and though as yet they had not made up their minds to embrace the Catholic faith, still, all these together had utterly destroyed their faith in Protestantism.

In the mean time the colonel ceased to attend their worship. He who had been a deacon, the principal support of the church, not only absented himself from the communion and public worship, but lost no opportunity of proving to his neighbours, that neither the true church nor the true ministry of Christ is with the Protestants of any denomination. The people were confounded—for being a man of superior mind and education, they were unable to reply to what he said; and being also a man of known probity, his opinions had great weight. He sought all opportunities also to prove the same to the ministers, but they avoided him, apprehending no doubt, what would be the consequence if they did otherwise.

“In order to allay the doubt which his remarks were exciting among the people, the ministers and elders deemed it wisest to charge

him with heresy, and have him and his wife tried before an ecclesiastical court, for having denied the doctrines of the sect. They ordered the process, however, in such a way, that he should not have the opportunity of speaking in his own defence. It must have been an affecting sight to behold these persons, in the same congregation in which they had worshipped God from their childhood, arraigned by the ministers whom they had been attached to ; surrounded by neighbours and friends whom they loved, and on their trial for the testimony which they had borne against the errors of their former religion, and in favour of truth. As yet they had never seen a Catholic, except the poor man to whom they had given hospitality during the night. The residence of the nearest priest was sixty miles, or twenty leagues distant. However, they felt, as they told me, an inward calm and peace of mind, which they could not account for. The trial commenced with Mrs. D—, she was asked specifically her belief on such and such points of doctrine ; to each of which she made reply. At length, to the great astonishment of all (and even of herself when she thought of it afterwards), she stood up in the midst of the congregation and said : ‘ My belief, my whole belief, is in whatever the Roman Catholic Church teaches. All, whatever *that* Church teaches I believe firmly ; all whatever that Church condemns, I disbelieve and reject. Now this is my faith, and I bid you farewell.’ She and her husband immediately retired from the church, and returned to their home, leaving the poor ministers at a loss what to do.

“ From this time they continued to instruct themselves further in the principles of the Catholic doctrine, by means of the books which had been purchased and obtained from the city. They lent out these books to such of their neighbours as would read them, and one after another they entered on the same course of examination by which they had been guided to the knowledge of the truth. These formed associations of prayer, and especially the prayers for mass on Sundays—and continued in this way from the period from their quitting the church at the trial in September 1836, until the Christmas following, when Colonel D— and his wife took their private carriage, and in the coldest weather, and over roads that were almost impassable travelled to Utica, where the nearest priest was stationed, in order to be at mass on Christmas morning, and to receive their new birth in the waters of baptism on the nativity of our Redeemer. They also engaged the clergyman to visit them for the purpose of baptizing the others, who

desired it with equal ardour. The sister and brother-in-law of Mrs. D—, their two daughters and son, and others of their neighbours followed the example, and embraced the faith, until at the period of my visit in July last they were in all sixteen who had abjured Protestantism and been received into the communion of the church.

“They have now a church and priest within eighteen miles, where they attend mass on Sundays, whenever it is possible. But, besides this, Colonel D— has fitted up a private chapel in his house, separated from the parlour by folding doors, and the priest visits them to say mass and administer the sacraments occasionally on a week day. There they have their altar adorned and decorated in the richest manner that the resources of the country would allow. Silver candlesticks, a very neat ivory crucifix, white fine linen, and beautiful fresh flowers at the foot of a small picture of the blessed Virgin, constituted its decorations when I had the happiness of paying this excellent family a short visit last summer. Evening and morning the family, and on Sundays and festivals, when they cannot go to mass, the whole little flock assemble before this altar, and unite in the prayers and devotions of our holy religion: but when the priest comes, their joy is complete. Colonel D— throws his rooms open, and invites all his Protestant neighbours to attend, ‘and,’ said he, ‘in spite of their prejudices, they are forced to acknowledge themselves struck with a feeling of awe, in witnessing even the *outward ceremonial of the holy sacrifice*, and the profound attention of those who assist at, and believe in it.’

“I had but a few hours to spend with them, the journey going and returning on the same day having been thirty-six miles. I hardly spoke—I listened in silence, and with secret emotion, wishing my own heart to share in all the *feelings* of faith and joy which I saw abounding in theirs. I was reminded of the first Christians—they appeared and spoke as persons, who, by a special grace of God, had been put unexpectedly in possession of the heavenly treasure, and who were still in the freshness of their joy and gratitude. This was particularly observable when they contrasted the emptiness of their former worship with that of the real presence of Christ in the holy Eucharist—the sacrifice and communion of the Christian altar.

“Colonel D— told me that for the first year after he renounced Protestantism and embraced the Catholic faith, his neighbours and former friends became estranged and shunned him. So much so, that he

had almost determined at one time to sell his plantations, and remove into some neighbourhood where he should not be exposed to such painful treatment. 'But,' he added, 'latterly they were more reconciled, our intercourse is more free and general. Instead of being driven away by their prejudices against the Catholic faith, I have thought it rather my duty to stay and try to remove those prejudices.' 'For,' continued he, 'they are ignorant, not only respecting the Catholic, but also respecting their own religion; and such is my opinion of the integrity of many of them, that I have no doubt, but if their ignorance could be removed, they would themselves return to the religion from which our forefathers separated without any just cause.'

EPISCOPAL CHARGES.

FRANCE.

Mgr. the Bishop of NANTES opens the laborious season of Lent by encouraging his diocesans to the works of penance. He animates their courage by conferring upon them well-merited praises, and recalling to mind the works of charity which reflect so much honour on the Episcopal city, he addresses himself to the numerous members of the Association of the Propagation of the Faith. "Accept our especial thanks, you, whose alms traverse the ocean, and carry with them the name of the Saviour, creating upon far distant shores new congregations of Christians. Persevere in the career which knows no limits but those of the world. To make the one true God known to our distant brethren, and Jesus Christ whom he has sent, is to offer them eternal life; it is the most valuable gift that man can bestow on his fellow-man, and the greatest advantage he can procure for himself; for the heart of man can have no happiness but in the two-fold affection it entertains for its Creator and its brethren: *In a more fraternitatis charitatem.* 2 Pet. i. 7." 20th February 1840.

BELGIUM.

His Eminence the Cardinal Archbishop of Mechlin, at a meeting of his Archpriests, held on the 27th of August, 1839, the proceedings of which have been published, recommends to the zeal of his clergy, and the generosity of the faithful of his diocese, the institutions which seem to him to contribute most to the consolation and glory of the church. Amongst those institutions he comprises the Association of the Propagation of the Faith, frequently recommended by the Holy see, and enriched with numerous indulgences.

The diocese of Ghent had founded for the foreign missions a distinct and separate society. At the solicitation of His Excellency the Cardinal Prefect of the Propaganda, the organ of the wishes of the Sovereign Pontiff in this respect, the Bishop has recently decided, that the local society of his diocese should be united with that which has already extended to so many provinces of Christendom. He earnestly calls upon the zeal of his clergy to mark this happy change, by an increase in the amount of subscriptions. And replying to the oft repeated objection of the danger of injuring the diocesan or parochial charities, he concludes in these terms: "Give, and it will be given unto you, says the Lord; general experience proves how true are those expressions, for the churches which have been the most active in cooperating with the Association of the Propagation of the Faith have witnessed the blessings of heaven descending more abundantly upon the other general or particular charities, which are their consolation and their glory." 30th December 1839.

IRELAND.

The prelates of that religious country at their late general meeting have passed the following resolution, which was published in the Catholic journals:—

"We, the undersigned Archbishops and Bishops of Ireland, view with sincere satisfaction the establishment of the Association of the Propagation of the Faith, and the progress it has already made in this country. We sincerely approve so Christian an Institution, and earnestly recommend it to the piety and charity of the faithful entrusted to our charge." ✚ W. Crolly, Archbishop of Armagh; ✚ D. Murray, Archbishop of Dublin; ✚ M. Slattery, Archbishop

of Cashel; ✠ J. Murphy, Bishop of Cork; ✠ T. Coen, Bishop of Clonfert; ✠ E. Kernan, Bishop of Clogher; ✠ P. Mac Nicholas, Bishop of Achonry; ✠ I. Keating, Bishop of Ferns; ✠ P. Mac Gettigan, Bishop of Raphoe; ✠ C. Egan, Bishop of Kerry; ✠ E. French, Bishop of Kelfanora; ✠ I. Ryan, Bishop of Limerick; ✠ P. Burke, Bishop of Elphin; ✠ G. Brown, Bishop of Galway; ✠ W. Kinsella, Bishop of Ossory; ✠ W. Higgins, Bishop of Ardagh; ✠ J. Cantwell, Bishop of Meath; ✠ M. Blake, Bishop of Dromore; ✠ B. Crotty, Bishop of Cloyne and Ross; ✠ E. Den-
vir, Bishop of Down and Connor; ✠ P. Kennedy, Bishop of Kil-
laloë; ✠ N. Foran, Bishop of Waterford; ✠ F. Healy, Bishop of Kildare and Leighin."

ITALY.

Genoa. His Eminence the Cardinal Archbishop congratulates his diocesans on the charitable zeal with which they corresponded to his exhortations of the preceding year. When he considers the result that has been obtained, he changes his recommendations into praises, and his solicitations into thanksgiving. The generosity of the inhabitants of Genoa, recalls to mind and confirms the glorious testimony which Pius VII. rendered to that city, when he proclaimed it "the most pious in the world." The hopes, which so happy a beginning gives us reason to entertain, will not be falsified by the result. "Thanks to this admirable Institution, the faith will spread its roots throughout the earth. New missions are being established in Texas, in Abyssinia and in China; every day are apostles setting out for the most distant shores; and when the rigour of the persecution which now desolates Tong-King shall have abated, the ranks which have been thinned by martyrdom will be filled up by fresh soldiers of Christ. You have already a large share in their merits, and will acquire still more. Ah! continue, continue to distinguish yourselves thus, and let the Association of the Propagation of the Faith have inscribed on its lists of benefactors, none more generous than you!"

Vercelli. The charge of the bishop of this city opens with the reflections which faith suggests to the minds of Christians during those days of austerity devoted to fasting and penance. The recollection of the blessings of divine faith showered down in such abundance upon the countries which are to-day a prey to schism, heresy, and infidelity,

suggests the possibility of a similar misfortune befalling those nations which have hitherto remained attached to the faith; and yet they possess the secret of preserving the light among them, if they shew themselves worthy of such a favour by their gratitude in following it, and their zeal in imparting its benefits to others. To co-operate with those illustrious apostles, who, in the east, and in the west, followed the traces of modern navigators, the Roman Institution of the Propaganda was founded by Gregory XV., supported and enriched by the wisdom of Urban VIII. and Innocent XII.; and as a change of circumstances, and new wants called for additional resources, the Institution of the Propagation of the Faith, "Introduced within the last three years into the diocese of Vercelli, has met with the most favourable reception from the clergy." "And here," adds the prelate, "I must render justice to their discernment, for they could not take a part in a work more conformable to the spirit of Christianity, more worthy of their virtues, or more consistent with the sublime end of their august ministry. And if all Catholic people have manifested so much readiness in associating themselves to it, it is because it produces, and continues to produce amongst the infidel nations of both worlds, prodigies almost incredible. Nor can this be a matter of surprise, for the sanctifying fire, which descended from heaven upon the first heralds of the gospel is not extinguished; divine mercy has not limited its graces, nor is the right arm of the Almighty shortened." 10th Feb. 1840.

Casale. The bishop urges the zeal of his diocesans, by presenting to their consideration, on the one hand, Catholicity pursuing its way in profound indigence over a soil covered with the blood of its martyrs; and on the other hand, the riches and earthly protection which surround the five thousand ministers that Protestantism supports throughout its various missions. His lordship exhorts the priests of his diocese to raise their paternal voice, and bring the whole people to take a part in a work so pious, and so exalted, and which renders the most humble amongst the faithful, the rivals, not only of so many venerable labourers of the gospel, but in some manner of Jesus Christ himself, whereas they imitate the sublime traits of that boundless charity, which embraces all the children of Adam in the same act of benevolence. 13th February 1840.

Fossano. "To the motives suggested by religion, which recommend the *Institution of the Propagation of the Faith*," writes the bishop of this city, "are to be added those which arise from the tem-

poral interests of the nations, which, through its assistance, have the gospel preached to them. Surrounded with the darkness of ignorance and barbarity, those men, who are nevertheless our brethren, have become like the beasts of their forests. For them there is neither law nor morality; even the social and domestic ties can be scarcely said to exist for them. Hence the universal degradation to which woman is condemned, hence those monstrous practices which sanction infanticide, and so many other barbarous customs, the very thought of which is so shocking to our feelings. It is only under the influence of faith that all those evils disappear. The Catholic religion, whilst it extends a friendly hand to man on his way to eternal life, assures to him also as great a share of happiness as can fall to his lot to enjoy in this valley of tears. And you, in whose mouths we constantly hear the pompous words of philanthropy and civilization, you have before you in the Institution of the Propagation of the Faith a vast field where you may fully realize your fondest dreams." 15th February, 1840.

Fossombone. "Dearly beloved children," exclaims the prelate who governs this diocese, "in witnessing the religious impulse which impels almost all Europe, let the fire of charity be enkindled still more in your hearts, that you may contribute by your efforts to renew the happy ages of the church, when charity recognized no distinction of tongue or country. Remember that the adorers of the true God, however they may be dispersed over the earth, are in the eyes of faith but one society of Catholics, bound together by an interchange of deeds of fraternal charity in time and in eternity. Give proof of your sincere affection for the church, that mother of tenderness, whose fervent wish is to see the number of her children increased; and giving to this age of infidelity and egotism the example of your charity, co-operate in the designs divine mercy meditates for the greater glory of the Catholic faith, and for the conversion of the erring and the consolation of the good." 4th March 1840.

Luni-Sarzana. The bishop of this city makes a short but energetic appeal to the generous sentiments of his diocesans. And recalling to mind the recent ravages which the Russian schism has made in the Christian fold, invites them to participate in a work so well calculated to fill up the void left by the ravages of apostacy. He appeals also to the memory of their ancestors, who at all times made such noble sacrifices for the interests of religion. "To secure your co-operation in a work so holy, is it not enough to say, that it may in

truth be called the daughter of merciful providence—that in associating yourself with it, you become the instruments of divine goodness, and assemble into the fold of Christ the scattered sheep! And to effect this, what is required of you? A short prayer and the trifling sacrifice of one halfpenny a week. What shall I say more? Are you not the inhabitants of a city, which at all times was distinguished by its devotion to the interests of religion? And can we for a moment think that you are not ready to follow the path which your fathers have traced out.” 11th February 1840.

Nice. “The visit of Mgr. Flaget, the apostolical unction of his sermons, the sanctity which beamed from his countenance, have left after them in that city profound impressions, which the bishop of the diocese feels a pleasure in awaking amongst his diocesans. He commends the fervour of the first members, and hopes that their number will be soon increased, and the collective amount of their alms and prayers, such as will support the efforts of the evangelical labourers, and hasten the ripening of the harvest.” 17th February 1840.

Vintriniglia. The episcopal charge for Lent terminates in these words: “What excuse can we offer, if in our inability to preach in person Jesus Christ to barbarous nations, and rescue from hell some of its innumerable victims, we neglect to pray that their eyes may be opened, and refuse the trifling offering which is destined to uphold the apostleship amongst infidel nations? There is no greater benediction than that which is given by a brother, whose life we have saved. ‘The blessing of him that was ready to perish came upon me,’ says Job: *Benedictio perituri veniat super me?* If we hasten not to the assistance of those unfortunate beings, the destiny of an immense number of them must be eternal death. Their salvation which is so dear to God, obtained through our charity, will bring down upon us the most fruitful benedictions—the benedictions of those who were ready to perish: *Benedictio perituri.*” 25th Feb. 1840.

Susa. A circular of the Vicar-general Capitular, the see being vacant, repeats in favour of the Association the recommendations of last year.

LEVANT.

The venerable Pontiff, who at the age of eighty years governs with so much prudence the diocese of Malta, recommends in the warmest terms the pious Association.

"The eminent holiness in the end it proposes, the opportune moment in which it appeared, and the great facility in the means it employs for success—such are the characters which distinguish this religious enterprize from all other works of Catholic charity. Founded, amidst the general admiration of the world, upon the ruins of irreligion and error, placed under the auspices of the illustrious Apostle of the Indies, St. Francis Xavier, blessed in its infancy by the Sovereign Pontiff, and diffused with wonderful rapidity throughout the whole of Europe, it proves to the men of the nineteenth century, that the Catholic church alone possesses the true spirit of Association, and that she knows how to employ it to the glory of the Most High, the triumph of truth, and the conversion of nations. And as this Association admits within its bosom all who believe, without distinction of age or sex, it realizes in each of them that royal priesthood of which St. Peter speaks; it enables each member to take a part in the common apostleship, and thus announce the tidings of salvation to those innumerable infidels, who know not the adorable name of Saviour. Children of that ardent apostle who wished to be anathema for the sake of Christ, and the salvation of his brethren, let us imitate his example by enrolling our names with the co-operators of this work of universal benevolence." 20th February 1840.

MISCELLANEOUS NEWS.

In a letter dated 12th of March 1840, and addressed to the Committee of Lyons, Father Modestus Onano, prefect-apostolic, resident at Beyrouth in Syria, sends the following narrative of the Assassination of Father Thomas, of the order of Capuchins. This narrative was written by Father Francis, a religious of the same congregation, resident at Damascus.

*Letter of FATHER FRANCIS to his superior, FATHER MODESTUS
ONANO (translated from the Italian).*

" Damascus, 5th March 1840.

" My dear father,

" The following are the authentic details of the assassination of poor Father Thomas.* On the 4th of February, he was requested by some Jews to go to the house of a Jew next that of Davoust Arari, for the purpose, he was told, of vaccinating a child. Not suspecting that any snare could be laid for him, he went on the evening of the 5th to the house indicated, and finding the child too unwell for the operation, was about to retire, when he was invited by Davoust Arari to his house. He had no sooner entered than he was seized and tied, cotton stuffed into his mouth, and a handkerchief bound tightly round it, to prevent his cries from being heard. With the three brothers, Davoust, Arari, and Isaac Arari, were also present Joseph Arari their uncle, Joseph Leganado and Moussa Salonichli. A rabbin, named Moussa Abou-Elafie, coming in at the same time, observed: 'This religious is too well known; strict inquiries will be made after him, and we shall bring misfortune upon our nation.' 'It is too late,' replied the others, 'we cannot now restore him to liberty.' A Jewish barber, named Soliman, was then called upon and required to cut his throat; but pretending not to have courage, he declined the invitation. More resolute than he, the others stretched Father Thomas upon a mat. Davoust seizes a knife, and makes an attempt to plunge it into his throat, but his hand trembles, and his brother Aaron is obliged to take his place and consummate the crime. Soliman held the old man by the beard, and the blood, destined to be employed in some religious festival, was collected in a silver vessel. Once dead, Father Thomas is stripped of his clothes, which were then burned, his body was transferred to another room, where his murderers cut up his flesh, and reduced his bones to dust by pounding them with an iron pestle: this operation completed, the remains are put into a bag, and cast into a sewer which traverses the Jewish quarter of the city. The persons employed in reducing the body to this state were Soliman the barber, and one Mourad, servant of Davoust Arari. The blood of the victim was put

* This religious was sixty-four years of age, thirty-three of which he spent at Damascus in the zealous exercise of deeds of charity.

into bottles, and entrusted to the care of Moussa Abou-Elafie in his quality of Rabbin.

“ On Thursday the 6th, the Count de Ratti-Menton lodged information before the government of this crime, and an investigation was commenced. The first arrested was Soliman, who, at the first interrogatory, denied the fact; acknowledging, however, that he had seen Father Thomas bound, adding, that he retired immediately without assisting at the termination of the scene. By force of promises and threats, he was at length brought to make the disclosure I have given above. Mourad was then arrested, and not confining himself to the revelation of the murder, declared having heard that human blood was employed at certain festivals of the Jewish worship. A short time after, the four Arari confessed themselves the authors of the murder: Salonichli denied all: Abou-Alafie admitted the crime, but denied that the blood was confided to his care. Joseph Legnado has not yet made a single admission. All the Jews of note here are either cognizant of, or accomplices in, this atrocious sacrilege. All those whom I have named above, together with the great Mallem Ozafait Jarchi, and some others, whose names I have not learned, are in the hands of justice. The Pacha has given orders to have them subjected to the bastinado, in order to obtain additional information concerning this crime, and to ascertain whether it is true that the Talmud sullies with human blood the religious ceremonies of the Jewish worship.

“ At length, on the 27th of February, Mourad and Soliman revealed the place where the bones and intestines of the murdered religious were thrown: the ground was found stained with blood, and in the sewer were discovered the broken bones, fragments of the skull, still connected by part of the skin, and the half of a turban, which all recognised as that of Father Thomas. At the suggestion of the French Consul, the Pasha caused an examination of the bones to be made, with a view to ascertain whether they were human bones or not; Doctors Massori, Larasso and Rinaldi, consulted on this point, decided in the affirmative: six Turkish physicians have also given the same opinion. As soon as this decision was given by the medical men, I got two boxes made, one of tin, in which the remains were deposited, and which was inclosed in another of wood, covered over with black velvet: we then transported them from the house of the Consul to the church of the Holy Land, which is the most spacious in the city. The remains were carried by Greek Catholic priests, and accompanied by

all the clergy of Damascus, the Consuls of France, England, and Austria, and all the Franks then resident in the city. So great were the crowds that thronged the streets, that the Janissaries could with difficulty clear a passage for the procession. I celebrated mass, assisted by a Lazarist as sub-deacon, Father Aleris acting as deacon : at the request of the Consul, a funeral oration was pronounced by Father Joseph, Rector of the Maronites. When the funeral service was over, we conveyed the remains of our brother to the church of our order, and deposited them near the altar of St. Elias, with all the usual ceremonies. A becoming monument will be erected to the memory of our brother, on which an epitaph will be engraved to commemorate his death. The Turks, male and female, accompanied the remains to the church, exclaiming in the loudest terms against the perfidy of the Jews, and deploring the loss of Father Thomas : many of them knelt with veneration by his remains. It would be impossible to describe the sorrow and desolation of the Christians of all denominations ; the atrocious character of the crime has plunged all Damascus into the greatest consternation.

“ The activity and zeal displayed by our Consul in this sad business are beyond all praise : and the Pasha, on his side, has given proof of the utmost energy in the measures he has employed.

“ The Consul is now engaged in endeavouring to recover the blood of Father Thomas, his watch, the keys of the hospital, and the crucifix, of the wood of the true cross, which he always carried about him : these objects have not yet been found. All this occurred from the 4th of February to the 2d of March, the day on which the funeral took place.

“ One word more. On the 6th inst. the body of the servant was found, who was murdered and cut up into pieces, like his master, and thrown into a sewer opposite the house where the murder was perpetrated. In examining the fatal sewer, other bones were found, the remains perhaps of former victims, immolated by the barbarity of the Jews.

“ Yours, &c. &c.

“ FRANCIS, of Sardinia, Miss. Apos.”

M. Torretta, Lazarist missionary, in a letter from Macao, dated the 4th of January 1840, mentions that a new persecution has broken out in China. On the 5th of September 1839, whilst the Christians

of Kout-Chen enjoyed the most perfect tranquillity, some mandarins, at the head of about a hundred soldiers, surrounded the dwelling of MM. Perboyre, Baldus, and a Franciscan, who had just celebrated mass, and had scarcely time to escape, taking with them nothing but the clothes they wore. Their house was plundered by the soldiers, and then burned to the ground. On the following day M. Perboyre, who could not remove to a sufficient distance, was discovered, thrown into irons and conducted to the prison of Kout-Chen. It is said that, when arrested, he was severely beaten for not discovering the retreat of another missionary. At the first announcement of the storm which threatened his flock, Mgr. Rameaux hastened to Hou-Pé, to succour the victims of the persecution. But he had scarcely arrived at Han-Kean, when he learned that a general search for Christians was being made throughout all the districts, and that a considerable number had been arrested at Ou-Tchang-Fou. The men had taken flight to escape imprisonment. Unable to find a secure asylum, Mgr. Rameaux was obliged to return to Kiang-Si, bringing with him M. Baldus. We hope soon to receive further details concerning the persecution.

The Bishop of Annecy informs us that the mother of M. Jaccard received the announcement of his glorious death with sentiments worthy of the martyr to whom she gave birth. It is edifying to see the Christian heroine derive from faith such consolation and courage. We give the expressions of the illustrious prelate: "When the mother of M. Jaccard was informed of the martyrdom of her son, she uttered a cry of joy, and burst into a flood of tears, exclaiming: '*Thanks to the Almighty! I am freed from the alarm which I felt in spite of me, lest he should be overcome by his sufferings.*' This worthy mother manifests the greatest joy at the glorious martyrdom of her son."

FIRST PASTORAL VISITATION OF A NEW BISHOP IN THE UNITED STATES.

It was two o'clock at night; the snow was falling in thick and heavy flakes, and the sharp wind was blowing with violence. The Bishop of Vincennes was stretched upon his bed with his clothes on, wait-

ing for the stage-coach to pass by, which was to convey him a distance of more than sixty miles, to a small congregation on the banks of the Ohio. Awakened by the cry of the coachman, he hastens out with his trunk, and a handkerchief containing two small prayer books and some bread, the provision for the day's journey. The narrow staircase which leads to the street was covered with snow; his foot slips and he rolls from the top to the bottom, and in the fall loses his bread which was to serve for his breakfast and dinner during the journey. The important point, however, was to stow himself and luggage in the coach; but what a coach! a common open cart, without springs, without seats, without any other furniture than leathern bags covered over with nails, the better to resist the friction and protect the despatches; for this vehicle was the *mail coach*! He is whirled off at full speed, arranging himself as well as he can on the way, having no one to inconvenience him, for he is alone, lord and master of the whole vehicle: what American could be found to travel in such a conveyance, and in such weather? The straw with which the bottom of the cart was strewn served him for a carpet, on which he squatted like a tailor on his board. In this position he travelled the remainder of the night and all the following day.

He was not more fortunate upon his return. No coach, no cart, no ordinary vehicle of any kind; for there was no possibility of their travelling, as the snow had been constantly falling for four days. For £1. 4s. he might have a place in an uncovered sledge, but this sum he had not then at his disposal; and even if he had, he would with difficulty be persuaded to employ it for the purpose. Our poor missionaries are obliged to travel on horseback even during such weather, and he did the same. He obtained the loan of a horse, and thus returned in the midst of cold and snow.

But why travel in such circumstances? Because the interest of souls required it; because the salvation of man must be secured, independently of the rigour of the seasons. And thus the Almighty always reserves sweet consolation for those who labour in his service. The prelate had the happiness to confirm many of the faithful, and amongst them six converts. The Catholics were encouraged, and the good pastor had his share in the joy he imparted to this portion of his flock.

INSTITUTION OF THE PROPAGATION OF THE FAITH.

GENERAL STATE OF THE MISSIONS.

HAVING given in the report of 1839 an account of the religious, moral, and financial situation of the Institution, it will not be judged irrelevant to lay before our readers a concise statement of the general condition of the missions. The facts which this short sketch will comprise, present on one hand the state of our accounts and the consoling recompense which has crowned our past efforts; whilst on the other hand they point out the extent of our duties, and form a strong appeal to the generous co-operation of the members.

It cannot, however, be expected that a statement of this nature can be exempt from obscurity and inaccuracies; for amongst the scattered elements of a vast correspondence, some details must have escaped our notice, whilst many others were altogether denied us. There is in the breasts of the apostles of our faith a strong feeling of humility, which reserves for the eye of God alone, those events which it studies to conceal from the knowledge of men, and a charity which would scruple to devote to the recital of its labours one of those hours which it finds insufficient for its active employment. And then how count over with accuracy the flock, in the midst of the storm by which it is dispersed, or of the wonders by which it is multiplied? In putting together the fragments of those documents, written on paper or on the bark of trees, and composed perhaps in a cave or canoe, we are not surprised to see the missionary often obliged to interrupt his narrative, in order to absolve some dying penitent, administer the sacrament of regeneration, or prepare himself to die. Often whilst the letter informing us of the birth of a new church is crossing the ocean, the number of catechumens has been doubled, and falsifies the statement which our pen enregisters. Lately, when the names of the Spanish bishops and priests of Tong-King reached us for the first time, they were already the names of so many martyrs of the faith.

Another imperfection must result from the thought which has di-

rected our investigation. It was necessary to lay before the members of the Association a general outline of the uses to which their alms have been applied, of the good which has been effected, and that which still remains to be realized. It was, therefore, impossible to comprehend in this rapid sketch of the missions, either all those, or those only, which in the strict canonical signification of the times merit that denomination. We give all the congregations which have received succour, or are capable of receiving immediate aid, whatever be their ecclesiastical organization, whether they be bishoprics, provinces of religious orders, or vicariates apostolic. They are divided into groups, according to their geographical position. A summary of the moral circumstances which characterize the situation of each of them precedes the annunciation of the clergy, the faithful, and the religious establishments existing amongst them.

EUROPE.

The missions of Europe, which receive succours from the Institution, comprehend the eastern peninsula and its dependencies; that is to say, the Ionian Islands, Greece, Turkey, and the principalities of Moldavia, Wallachia and Servia. These missions which are the nearest to us, may be described from the extreme shores of Italy, and are not amongst the least important that claim our attention: our faith meets there two adversaries, whose attitude presents a striking contrast—the Greek schism and Islamism. The Byzantine civilization which prevailed so long in these countries, unable to protect them against Mahometan invasion, and sunk during four centuries in a state of degrading servitude, seems at length to be awakened from its lethargy by the events which are taking place around it. It forgets that what it retains of life and liberty is not its work; that the struggle was sustained by the Latin armies from the days of the Crusades to the battle of Lepantum, and from the battles of Scanderbeg to the present times. It is now meditating the reconstruction of the church, and perhaps the empire of the East, on a vast scale, intended to unite the Slavonian and Greek races, amounting to about a third of the population of Europe. The spirit which animated Photius and Michael Cerularius, and which is nothing but a hatred of Rome, is bestirring itself anew. Hence, the pious foundations in favour of the bishoprics of the Ionian Islands, due

to the generosity of Charles of Anjou, brother of St. Louis, guaranteed during six centuries by the various powers who succeeded each other in the government of the islands, and solemnly recognised by the charter of 1817, have not escaped the rapacity of the native senate. Hence, also, in the new kingdom of Greece, the protection of the Bavarian dynasty, and the express articles of the protocol of 1830, have not been sufficient to secure the Catholics from official vexations, whilst the fanaticism of the multitude served to support the *philorthodox* conspiracy, which a providential circumstance alone prevented from breaking out. On the other hand, the Ottomans, who were never more than encamped on this side of the Bosphorus, obliged to yield up gradually the ground they occupied, seem now to have discovered, that, in order to found their authority upon a permanent basis, they should, like the barbarians of the west, have assimilated themselves to the people whom they conquered, by receiving from them their lights, and communicating to them in turn a new nationality. They are now endeavouring to repair this error, and whilst their envoys are astonishing London, Paris and Rome, with the greatness of their views, the Hatti-Sherreff of Gulhane proclaims the emancipation of the Christians throughout the whole extent of the Ottoman Empire. The ecclesiastical hierarchy may now freely enforce its discipline; charity may open schools and found hospitals, without being subjected to the embarrassing interference of a jealous public: and every year is the blessed sacrament carried in procession through the streets of Constantinople, accompanied with sacred canticles, incense and flowers, and receiving in its passage every mark of respect from all who meet it.

I. *The Ionian Islands.*—The seven islands, which were long the last bulwarks of Venice in the Levant, constitute at present an aristocratic republic under the protection of England. The Protestants have not been inactive in their efforts at proselytism; the disputes with the Greek schismatics have brought about the destruction of one of the patriarchs. The population, which amounts to 170,000 inhabitants, contains many Catholics of Italian origin, or who have recently emigrated, whose number we have not been able to ascertain; they are divided between the archbishopric of Corfu and the bishopric of Zante, where a pious zeal is labouring to raise religion from the ruined condition to which it was reduced, and to add to the thinned ranks of the clergy:

II. *Kingdom of Greece*.—This infant kingdom contains 700,000 souls, dispersed over the continent and the islands of the Archipelago. The continent is subject to the jurisdiction of a delegate apostolic, recognised by a royal decree, dated 27th May 1838. In the Archipelago many sees are raising up, which during the Venetian power contained a numerous flock, but lost considerably of their splendour by falling under the Mahometan yoke. The conquests made by Russia, in the reign of the Empress Catherine, awakened the jealousy of the Greeks, and added to the violence of persecution the dangers of seduction: the atrocities of the last war increased those evils, and fire and sword, flight and misery, have changed into a desert those afflicted churches, happy, however, for having preserved their pastors, and with them the hope of future regeneration. Here we are enabled to enter into some details.

1. *Apostolic Delegation of Continental Greece*.—The present Titular, Mgr. the Bishop of Syra, by indefatigable exertions, has succeeded in introducing order into the ecclesiastical administration of the country. Six missionaries devote themselves to the Churches of Athens, the Piræus, Napoli, and Patras, with the two chapels of Navarino and Argos. Two chaplains are attached to the service of the court and the German troops, one of whom visits the colony of Heraclæa. The Catholics amount to 12,000, and have no other resources for the support of their clergy and schools than in the voluntary offerings of the faithful, which are found to be inadequate for the purpose.

2. *Archbishopric of Naxos*.—Only 300 Catholics remain to the venerable archbishop, who refused, however, to abandon them. He has a few canons with him. The Jesuits have a residence at Naxos, and the Lazarists a boys' school, that for females being under the direction of Ursuline nuns. Thus will the faith be enabled, through the blessings of education, to secure for itself that position in futurity which it was attempted to snatch from it. Paros, where there are also some Catholic families, makes part of this diocess.

3. *Bishopric of Syra*.—This island, where the faith has been so wonderfully preserved amidst so many trials and dangers, is the refuge of the repentant renegades and converted Mahometans of the neighbouring countries. A general seminary for Greece has been founded there, which contains already eleven students. This diocess contains 29 native priests, 3 Jesuits, 1 Capuchin, 7 churches, 30 chapels, and

4,000 Catholics. The number of chapels is to be attributed to a custom prevalent in the East, and which forbids the holy mysteries to be celebrated more than once in the same edifice on the same day.

4. *Bishopric of Tyna and Myconi*.—This diocese contains 6,000 Catholics, 29 churches, 37 priests, a residence of the Jesuits, an hospital of the Franciscans, a convent of Urselines, and a preparatory seminary, where there are fourteen students. The bishop is at the same time administrator of the diocese of Andros, almost annihilated during the last century.

Bishopric of Santorini.—A bishop, assisted by some priests, and a school held by the Lazarists, with a population of six hundred souls, constitute the Church of this diocese.

To the missions of Greece ought, perhaps, to be added that of Canea, in the Island of Candia, now subject to the Pacha of Egypt; a few religious attend to the spiritual wants of the Catholics who are scattered through the Greek population.

III. *Moldavia, Wallachia, Servia*.—By the treaty of Adrianople, those three principalities have been raised into independant states, tributary to the Ottoman empire, but at the same time they are entirely under the influence of their victorious neighbour, who has become their protector. The Catholic religion, however, is allowed a momentary toleration: the following are the establishments it possesses:—

1. *Prefecture Apostolic of Moldavia*.—Mission of the Minors Conventual, the superior of which resides at Jassy, having under his jurisdiction 15 parishes, with a territory comprising 130 villages, 73 churches or chapels, and 55,000 Catholics, out of a population of 450,000 souls.

2. *Vicariate Apostolic of Servia*.—380,000 inhabitants, 7,000 Catholics, and 6 parishes; there are no schools or public churches. The faithful, who are reduced to the lowest state of oppression and misery, are forced to assist at the holy sacrifice in some wretched huts.*

IV. *Turkey*.—The countries immediately subject to the Porte do not present so afflicting a spectacle. There always existed a traditional, if not a legal system, which recognised and maintained the rights of the vanquished, and which served as a check to acts of indivi-

* Servia possesses another bishopric, that of Belgrade, on the frontiers of the Austrian empire: it is not comprised in the number of the missions.

dual oppression, and to the caprices of the viziers and pachas. Besides this, the spirit of indomitable resistance manifested by the Albanese, the dread of the Lion of St. Mark, and the protection which France exercised over the Churches of the Levant, contributed to lighten the yoke of the Mussulman domination. Hence is explained the existence of the flourishing missions of Bosnia, the bishoprics of Epirus and Macedonia, and within the last few years the recognition of a Catholic patriarch for the Armenians; and if those favourable acts of the government are sometimes thwarted, if more than once a tyrannical firman gave a sanction to peculation and turned aside the course of justice, it will not be difficult to discover, upon close inspection, the hand of the schismatical Fanariote by whom it was drawn up, or the name of the rancorous metropolitans* by whose gold it was purchased. Turkey in Europe contains 7,000,000 of inhabitants. The western provinces of Turkey in Europe form the seven following bishoprics :

1. *Vicariate Apostolic of Bosnia*.—This fine mission, which counts about 130,000 Catholics, is attended by 144 priests of the order of Brothers Minor, under the direction of a bishop vicar apostolic. Those religious have three considerable convents, to each of which is attached a noviciate and a preparatory school. The number of students and novices amounts at present to 178, many of whom are supported by the munificence of the Hungarian clergy and the Emperor of Austria.

2. *Archbishopric of Antivari*, on the coast of Albania.—Fifteen villages, containing about 3,500 Catholics. The number of priests who divide with the archbishop the cares of the ministry is not known to us.

3. *Bishopric of Scutari*.—A bishop, 32 priests, 25 parishes, six of which are governed by religious of the order of Reformed Brothers Minor, and 16,000 Catholics.

4. *Bishopric of Pulati*.—The administration of this diocess, is entrusted to the Bishop of Scutari; it consists of 11 parishes, six of which are served by the Reformed Brothers Minor, and 11,000 Catholics.

5. *Bishopric of Alessio*.—A bishop, 20 priests, of whom five are religious, 27 churches, and 20,000 Catholics.

* This is the title assumed by the chiefs of the schismatical prelates.

6. *Archbishopric of Durazzo*.—An archbishop, 11 priests, 11 parishes, 8,000 Catholics.

7. *Bishopric of Sappa*.—A bishop, 23 priests, 21 parishes, 14,000 Catholics.

The eastern provinces are divided into four ecclesiastical departments.

1. *Bishopric of Nicopolis*.—A bishop and four priests of the order of the passion attend the spiritual wants of the Catholic population of Bulgaria, which is estimated at 2,000 souls; one church and three chapels mark out the chief stations.

2. *Bishopric of Sophia, Vicariate Apostolic of Philopolis*.—Five thousand Catholics, who are in a state of extreme distress; 800 of them, reduced by their indigence to a state of slavery, are in the hands of schismatical or Mussulman masters, who refuse them permission to attend the duties of religion. There is only one decent church, the other six chapels being nothing more than mud walls covered over with thatch. The Redemptorists of Vienna are charged with this mission.

3. *Patriarchal Vicariate Apostolic of Constantinople*.—The jurisdiction attached to this title extends to the Asiatic shores of the Bosphorus and the southern coast of the Black Sea. The greater number of the faithful, however, belong to Europe. Constantinople alone contains 11,000, without counting the Armenians. The efforts of the vicars apostolic are happily seconded by the zeal of forty priests, twenty-eight of whom belong to different religious orders, Dominicans, Capuchins, Reformed Minors, and Lazarists; the latter possess a college with twenty-five boarders, and two day-schools, where eighty boys receive instruction. Seven Sisters of Charity, of St. Vincent de Paul, have a flourishing female school, which is attended by more than two hundred pupils. A committee of charity attends to the wants of the poor, and many hospitals are exclusively consecrated to the Franks attacked by the plague or other diseases. In the midst of so many institutions, which are a subject of admiration to the capital of Mahometanism, and which reflect so much credit upon the Christian population, whose work they are, the want of a seminary is much felt to secure perpetuity to the priesthood, and of a printing press, to neutralize, by the publication of good books in the principal languages of the East, the efforts of the Protestants, and to contribute to dissipate the religious ignorance of the people. The pecuniary

resources are so limited, that the administration of the sacraments cannot be secured to the faithful in many parts of the vicariate. The only places which are regularly attended to are—Salonica, 3 priests (Lazarists) and one school; Adrianople, 2 priests, one at Rodosto, and one at Boujouk-Dére.

4. *Primate Archdiocese of the United Armenians.*—After the afflicting persecution of Ancyra, the United Armenians obtained, through the intercession of France, an official act by which they were withdrawn from the authority of the Schismatical Patriarch. In 1832, a Patriarch was instituted by the Holy See, and acknowledged by the Ottoman Porte, upon whom were thenceforward to depend all the Catholics of that nation, who are not within the territory of the Archbishop of Smyrna, or the United Patriarchate of Cilicia; their number amounts to 60,000, scattered through Anatolia and Romelia; in Constantinople alone there are 14,000; the number of priests who attend to their spiritual wants is about 100, amongst whom many educated by the Melchitarists of Venice, or the Propaganda of Rome, are distinguished for their learning. Three churches, two hospitals, and a preparatory seminary, containing ten pupils, constitute the religious establishments of the Armenians.

GENERAL STATEMENT OF THE MISSIONS OF EUROPE.*

	Archbishops.	Bishops.	Priests.	Catholics.
I. Ionian Islands ...	1	1	20	12,000
II. Kingdom of Greece	1	3	100	23,000
III. The three Principalities	1	2	36	71,000
IV. Turkey ...	5	6	423	281,000
Total	8	12	576	387,000†

* In the continual changes caused by the ordinations of additional missionaries, and by deaths and births, only an approximate calculation can be made of the number of the clergy and faithful. When, in the absence of official documents, we make a calculation purely conjectural, we accompany it with a note of interrogation.

† Besides the missions which receive aid from the Institution, there are in Europe 14 vicariates apostolic, and about 600 bishoprics, which, added to the numbers given above, present a total of 634 bishops, and 122,000,000 of Catholics.

A S I A.

The missions of Asia may be divided into three principal groups, distinguished by the difference of their condition, and the religious opponents they have to contend against. Thus in Western Asia, Islamism is master of the soil, but is not the only enemy. Central Asia, overspread with European garrisons and factories, is witnessing the gradual progress our faith is making in dispersing the darkness of Brahminism; whilst in the great empires of Eastern Asia, religion has to support the combined attacks of Boudhism and persecution.

1. *Western Asia*.—This country possesses beyond doubt the strongest claims to the veneration of mankind: there is found the cradle of the human race, there the miraculous vocation of the chosen people was accomplished; it furnished the scene of the *Iliad*, and was the theatre upon which were enacted the achievements of Cyrus and Alexander; it is the soil fertilized by the blood of the Saviour, the seat of the primitive churches, and the birth-place of innumerable martyrs, hermits, and doctors of the church. In fine, is it not in the East that the irresistible movement is taking place, which seems to engross anew the thoughts and interests of the present generation, as if the great destinies of the human race, from the Tower of Babel to the valley of Josaphet, were to be accomplished in those places, where they first commenced? Hence Catholics ever entertained towards that venerable land a sentiment of filial piety, and made every sacrifice to ward off the misfortunes that threatened it. In the middle ages myriads of crusaders went there to conquer and die, and during the space of six centuries have religious, animated with a feeling of intrepidity which no danger could damp, kept watch near the Holy Sepulchre. The same Catholic spirit, surrounded with all the light of learning and the treasures of charity, may be traced from Smyrna to Tauris, and from Damascus to Beyrouth, with its churches, its colleges, its institutions of charity and apostolic stations, struggling against every hostile system which the genius of evil has raised up against the truth. Idolatry still survives in the mysteries of the Druses; the errors of the Gnosticks have still some followers in various parts of Mesopotamia;

Nestorianism is yet seated on the ruins of its past greatness; half the population of Armenia and Chaldea profess the erroneous doctrine of Eutyches; the Greek schism counts many episcopal sees, whilst the scourge of Mahomet drives before it those wandering flocks, which are exposed to the new snares laid for them by falsified translations of the Bible, and tracts filled with misrepresentations and calumny, scattered through the country by the emissaries of Protestantism. One would be tempted to say, that every error has taken deep and permanent root in the soil of the East; yet in the midst of all this we cannot fail to discover indications of a bright future opening before us. The three Mussulmen powers who rule over those vast regions—the Porte, Egypt, and Persia—envy the blessings of Christian civilization, and sollicit their introduction into their respective states. Their ambassadors have appeared at the Vatican, and a spirit of toleration, hitherto unknown, permits the Gospel to be announced to the followers of Mahomet, amongst whom the divine seed has not fallen in vain. Many heretical bishops have entered our ranks, and the waters of regeneration have flowed upon the foreheads of those Druses, who hitherto seemed not more accessible to the impressions of religion than to the yoke of foreign domination. In vain is an attempt made to unite schismatics of all denominations, with a view to advance the designs of a powerful protector; Asia will be taught to discover the dangers which are concealed under the haughty protection which is offered her, and to perceive that the only disinterested proselytism which is attempted in her regard, is that which is influenced by no political motive and has no earthly ambition to gratify—that of the Holy Roman Church.

1. *Archbishopric of Smyrna and Vicariate Apostolic of Asia Minor*.—The jurisdiction attached to this two-fold title extends over all those portions of Anatolia which do not form a part of the patriarchal vicariate, or primatial archbishopric of Constantinople; Cilicia is not comprised in it.

The archbishop, assisted by twenty missionaries, the most of whom are members of religious orders, and twenty native priests, is charged with the spiritual direction of a Catholic population amounting to fourteen thousand souls. He has five churches, four chapels, two colleges, one established and directed by the society of Pious, the other by the congregation of St. Lazarus; a free school for male adults, and another for girls, lately opened by the Sisters of Charity of St. Vincent de Paul. There

are many poor and some weak consciences that are not easily proof against the motives of temporal gain, with which the biblicans never fail to back their proselytism. A few faithful are also scattered through the neighbouring islands, and in the interior of the continent.

2. *The Bishopric of Chio*.—About four hundred Catholics, the remnants of the last disastrous war, eleven priests and one bishop, five churches, one chapel, and two schools. The Capuchins have an hospital, and the Lazarists a residence there.

3. *Bishopric of Farmagousta*.—The island of Cyprus, after the destruction of the Catholic throne, which it possessed for many ages, preserved a Latin population sufficiently numerous to form a diocese. We are not acquainted with its present condition. The reverend fathers of the Holy Land have always had an hospital there; six villages of Maronists are ministered to by a prelate and many priests of the nation.

4. *Holy Land*.—The care of the holy places is entrusted to the Brothers Minor. They owe this glorious inheritance to the piety of their patriarch, St. Francis, who, with twelve of his first disciples, went to Syria to devote themselves to the labours of the apostleship, and seek the crown of martyrdom. The latter favour was not granted him, but he secured to his order the privilege of praying and dying between the cradle and the sepulchre of Christ; and even to this day, these excellent religious, whose dress is respected even by the infidels, and whose hospitality so many pilgrims bless, have a roof and an altar at Jerusalem, Bethlehem, Nazareth, Jaffa, and wherever a trace of the history of the redemption is to be found. The superior, who has the title of Most Reverend Guardian, and who depends directly on Rome, exercises a jurisdiction over a hundred Italian and Spanish priests, distributed through twenty-two convents, and charged with the spiritual government of the Latin Catholics in their respective residences, who amount to eleven thousand: in their labours they are assisted by thirty eight secular priests, and sixty lay brothers, and have founded two colleges, which contain 460 pupils. Europe, however, seems to attach little importance to those blessings which reflect so much credit on her in the eyes of strangers; the alms which the Spanish and Portuguese crowns used to allow the guardians of the Holy Land are no longer granted them, and were it not for the succours afforded by the Institution of the Propagation of the Faith, they would be compelled to abandon the post of honour which the church has assigned them.

Many other religious orders have also their representatives at this rendezvous of all Christian traditions, and there do not remain inactive.

—1. The Carmelites are rebuilding the useful hospital which has been upheld by them from time immemorial on Mount Carmel, where their order was first founded, and which is the chief seat of their missions in Palestine. 2d. The Capuchins have four missions, Beyrouth, Tripoli, Damascus, lately stained by the murder of one of them, and Aleppo, where their charity supports a school: they have also three other stations in Libanus. 3. The Jesuits; after having reconstructed their ancient residence of Mount Libanus, are actively engaged in founding a college at Beyrouth. 4. The Lazarists have four missions and ten priests; Antoura with a college, Aleppo, Damascus with two schools, one for each sex, Tripoli with two stations, and schools at Eden and Sgorta.

5. *Delegation of Libanus, Vicariate Apostolic of Aleppo.*—About a thousand Latin Catholics are the only persons subject to the immediate jurisdiction of the vicar apostolic; but the prelate who bears that title is also the representative of the Holy See to the patriarchs of the united rites, which are scattered throughout those countries. The nations of Syria, differing in their origin, their language, and manners, assimilated but not confounded with each other, sometimes by the fate of war, and sometimes by their commercial relations, have, however, remained distinct in their liturgy and the organization of their hierarchy. Rome, in respecting those differences, wishes to give another proof of that merciful condescension which she ever manifests to smoothen down the difficulties of conversion for the dissidents, and exhibit the power of unity which preserves order in the midst of a multiplicity of rites, and introduces harmony where there is apparent discord.*

* To comprehend in some degree the organization of society in the East, it is necessary to recall frequently to mind the conquest of the Roman empire by the barbarians. The natives and the different tribes who, in successive invasions, pushed into the same provinces and the same cities (in France, for instance, the Visigoths, the Burgundians, the Franks; in Italy, the Latins, the Visigoths, the Lombards), continued to form distinct nations governed by their own laws, and might have become many distinct churches. But a better fate, or rather the beneficent influence of Catholicity, effected a fusion, which left Europe, such as we behold it to-day, in distinct but homogeneous masses. The despotism of the Alcoran was unable to effect a similar process; it was, on the contrary, obliged to foment disunion by sowing distrust; besides, in its ignorance, it found it more convenient to portion out the conquered, and place them under

I. *Maronites*.—Unshaken in its orthodoxy, as in its independence, the Maronite nation came down from Mount Libanus, its cradle and asylum, to spread itself along the coast of Syria, where it exhibits the consoling spectacle of its faith, its intelligence, and courage. It is subject to a patriarch, who takes the title of Antioch, and who has nine diocesses under his jurisdiction. Seven archbishoprics—Aleppo, Tripoli in Syria, Eopolis, Cyprus, Damascus, Beyrouth, Sidon and Jerusalem; two bishoprics—Eden, Gibail and Potri; the latter is administered by a patriarchal vicar.

The clergy is composed of 500 secular priests and 1,600 monks, 600 of whom are in priests' orders. The monks are divided into three distinct orders, under the rule of St. Anthony. 500,000 Catholics, all exact in the exterior observance of religion, and complying with their pascal duty; 320 churches; 109 convents, many of which possess printing presses for the diffusion of good books; 5 patriarchal seminaries, gratuitously open for the youth of all nations; a noviciate for the missions; a diocesan college in each village, where reading, writing, and arithmetic are taught with the elements of the Christian doctrine. Yet notwithstanding this admirable organization great poverty prevails. The priest, condemned to live by the labour of his hands, divides his time between the tilling of the earth and the salvation of souls. The fathers of families impose considerable sacrifices upon themselves to contribute to the support of the master who gives instruction to their children. The naked dilapidated chapels, which are thinly scattered through the mountains, are insufficient for the multitude which frequent them, and unworthy of the God who descends upon their altars.

II. *Greek Melchites*.—Under this name are designated the Catholics of Asia who follow the Greek rite: their patriarch unites to the title of Antioch the jurisdiction of Jerusalem and Alexandria. The number of bishoprics was lately nine, *viz.*: Aleppo, Beyrouth, Tyre, Sydon, Acre, Bosra, Zahale and Fevzul, Heliopolis and Balbeck, and Damascus, the latter under the administration of a patriarchal vicar. Three new sees have been erected at Tripoli and two other places. The clergy is recruited from the ranks of the order of St. Basil, of which there are three distinct congregations in Syria. The number of Catholics amount to 5,000.

the authority of their natural chiefs: a single head was rendered responsible for all those of the same race.

III. *Syrian*.—The Syrians form, as it were, the first stock of the Christian population. The Syrian language is that of their liturgy. Antioch furnishes to their patriarch also the title he bears; he has five bishoprics under his jurisdiction; *viz.* Jerusalem, an archbishopric, the government of which he reserves to himself, Nābek, Homs or Emese, Mossul, and Mardin, the two last are in Mesopotamia; many converted bishops, without diocesses; and about 30,000 Catholics.

IV. *Armenians*.—The Patriarch of Cilicia resides at Mount Libanus, and is assisted by many bishops in quality of vicars; only two others have distinct diocesses, *vz.* Aleppo and Mardin. The number of Catholics of this patriarch amounts to 40,000.

5. *Bishopric of Babylon*, to which are reannexed the functions of *Administrator of Ispahan and Delegate Apostolic* to the *Chaldean Nations*. The prelate who bears those titles extends his jurisdiction over a part of Arabia, all Mesopotamia, and Persia. Yet the Latins, whose immediate pastor he is, do not amount to more than 1,000, dispersed throughout those vast countries. The Chaldean nation, for a long time divided between the two sects of Jacobites and Nestorians, and, by the unremitted labours of many illustrious bishops, brought back to the divine sheepfold—this nation once so numerous and powerful, under the yoke of infidel nations, was reserved in our days for a long train of severe misfortunes. Civil war and the cholera, after having spread devastation throughout Chaldea, were succeeded by a famine, whose ravages were still more dreadful, and which, by obliging the inhabitants to fly the country, changed it into a desert. The united church, however, remained unshaken, with a numerous clergy, who hastened to dry up the tears of their flocks, and build up the ruins which surrounded them on all sides. The news we have received from that country gives the consoling hope that they will come forth a new people. The Chaldean Patriarch of Babylon unites under his jurisdiction 4 archbishoprics—Diarbekin, 5 priests, 81 families; Gezira, 7 priests, 240 families; Mossul, 18 priests, 1,000 families; and Alberijan: and 5 bishoprics—Mardin, 4 priests, 41 families; Seert, 8 priests, 190 families; Amadia, Maltaï, and Zachro, 17 priests, 600 families; Salmas, 8 priests, 340 families; and Karkour, 15 priests, 320 families: 3 other priests are charged with the care of 100 families of their nation, at Bagdad. The actual number of Chaldean Catholics would then seem to be reduced to 15,000. A religious order, which as yet has only thirty members, has its chief establishment at the convent of St.

Hormisdas, whence they are one day to extend their apostolical labours to the neighbouring countries. About 7,000 faithful, belonging to various oriental rites, are dispersed in different points. An Armenian mission, founded at Djulfa, has claimed in its favour the ancient privileges secured to Catholicity, by treaties between Persia and France. We must also notice the establishment of Carmelites at Bagdad, and the Catholic school opened at Tauris, by a young traveller, who bears within him the heart of a missionary. It is to be hoped that a religious congregation will continue the good work, and diffuse throughout Persia that pure light of Christian science which already illumines the horizon of the neighbouring people.

The following table presents an approximate statement of the missions of Western Asia :—

	Archbishops.	Bishops.	Priests.	Catholics
Anatolia, Cyprus, and Chio	1	2	54?	12,000?
Holy Land	0	0	168	11,000
Vicariate Apostolic of Aleppo	0	1	0	200
Maronites	8	2	1,100	500,000
Melchites	1	12	180	50,000
Syrians	2	4	60	30,000
Armenians	1	2	100	40,000
Bishopric of Babylon ...	0	1	4	1,000
Chaldeans	5	5	101	15,000
<hr/>				
Total	18	29	1,767	659,200*

* The number of bishops given above, indicates rather the sees than the individuals, hence the bishops who have no diocesses are not comprised in it. The patriarchs have been considered as archiepiscopal titles, without confounding them, however, with the bishoprics, the administration of which each patriarch may reserve to himself.

With regard to the number of Catholics, we have generally given the maximum of the calculations we have seen, because the severity with which the capitation tax is enforced, induces the people to withhold their names from the official census: besides the most of the calculations are based upon insufficient data, by counting according to the number of houses in a country where so many live in tents, or by allowing, according to the European average, five persons for each family, which is not, perhaps, correct when applied to the East. Yet this is the rule which has been followed by the Delegate Apostolic when he estimates at 15,000 individuals the 3,000 families, which constitute the remains of the Chaldean nation. For want of any other sources of information, we have been obliged to

II. *Central Asia.* On the other side of the Uralian mountains and the Indus, paganism reigns with all the fatal variety of its doctrines and observances. The wretched tribes that wander on the shores of the frozen ocean, prostrate themselves before their gross fetishes; the mongel hordes carry in procession the symbolical idols of Bouddha, whose mysteries are concealed in the darkness of a system profoundly complicated. The Brahmins exercise over a numerous people, the two-fold delusion of a learned mythology and an infatuating worship. In the steppes of Tartary and throughout the cities of India, the Alcoran counts many millions of disciples. In fine, if in the north and south of those regions, two European powers have extended their dominions, it is still error which is propagated by the military colonies of Russia and the factories of Great Britain. Yet with so many obstacles to oppose its progress, Catholicity has not been checked. Since the thirteenth century have its missionaries penetrated as far as the frontiers of China, to carry the tidings of faith to the descendants of Ghengis-Khan: and at a later period, in one of those seasons of abundance with which Providence is sometimes pleased to bless the evangelical harvest, St. Francis Xavier traversed the two shores of India, and wherever he appeared did the divine seed shoot up with a miraculous fecundity. But why were those young churches blasted in their bud, by the storms of war and the breath of envy? Our readers are not unacquainted with the conquests of Protestant Holland, and the jealous susceptibilities of the court of Lisbon, and how an obstinate resistance to the designs of the Holy see, after having impeded the progress of the apostleship, was to end by the public scandal of the Indo-Portugese schism. But the voice of the legitimate pastors was enabled to avert the progress of a defection which could not have continued long: in the struggle the dormant piety of the people was awakened, and the creation of a new clergy animated with the sentiments of an ardent charity and disinterested devotedness, gives promise of a decisive movement amongst the infidel population.

We have been able to collect but few particulars on the present state of religion in Asiatic Russia. The Capuchins have a mission at Tiflis, capital of Georgia. In that part of Armenia lately ceded by

adopt his calculations, not, however, without entertaining a hope that a population which in 1826 amounted to near 120,000 is not now reduced to a tenth of that amount.

treaty to the cabinet of Petersburg, there are numerous Armenian Catholics: these priests have not abandoned them; but a jealous policy by interdicting the entrance of a bishop into the country, and preventing the youth who feel called to the priesthood from leaving it to receive ordination elsewhere, condemns those unfortunate Christians to see the ministry extinguished amongst them, and to be obliged one day to choose between the absence of all worship, or the adoption of the imperial faith. In fine, the solitudes of Siberia, by one of those decrees of God, which it is not given men to fathom, have been lately opened to the propagation of the Catholic faith. The Polish exiles, who have been transported thither, form a seed which may one day bring forth fruit, and the hundred and thirty priests of the united Greek church, lately exiled there for having gloriously confessed the faith, will not remain inactive wherever they are thrown.

We have already devoted many pages of the Annals to the sacred geography of India. At present it will suffice to recall to mind, that independantly of the archbishopric of Goa, the only one preserved by the letters apostolic, *Multa preclare*, and which is in a state of disorder impossible to describe, the Peninsula is divided into seven vicariates apostolic.

1. *Vicariate Apostolic of Tibet and Hindostan*.—This mission which was once so flourishing under the spiritual administration of the Jesuits, and which received a severe shock by their suppression, is slowly reviving from its ruins, under the care of the Capuchins, who are now charged with it. The bishop who resides successively in the cities of Agra and Delhi, is assisted by a coadjutor and twelve missionaries of the same order, with only one native priest; six churches or chapels, some in a state of ruin, and others in progress of construction. The number of Catholics, without counting the Irish troops in garrison, amounts to six thousand. The seminary, founded by the pious bequest of the Princess of Sardanah, will be soon erected, whilst at the same time a new career is opened to the conquests of the gospel in the kingdom of Lahore. The frequent famines which reduce the Christians to great distress, and impose upon the pastors considerable sacrifices, will for a long time still continue to claim the attention of the compassionate.

2. *Vicariate Apostolic of Bengal*.—A bishop resides at Calcutta, six missionaries of the society of Jesus, four Portugese priests who have remained faithful, three native priests, educated at the Propaganda,

attend to the spiritual wants of about twenty thousand Catholics. Schism, which prevails to a deplorable extent in this vicariate, retains possession of the schools and churches, and by that means obliges the lawful clergy to erect new ones. So limited are its pecuniary resources, that eight thousand Catholics dispersed in the direction of Decca, are left without resident priests.

2. *Vicariate Apostolic of Bombay.*—The bishop, who has his residence in the city of Bombay, is assisted by a coadjutor and thirty-six priests of the Carmelite order; twenty thousand Catholics are placed under his jurisdiction, without counting those who have been lately added by the Holy See from the archdiocese of Goa. Schools, charitable institutions, religious establishments, every thing in a word remains to be done on this point, where the Protestants are actively engaged in attempts at proselytism, and by their violence have lately called forth the official complaints of the pagan and Mahometan population.

4. *Vicariate Apostolic of Madras.*—A bishop with a coadjutor, both resident at Madras, eleven priests, eleven churches or chapels, a college and an orphan asylum, with 100,000 Catholics, constitute the ecclesiastical organization of this vicariate. The Schismatics amount to nearly double that number: but it is hoped that a well-directed system of education, and the propagation of good books, will bring back the greater number of those erring brethren. Yet the limited resources of the missions do not allow the means for getting up printing presses, and establishing additional schools.

5. *Vicariate Apostolic of Pondicherry.*—The bishop of this immense vicariate, which contains about 280,000 Catholics, resides at Pondicherry; twenty-two priests of the seminary of foreign missions, assisted by three native ecclesiastics, have 80,000 Catholics under their care; the remainder, which forms the congregations of Madura, is intrusted to thirteen priests of the society of Jesus. Many churches to replace those which are in the hands of the schismatics, a college, a seminary to secure a succession of clergy, the means of supporting an additional number of missionaries: such are the urgent wants of that country.

• 6. *Vicariate Apostolic of Ceylon.*—A bishop, more than a hundred priests all of the oratory of St. Philip of Neri, 200,000 Catholics. The clergy of Portuguese origin, in shaking off the schismati-

cal yoke of Goa, have diminished the resources they had previously at their disposal.

7. Vicariate Apostolic of Malabar.—The bishop who resides at the little city of Verapoli, shares with a coadjutor and three Carmelites the laborious administration of a population, consisting of 182,000 Catholics. They are divided into two rites: 88,000 follow the Latin rite, having 52 priests and 27 inferior native ecclesiastics, 51 parishes, and 99 churches; 99,000 faithful adopt the Syro-Chaldean rite, with 333 priests, 182 inferior ecclesiastics, 114 parishes, and 167 churches. There is a seminary common to both rites, containing 37 pupils, and another exclusively for the Chaldeans, in which there are only 25 students. There is an hospital with a house of retreat; but we have not ascertained the number of schools. There is a remarkable establishment at Verapoli, where infidels touched by grace, receive religious instruction for many months together; it sends forth more than a 100 new Christians every year, without counting those who receive from the local pastors the bread of the divine word, and the water of regeneration.

The following is the general table of the missions of Central Asia:

	Bish.	Coadj.	Priests.	Catholics.
Russia in Asia	0	0	140	20,000
Tibet	1	1	13	8,000
Bengal	1	0	13	20,000
Bombay... ..	1	1	36	40,000
Madras	1	1	11	100,000
Pondicherry ...	1	0	38	230,000
Ceylon	1	0	100	200,000
Malabar... ..	1	1	388	182,000
Total	7	4	739	800,000

The complete reconciliation of the Indo-Portugese Schismatics would bring the number of Catholics to nearly twelve hundred thousand, out of a population of a hundred and twenty millions.

III. Eastern Asia.—In proportion as we advance into the mysterious East, whence light seems to issue, the moral darkness becomes more profound. Whilst the missions of the Levant meet in their path with erring sisters in the Christian sects, which overspread the country, or with Mussulman infidelity, which, notwithstanding its errors, is still connected with Christianity by so many reminiscences, the Churches

of India find themselves opposed to idolatry, which is kept in check by the presence of its foreign masters, but triumphs alone and unrestrained throughout those immense regions, which extend from the foot of the Himalayan Mountains to the shores of the Pacific Ocean. There does it find its complete social manifestation in the morals and laws of the great empires of Annam, China, and Japan; there is realized in all its horrors that slavery of Satan, which weighed upon pagan antiquity, and of which we, in modern times, can form no idea: and there, when the Catholic faith overcame the barriers which were opposed to its introduction, commenced upon an immense scale the never-ceasing contest between good and evil. For three centuries have the days of Nero and Diocletian been renewed in the furthestmost ends of the earth; the stakes of Japan are no sooner extinguished than they are succeeded by the scaffold of Corea and Tong-King, as if to give a salutary lesson to Europe, and to silence those, who, for the last three centuries, are constantly crying out that Catholicity has had its day—that the church has lost every principle of vitality. For if the blood of the Church is not yet spent, neither is her life: the most convincing proof of her immortality is, that she can always die.

Indo-China counts five vicariates apostolic. The two first are under the English canon, which command the Birman empire and the peninsula of Malacca: hence the emissaries of the biblical societies have numerous establishments there. The three others embrace the whole extent of the Annamite empire, and do not contain any biblical establishments, for Protestantism always stops short where persecution begins. This is not the place to praise the martyrs, whose glory has been proclaimed by another and more powerful voice, still we shall do for them what is sometimes done for warriors who have died on the field of honour, whose names are kept in the muster-roll—we shall describe those desolate congregations such as we knew them before the last assault. We shall not efface those posts of honour which death alone has left vacant, but which evangelical zeal will shortly fill up.

*Primo avulso, non deficit alter.**

1. *Vicariate Apostolic of Pegu and Ava.*—Those missions of recent date, entrusted at first to the Barnabites, and subsequently to the Piedmontese Congregation of the Oblations of Mary, possess at present six priests, belonging to those two congregations, employed,

* Virg. *Æneid* VI., 144.

under the direction of their bishop, in administering to the spiritual wants of about 3,000 Catholics.

2. *Vicariate Apostolic of Siam*.—This mission has a bishop, who resides at Sincapore, a coadjutor, living in the royal city of Bang-kok, 12 missionaries of the French Society of Foreign Missions, 4 native priests, 12 churches, 4 convents of females, 1 college, and about 5,000 Catholics. The general seminary of the Society of Missions, situated in the Island of Penang, is within the jurisdiction of the Vicariate, to which the Holy See, by a recent decision, has added the city of Malacca and the country of the Karians.

3. *Vicariate Apostolic of Cochín China*.—One bishop; 10 missionaries of the above society; 30 native priests, many of whom have suffered martyrdom; 2 colleges, 20 convents, which are, at present, dispersed; 400 chapels, now in ruins; and 80,000 Catholics. In 1837, there were 107 adults baptized.

4. *Vicariate Apostolic of Western Tong-King*.—One bishop, put to death for the faith; 8 missionaries of the same society; and 80 native priests, many of whom received the crown of martyrdom; 2 colleges; and 40 convents, dispersed; 1,200 chapels, the most of which have been razed to the ground; and 180,000 Catholics.

5. *Vicariate Apostolic of Eastern Tong King*, administered by the Spanish Dominicans, 2 bishops and a coadjutor, put to death for the faith, 6 missionaries; and 40 native priests, 2 of whom are martyrs; 2 colleges; and 20 convents, dispersed; 120,000 Catholics.

The missions of China, which, upon the ascent of Cham-Hi to the imperial throne, beheld so brilliant an era opening upon them, were doomed, by a combination of the most deplorable circumstances, to undergo a rapid decline, when a few years ago the wisdom of the Holy See succeeded in arresting its progress and in raising them from their ruins. The Celestial Empire and its tributary countries are now divided into 3 bishoprics and 7 vicariates apostolic. Persecution, which frequently breaks out with violence, never ceases in the form of extortions, exercised by the mandarins and their satellites.

1. *Bishopric of Macao*.—A vicar-general governs the diocese as administrator, the see being vacant. It comprises the provinces of Quang-Tong, Quang-Si, and Hai-Nan. There are 9 missionaries, and 30 native priests; 2 colleges; 3 central houses, for the French and Italian missionaries; and 52,000 Catholics. The annual number of adults baptized is about 300.

2. *Bishopric of Nang-King*.—This diocese, on the actual state of which we have not sufficient information, comprises Ho-Ran and Kiang-Nan; it is governed by a vicar-general of the venerable bishop, who died a short time ago at Peking. The Lazarists are charged with a population of about 40,000 souls.

5. *Bishopric of Pe-King*.—The administration of the two provinces of Pe-Tche-Ly and Chang-Tong, united under this title, had been entrusted to the titular prelate of Nang-King. The Chinese government, which scarcely suffered him to breathe his last in the imperial city, took advantage of his death to close up the last remaining chapel in Peking. A Russian mission is, however, authorized under the title of an embassy; it has not yet manifested its intentions to proselytise in any other way than the publication of a dictionary, which is much esteemed. 50,000 Catholics receive the spiritual succours of the Lazarists, who are actively engaged in organizing schools and charitable institutions in those places where religion is not persecuted. Their principal residence is the college of St-van in Tartary.

4. *Vicariate Apostolic of Tche-Kiang and Kiang-Si*.—A bishop member of the congregation of St. Lazarus, assisted by priests of the same order, governs about 9,000 Catholics.*

5. *Vicariate Apostolic of Cham-Si*; and,

6. *Vicariate Apostolic of Hsu-Quang*.—Those two provinces, lately separated, are entrusted to two bishops, each assisted by a coadjutor. Ten Italian, and fifteen native priests, are charged with the spiritual care of more than 60,000 Catholics.

7. *Vicariate Apostolic of Fo-Kien*.—The Spanish Dominicans who preach the Gospel in Fo-Kien, and the Island of Formosa, beheld numerous congregations flourishing around them, when a persecution for a long time unexampled, disturbed, but did not interrupt their labours. It possesses a bishop with a coadjutor, five European religious, nine native priests, and 40,000 Catholics.

8. *Vicariate Apostolic of Su-Tchuen*.—This flourishing mission belongs to the French Society of Foreign Missions. A bishop with a coadjutor, 9 European, and 30 native priests, devote themselves to the spiritual interests of 52,000 Catholics. Two colleges serve as nurseries for the priesthood, 50 schools for boys, and 80 for female

* The total number of Lazarist missionaries in China, amounts to 54; 18 of whom are French, 6 Portuguese, and 30 natives.

children diffuse the blessings of education throughout the vicariate ; 500 females, living together in religious communities, bring down the benedictions of Heaven by their constant prayers ; and more than 300 adults are each year added to the ranks of the faithful. So much success encourages the missionaries to new exertions ; when recruited by an addition which they expect to their numbers, they propose to carry the faith to the mountains of the Boutan, hitherto inaccessible to their zeal.

9. *Vicariate Apostolic of Leao-Tong*.—This vicariate lately erected in favour of the society of Foreign Missions, is an uncultivated soil, where every thing is to be created ; we have not yet learned what is the number of Catholics spread over this vast extent of country, or of the priests destined to follow the bishop who has been appointed to it.

10. *Vicariate Apostolic of Corea*.—The same society which has the signal honour of being placed in the most deadly post of the apostleship, has been lately named to take charge of this mission. Our readers do not forget 'amidst what incredible perils a bishop and his missionaries, conducted by two native priests, succeeded in carrying the consolation of religion to 7,000 Catholics left orphans, whose supplications called so earnestly for this succour.

In fine, as we must stop at these distant shores from which we may discover the Islands of Japan, we shall remind our readers, that the labours of St. Francis Xavier have never ceased to bear fruit there, and that in spite of fire and sword, and exterminated cities, and the cross still stretched on the landing place in each port to be trampled on by the merchants as they come on shore, Catholicity seems to have been preserved there in secret, and ere long perhaps will the European priesthood be able to blow upon the ashes, and raise up once more the glorious churches of Jeado and Nagan-Saki.

The following table exhibits the total for Eastern Asia, according to the preceding calculations :

	Bishops.	Coadjutors.	Priests.	Catholics.
Indo-China	5	2	206	482,000
China:	10	4	144	320,000
Total of Eastern Asia	15	6	350	752,000
Central Asia	7	4	739	800,000
Western Asia	47	10	767	659,000
Total of Asia	69	20	1,856	2,211,000

AFRICA.

WE are now approaching a land of malediction; after the lapse of four thousand years the curse of the Patriarch seems still to weigh upon it, and the inheritance of Cham has never ceased to be a land of slavery and infidelity. And yet the fountain opened on Calvary, to cover the world with its purifying waters, was destined also to wash out the stains of infamy from Africa. And may we not hope that better days are not far distant, when we hear a voice from the Vatican solemnly raised against the slave trade, and behold bishops sent from Rome planting their apostolic tents in the three extremities of the Continent, Algiers, Alexandria, and the Cape of Good Hope? These acts which add a new lustre to the memorable Pontificate of Gregory XVI. will reopen the annals of the African church interrupted during the space of fourteen centuries. Let us hope that they will be worthily continued, and that those multitudes of human beings who were made by mercenary navigators the objects of a vile traffic, will be one day added to the fold of the Good Shepherd.

Bishopric of Algiers.—The series of illustrious events which have given a bishop to the city of pirates are already known. This diocese extending three hundred leagues along the shore, and to an unlimited extent in the interior, is inhabited by 1,500,000 infidels. The prelate charged with this honourable mission is assisted by 25 priests, a number insufficient for the urgent wants which surround him; 8 churches and 7 chapels, some of which are not yet finished, offer but inadequate accommodation to the faithful; 7 or 8 important localities would require each a chapel. A preparatory ecclesiastical college, an orphan asylum for each sex, three boys' schools, an infant asylum, a charity board, an hospital for the natives, sisters of charity who visit

the houses of the natives, and even penetrate into the camps of the Bedouins, to bring with the succours of medicine the balm of the divine word—such are the institutions which, in the space of eighteen months, have been established in that barren soil. A hundred and thirty protestants have been converted, the first fruits of the labours of the missionaries. The Catholic population amounts to 29,000 colonists, French, Spanish, Italian and German; to this must be added an army of 45,000 men, whose sentiments of religion are awakened in the presence of danger, and cause them to solicit of themselves the services of the holy ministry. In all the garrison towns, and in each corps, when engaged in an expedition, there is an ecclesiastic present, so that the soldiers no longer die without the grace of reconciliation being imparted to them.

2. *Prefecture Apostolic of Tunis*.—Six Capuchins are charged with 6,000 Catholics, living in the capital and in various parts of the regency. The little congregation of Tripoli, amounting to a thousand souls, is entrusted to three Franciscans. The population of those two regencies is 2,400,000 souls.

3. *Vicariate Apostolic of Egypt*.—This a newly created title. The jurisdiction of the bishop who resides at Alexandria, extends over the Frank population of the city, and over the whole of Lower Egypt. The Greek Melchites, amounting to four thousand, form a distinct body, and depend upon the patriarch of Antioch. The missions of Upper Egypt are filled by the reformed Minors. They have an hospital at Cairo, and in the interior of the country six stations, each of which has a priest or two. Their presence contributes to keep up the fidelity of the united Copts.

4. *Vicariate Apostolic of the Copts*.—This Nation, the only remains of the ancient Egyptians, after the lapse of so many ages and so many invasions, professes the Eutychian heresy. From twelve to fifteen thousand of them have been converted by the zeal of the missionaries, and form a Catholic community which is entrusted to about thirty priests and a bishop resident at Cairo. This poor but respectable church has preserved its national liturgy. The total population of Egypt amounts to three millions.

5. *Prefecture Apostolic of Abyssinia*.—Abyssinia favoured with a first dawn of truth by the Jewish colonies that settled there, and early called to the full light of the Gospel, was protected by its mountains

against the encroachments of Mahometanism, but yielded to the fatal example of its neighbours the Copts. Christianity was the only religion professed throughout the country, but was in a very corrupt state, when in the sixteenth century some Portuguese missions were founded there, which, in the reign of a converted emperor, were in a most flourishing condition, but after his death were destroyed in a bloody persecution. More favourable circumstances, which the piety of two young and learned travellers has happily been able to turn to the profit of religion, have permitted another effort to be made to bring back to the communion of the church 1,800,000 erring Christians. Two missionaries and a prefect-apostolic of the congregation of Lazarus have been received in the capital of the kingdom, where more than a hundred persons were impatiently awaiting them, at the same time that the favourable disposition of the public mind seemed to promise that the labours of the missionaries would not be in vain.

6. *Vicariate Apostolic of the Mauritius*.—This island, formerly a French colony, did not abandon the religion of its first founders by being transferred to England. The ecclesiastical administration, paralyzed for a long time in its action, is only now beginning to be completely reorganised. The bishop had only six priests with him to administer to the spiritual wants of eighty-five thousand Catholics. A more numerous clergy might be profitably employed, not only amongst twelve thousand Protestants, but also in labouring to effect conversions amongst three thousand infidels of all nations attracted to the Mauritius by commercial speculations, and perhaps destined one day to bring back to their country the treasures of faith.

7. *Vicariate Apostolic of the Cape of Good Hope*.—The English, when taking possession of this colony, which had previously belonged to Holland, proclaimed religious toleration for all creeds. The false prophet has fourteen mosques in which his name is invoked, and Protestantism prides itself in the number and beauty of its temples; whilst the two thousand French and Irish Catholics of Cape Town and the vast country around, are destitute of the resources necessary for the most humble maintenance of their worship and clergy. Four priests share with the bishop named a short time since, the privations of the apostleship, and the hardships inseparable from an infant establishment. One church and two chapels, one of which is only hired, and a school, are the only establishments which the rigour of the times has permitted the bishop to erect.

GENERAL SUMMARY OF THE MISSIONS IN AFRICA.

	Bishops.	Priests.	Catholics.
Algiers	1	25	74,000
Tunis, and Tripoli	0	9	7,000
Egypt	2	50	20,000
Abyssinia, &c. ...	0	3	100
Mauritius	1	6	85,000
Cape of Good Hope	1	4	2,000
* Total	5	97	188,100

AMERICA.

By the discovery of America, one of the most mysterious parables of the gospel has been realized. For fifteen hundred years had the church thrown open the nuptial feast, and pressed the nations of the ancient world to partake of it: and many still refused to take their places at the universal banquet—many even withdrew from it, ungrateful guests, their hearts overflowing with hatred, and scorn upon their lips. The morning after the council of Florence, did the East for

* Besides the missionary countries, the church has many bishoprics and numerous flocks along the coast of Africa, and in the adjacent Islands: I.—Spanish possessions: 1. *Bishopric of Ceuta*, comprising, with the city of that name the other presidencies in the kingdom of Morocco. 2. *Bishopric of St. Christopher* of Laguna in the Island of Teneriffe. 3. *Bishopric of the Canaries*, in the Island of Palmas; in all 208,000 Catholics. II.—Portuguese possessions: 1. *Bishopric of Funchal* in the Island of Madeira. 2. *Bishopric of St. Jago* for the Cape Verde Islands. 3. *Bishopric of San Thomé* in the Island of the same name. 4. *Bishopric of Angola* on the coast of Tongo. 5. The factories of the Mozambique, Mesuril, &c. In all 1,400,000 souls, of which the half perhaps are Catholics. III.—French possessions: 1. *Senegal*. 2. *Island of Bourbon*, with about 85,000 Catholics, entrusted to the priests of the Seminary of the Holy Ghost, Paris. IV.—*Bishopric of Tangiers* for many years vacant: a few religious give the benefit of their ministry to the few Europeans settled at Tangiers and Morocco. Total for Africa, counting the missions, 18 bishoprics or vicariates, 1,181,000 Catholics.

the third time apostatize, and the North was about to be put in commotion at the voice of Luther. Then the church sent forth her servants upon the ocean-paths, to seek the poor tribes wandering in its furthest shores, forgotten by history and unknown to science, and with them did she propose to fill up the vacant places. The great navigator, Christopher Columbus, charged with this mission, acquitted himself of it with a strong feeling of religion. The European powers who were the first to reap the fruits of his labours, seemed to take possession of those new shores in the name of Catholicity. Spain, mistress of the Isthmus which joins the two parts of the continent and the chain of islands thrown between them, extended her conquests as far as Chili to the south, and the extremities of California to the north. She was met on one side by the colonies of Portugal in Brazil, and on the other by the establishments of France in Canada and Louisiana. The Spaniards in effecting their conquests, were undoubtedly not free from reproach; but they never merited the accusations launched against them by historians, who have so long calumniated Catholic nations. Spain alone possessed the secret of conquering the savage tribes without destroying them, and of incorporating them with themselves by a similarity of religion and habits, and of ruling over something more than felled forests and ungovernable bands of emigrants. The primitive race of Red Skins having been civilized by Christianity, contracted frequent alliances with their conquerors, and forms to-day the basis of the population. The work thus accomplished resisted the agitations of later times, and South America in breaking the political ties which connected it with Europe, has not severed those which unite it to the Holy Church of Rome. But in another quarter where the harvest was less abundant, the enemy that sleepeth not, succeeded in sowing tares; the discontented puritans settled on the shores of North America, were soon followed by every other sect, and Protestantism found herself undisputed sovereign in the thirteen colonies, destined one day to become the republic of the United States. The same government soon obtained the cession of Louisiana and the Floridas, at the same time that the cession of Canada to the English gave to the reformation a second empire of the north. Still Catholicity could not give up the ceded territory; despoiled of its honours, reduced to rely solely on the resources of grace and the power of the word, it has not ceased to maintain the struggle with sufficient vigour to cause its adversaries to doubt of the result.

It remains to be seen to which of the two, truth or error, half of the new world is to belong.

The missions of America are therefore divided into two principal groups: those of the United States and those of the English possessions, to which we shall add the Dutch colonies and the republic of Texas.

I. *United States*.—It will suffice here to take a rapid glance at some general facts, which are fully detailed in the Annals; the three millions of inhabitants who peopled the country at the period when the declaration of independence was signed, increased to thirteen millions by the emigration of English, Irish, and Germans, which alone can explain this prodigious increase—the impossibility, in which the Catholic religion found itself, of providing for those new wants in consequence of the fewness of the clergy and the absence of all resources; the multitude of colonists left without pastor, of orphans without asylum, and of children without schools, and therefore left an easy prey to the opulent proselytism of the Protestant sects; and notwithstanding all this the happy efforts which have triumphed over so many perils. An archbishopric and fifteen diocesses have collected around them a clergy composed of five hundred members, and a Catholic population of about 1,250,000 souls. Already eleven seminaries, sixteen colleges, fifteen boarding schools, forty-two free schools, twenty-five asylums, which contain more than a thousand orphans, seven hospitals, and fourteen other charitable institutions, have been founded under the auspices of the prelates. Having effected all this, religion is ready on those distant shores to receive the emigrants from Europe, three hundred thousand of whom annually arrive there. She speaks to each the language of his country, introduces them to friends of the same nation, and shares with them their anxieties and sorrows, often the heaviest portion of the baggage they bring with them. She disdains not to condescend to the exigencies of the place and times, and avails herself of the popularity of the periodical press, by the publication of seven journals which are exclusively devoted to her service. Whilst the artificial wants of civilized society are thus supplied, men animated with the apostolical spirit collect together remnants of the savage tribes, forced back to the western extremities of the Union; and at the same time the negroes of the cities and plantations receive also the consolations of the faith, which teaches them to pardon. Witnessing so many and such consoling events, we may be permitted to hope that the erection of the Anglo-American Episcopacy will occupy a conspicuous place in the ecclesiastical history of the country. The energetic activity it displays

recalls to mind the great labours of the illustrious bishops of the first ages, by which, in the midst of the depraved Romans, Arians, and barbarians, they laid the foundation of modern nations. In the space of ten years a fourth has been added to the number of the diocesses, whilst that of the clergy and faithful has increased one third. Their union will give them an assured preponderance in the midst of the divisions and sub-divisions into which the Protestant sects are split up: forming an imposing minority along the coast, they are in the Western States more numerous than any single sect, and on some points perhaps more numerous than all the different sects put together. But to consolidate and give further extension to those admirable results call for great sacrifices still: an imprudent economy must not retard the foundation of congregations on a soil which may be said to belong to the first occupant. Religion will be able to say with her Divine Founder to the families of emigrants that are still every day forming new hamlets, new villages, new towns in the West, "Wheresoever you are assembled together in my name, there am I in the midst of you."

To these general observations, it will be sufficient to add a few details concerning each diocess in particular.

1. *Archdiocess of Baltimore* (Maryland, district of Columbia).—One archbishop, 68 priests, 2 seminaries, 1 of which belongs to the Sulpicians, 40 ecclesiastical students, 1 noviciate of the Society of Jesus, 63 churches or chapels, and 10 other stations, 3 asylums, containing nearly 120 children, 7 free schools, 2 colleges, 9 boarding schools, 2 hospitals, and 9 charitable societies.

2. *Diocess of Richmond* (Virginia).—The administration of this, diocess is entrusted to the Archbishop of Baltimore, 6 priests, 7 churches or chapels, 12 other stations, 2 boarding schools, 1 asylum, containing 8 orphans, 1 hospital, 1 charitable society.

3. *Diocess of Philadelphia* (Pennsylvania and Delaware, with a part of New Jersey).—One bishop, 1 coadjutor, 49 priests, 1 seminary with 12 students, 78 churches or chapels, 1 college, 2 boarding schools, 4 asylums containing nearly 140 children, two schools.

4. *Diocess of New York* (New York and New Jersey).—One bishop, 1 coadjutor, 62 priests, 1 seminary, 9 students, 54 churches, 44 stations, 1 college, 2 boarding schools, 8 schools, 1 for the German, 5 asylums containing more than 300 orphans.

5. *Diocess of Boston* (Maine, Vermont, New Hampshire, Rhode Island, and Connecticut).—One bishop, 28 priests, 1 female convent, 30 churches, 15 stations, 1 college, 1 boarding school, 1 free school.

6. *Diocese of Detroit* (Michigan, territory of Wisconsin).—One bishop, 19 priests, 16 churches, 14 stations, 1 college, 3 schools for Germans, English, and French, 5 for the Indians.

7. *Diocese of Cincinnati*, (Ohio).—One bishop, 35 priests, 1 seminary, 16 students, 1 convent of Dominicans, 1 female convent, 24 churches, 16 stations, 1 boarding school, 1 asylum which contains 30 orphans, 1 German school.

8. *Diocese of Vincennes* (Indiana and a portion of Illinois).—One bishop, 25 priests, 1 seminary under the direction of the Eudists, 20 students, 27 churches, 30 stations, 1 college, 1 boarding school, 2 schools. This beautiful diocese has existed only for the last six years.

9. *Diocese of Dubuque* (Territory of Iowa).—Erected in 1837. One bishop, 7 priests, 4 ecclesiastical students, 3 churches, 4 stations, 1 college, 1 school.

10. *Diocese of St. Louis*, (Missouri, Arkansas, with a portion of Illinois, territory of Missouri).—One bishop, 63 priests, 1 seminary under the direction of the Lazarists, 27 students, 1 noviciate of the Society of Jesus, 2 female convents, 63 churches, 60 stations, 3 colleges, 11 boarding schools, 6 schools, 5 asylums containing more than 100 orphans, 1 hospital, 2 charitable societies. Five Belgian Jesuits are employed in giving religious instruction to the tribes of Indians collected together, by order of the American government, in the territory of Missouri. The tribes amongst which conversions are the most numerous are the Pottowattomies, the Kickapoux, the Kansas, the Peorias, and the Weas. The number of Protestants converted amount to about 200.

11. *Diocese of Bardstown* (Kentucky).—One bishop, 2 coadjutors, 45 priests, 1 seminary lately established, and is under the direction of the Jesuits, 1 convent of Dominicans, 2 female convents, 44 churches and 70 stations, 3 colleges, 10 boarding schools, 1 institution for the deaf and dumb, 1 German school, 1 asylum containing 42 orphans.

12. *Diocese of Nashville* (Tennessee).—Erected in 1837. One bishop, 3 Dominicans, 1 church, and 10 stations.

13. *Diocese of New Orleans* (Louisiana).—One bishop, 49 priests, 1 seminary under the direction of the Lazarists, 12 students, 4 female convents, 36 churches or chapels, 1 college, 4 boarding schools, 1 school, 3 asylums containing 162 orphans, 1 hospital.

14. *Diocese of Natchez* (Mississippi).—Erected in 1837, but not provided with a bishop, in consequence of the refusal of the clergyman to whom the appointment was offered. It has only one priest and one church.

15. *Diocese of Mobile* (Alabama, territory of the Floridas).—One bishop, 13 priests, 1 female convent, 7 churches, 23 stations, 1 college, 2 boarding schools, 1 asylum, 3 schools.

16. *Diocese of Charleston* (North and South Carolina, Georgia).—One bishop, 19 priests, 2 female convents, 14 churches, 52 stations, 2 boarding schools, 1 asylum, 1 house for infirm priests, 1 hospital for tradesmen, 2 charitable societies.*

II. *Republic of Texas*.—The new state which has arisen under this name, bounded by the United States and Mexico, was in a deplorable state of religious destitution, when it was lately erected by the Holy See into a *Prefecture Apostolic*, and entrusted to the Lazarists. Three missionaries are employed there, who have under their care 20,000 Catholics out of a population of 250,000. A few churches, to which some trifling revenues are attached, furnish inadequate resources to the wants of the mission.

III. *English Possessions*.—The English possessions may be classed in two great divisions: 1st, North American colonies, comprising the two Canadas, New Brunswick, Nova Scotia, Prince Edward's Island, and Bermudas; the 2nd, West India colonies, comprising Jamaica, most of the smaller islands, and a part of Guiana. In Lower Canada, an early conquest of France, an episcopal see was erected at Quebec, as far back as 1670. The soil cultivated by indefatigable labourers, fertilized by the blood of many martyrs, was overspread by a numerous people, who joined to the mildness of French manners the energy of the American character, and were distinguished by their attachment to religion. The British Empire, when uniting this country to her vast dominions, attempted to subject it to the same yoke of intolerance that the reformation never failed to establish wherever its authority could be enforced. But the firmness of the Canadians rendered the attempt abortive, and induced their new rulers to pursue a more liberal course of policy. The liberty of the church recognized, the hierarchy respected, the erection of the Diocese of Montreal, of two other dioceses, and three vicariates apostolic—such have been in the British colonies of North America the results of seventy years perseverance. Those of the South have felt the beneficial influence of these measures, and the three vicariates, into which they have recently been divided, have become rich in the fruits of grace. The following details

* These details, which are rigorously correct, are taken from the *Metropolitan Catholic Almanack* for 1840, published under the patronage of the bishops.

will prove the truth of this. Neither the diocese of Quebec nor that of Montreal will be found in this statement, happily they are able to supply their own wants, and by the immense majority of the faithful render the scattered congregations of the Protestant sects scarcely perceptible.

1. *Diocese of Kingston* (Upper Canada).—One bishop, 25 priests, 90,000 Catholics, of whom 30,000 are converted savages, 20,000 Protestants, and 60,000 idolatrous savages, 3 churches and 60 chapels. There is neither seminary, college, nor convent; the limited resources of the diocese scarcely suffice to supply the means of support for a few schools directed by laymen.

2. *Diocese of Charlotte Town* (Prince Edward's Island, province of the Gulf of St. Lawrence and New Brunswick).—One bishop, 14 priests; the number of Catholics is not exactly known but may amount to 80,000.

3. *Vicariate Apostolic of New Scotland*.—One bishop, 21 priests, 45 churches, 25 chapels; no seminary, college, or convent: the extreme poverty of the vicariate does not as yet allow of these useful foundations; 60,000 Catholics.

4. *Vicariate Apostolic of Hudson's Bay*.—One bishop, 5 priests, 5 churches, 2,500 Catholics, the same number of Protestants, a multitude of savage tribes. A new mission is about to be opened in the vast district of Colombia, on the shores of the Pacific, where the descendants of the Iroquois have called for the priests who preached to their fathers.

5. *Vicariate Apostolic of Newfoundland*.—One bishop, 25 priests, 37 churches, 40,000 Catholics, and 35,000 Protestants. One female school, in which 850 children are instructed by the ladies of the Presentation Convent, is the only establishment of religious education which can be supported by a population composed of fishermen and artizans. The jurisdiction of this vicariate extends to Labrador, where the divine word is already announced to the Esquimaux.

6. *Vicariate Apostolic of Jamiaca* (comprising the Bahamas).—One bishop assisted by some priests, many of whom belong to the Society of Jesus, are charged with the Catholics of those Islands, whose numbers we have not been able to ascertain; but who cannot fail to increase, in consequence of the active trade carried on between the English West Indies and South America.

7. *Vicariate Apostolic of British Guiana*.—One bishop, 7 priests, 4 students, three of whom are completing their studies in Ireland

7,000 Catholics, amongst whom is a tribe of converted savages; 4 churches or chapels, 2 schools. One hundred and fifty-four abjurations of Protestants were the fruits of last years apostolical labours.

8. *Vicariate Apostolic of the West-Indies*.—England has gathered rich spoils in this quarter: Trinidad, St. Lucia, Grenada, Dominica—colonies, which formerly belonged to Spain and France. The Protestants seized upon those Islands as their prey; more than 300 of their ministers had their residence in them, and were preparing to extend their operations to the neighbouring continent. Some of those islands were thirty years without a priest, and in consequence threatened with apostacy; but God was pleased at length to grant pastors to those abandoned flocks. A bishop, assisted by a coadjutor worthy of him, has already built up many ruins; 26 priests, who will be shortly reinforced by 10 students completing their studies in Europe, are in possession of the vacant posts; to 27 churches will be shortly added 21 more, which are in progress of construction. The total population amounts to 460,000 souls, including 150,000 Catholics.

IV. Dutch possessions.—These constitute two Prefectures Apostolic.

1. *Prefecture Apostolic of Dutch Guiana*.—Capital, Surinam, 3 priests, 2 churches or chapels, 1 negro hospital, 8,000 Catholics out of a population of 38,000 souls:

2. *Prefecture Apostolic of the Dutch West-Indies*.—The chief seat of the mission is Curaçao. There are only six missionaries, a number insufficient for the spiritual wants of 36,000 Catholics, 6 churches or chapels and about 2,000 Protestants.

GENERAL SUMMARY OF THE AMERICAN MISSIONS.

	Bishops.	Priests	Catholics.
United States ...	16	484	1,250,000
Texas	0	3	20,000
British Possessions	8	133	437,000
Dutch Possessions	0	9	44,000
Total	24	629	1,751,000*

* Besides the missionary countries given above, we are to count; 1st, Lower Canada, 2 bishoprics and about 500,000 Catholics; 2d, French Colonies, prefectures apostolic and 240,000 Catholics; 3d, Spanish colonies, 3 bishoprics and 1,000,000 Catholics; 4th, Mexico, Guatamala, the republics of South America and the Empire of Brazil, 44 bishoprics, 23,000,000 of Catholics. Total for the New World, 73 bishoprics or vicariates, 26,641,000 Catholics.

OCEANICA.

Oceanica, the last conquest of modern navigators, in filling up a void hitherto left on the surface of the globe, seems also destined to take its place in the history of humanity. It is the southern chain which binds together the old and new world, as they are connected in the north by Iceland on the one side, and the Aleutian Islands on the other. Hence we can conceive how the Indian Brahmins, in some adventurous voyage, driven by the wind from shore to shore, found their way to Peru, and carried with them a religious worship and a code of laws, whose foreign origin was handed down by a well authenticated tradition. Nor is it difficult to foresee that the day will come, when America, advanced in riches and population, will carry on active relations with the opulent countries of Southern Asia, and that the numerous groups of the Pacific, become so many stations for warehouses, will acquire incalculable importance as commercial marts. Besides, those Islands, the largest in the world, Borneo which is more extensive than France, New Guinea, which is equal in extent to Italy and Germany together, and New Holland, which it was necessary to designate under the name of Continent, all favoured with the richest gifts of nature, and admirably adapted for the creations of genius, possess within themselves the elements of future greatness. Seventy millions of men, who people those immense countries, exhibit all the intellectual shades of the human race, from the ingenious, polished, and sometimes heroic Malay, to the Antropophagi of New Guinea, and the hideous nations of Australia. They also present all the varieties that infidelity can exhibit, Mahometanism, Brahminism, and the worship of Bouddha in the Sunda Islands; idolatry reduced to a system of dogma in Polynesia, a gross fecitichism in New Guinea, and a vague adoration of evil spirits amongst the brutalized tribes of Van Diemen's Land; nor is this all, whilst England, by establishing at Botany Bay and Norfolk Island her penal settlements, sent forth another race of men, perhaps the most degraded of all, new errors, in their nature less impure, were added to all these false creeds. Towards the end of the last century, the Protestants established missions in different points of Oceanica. The history of those strange missions is

not unknown—how the English and American preachers, supported by the influence of these respective nations, secured to themselves a favourable reception; speculated upon the political weakness of some chiefs, and obtained through their authority the official conversion of many tribes; how unable to destroy the interior empire of superstition amongst the islanders, they endeavoured to form them to an exterior discipline, the pharisaical severity of which has rendered odious and unsupportable the sweet yoke of the gospel, and decimated the population of the Islands by a deadly consumption; how, in fine, richly endowed and comfortably settled with their wives and families, they turn to profit the leisure hours of their easy apostleship, by obtaining grants of land and monopolies in various branches of traffic, and were already dreaming of a kind of theocratic and commercial fief for their numerous posterity.* And when the church who had not renounced this portion of her inheritance, sent thither true apostles, and when they were joyfully received by the people, the means by which the emissaries of Protestantism attempted to stifle their voice are not unknown. History will record, that men who dared to call themselves ministers of a civilizing religion in the middle of the nineteenth century, in the face of heaven and earth, condemned Christian females to gather up daily with their hands the ordures of a garrison! It was time to put an end to such infamy; the rights of nature, the violated law of nations, required that a Catholic power should exact reparation; that reparation France has obtained. By her intervention the chains of the confessors have been knocked off, the prostrate altars have been raised up, and that faith which reigns triumphant at Mangareva, which is extending its beneficent influence at the Marquesas, at the Bay of Islands, and at Sydney, has now a stone upon which to repose her head in the Sandwich and Society Islands.

* The preceding facts are attested by most travellers, and even by Protestants. The Gazette of the Sandwich Islands of the 2d of March, announces that females were seen sentenced to hard labour by the missionaries, and harnessed instead of horses to an enormous waggon, which they were endeavouring to drag, breathless and covered over with perspiration, whilst the wives of the missionaries, fashionably dressed, were driving in carriages drawn by men. On the other hand, the attention of the press directed lately to New Zealand, has revealed that the Biblical missionaries procured at a mere trifle the cession of an extent of territory as large as one of our provinces. In noticing the conduct of the Protestant missionaries in general, we do not mean to deny the individual exceptions which may be found amongst them.

The missions of Oceanica form a prefecture and three vicariates apostolic.

Prefecture Apostolic of Batavia.—The Catholic religion, introduced into Java by the Portugese, was banished from the island during two centuries by the Dutch arms. For some years past, however, a less rigorous system has been pursued, a prefect-apostolic, assisted by three priests, is charged with many congregations of Batavia and in the interior. The number of churches is three, that of the faithful does not amount to one thousand.

2. *Vicariate Apostolic of Australia.*—The bishop, who resides at Sydney, unites under his jurisdiction New Holland, Van Diemen's Land, and Norfolk Island. Twenty-three priests, one church, two chapels, four asylums, three schools, one seminary with five students, forty thousand Catholics, one hundred thousand Protestants, the number of pagans unknown. The rapid organization of their new congregations, and the miraculous changes obtained in the penal settlements, the most corrupt portions of the flock, astonish the Protestant population, and have shaken the religious convictions of many amongst them, not however, without irritating the passions of the ministers. To complete the conversion of the one, and to struggle against the hostility of the others, redoubled efforts become necessary: twelve additional priests would scarcely suffice to fill up the more important posts; many chapels which are being erected do not keep pace in their construction with the impatient wishes of their founders; in fine, the erection of a Catholic journal has been thought necessary to reply to the brutal attacks of the Protestant press. But the greatness of the wants ought not to discourage our zeal, when we consider the importance of the interests which claim it. The present crisis will decide the future fate of religion in an entire continent.

3. *Vicariate Apostolic of Western Oceanica.*—This vicariate comprises all the Islands of Oceanica, not included in the preceding, as far as the 160th degree of west longitude. It is entrusted to the Society of Mary, one bishop and sixteen priests with seven lay brothers who act as Catechists. One missionary is engaged in preaching the gospel on the island of Fortuna, and already counts the principal chiefs of the island of Wallis amongst his catechumens. The vicar-apostolic and the rest of his clergy are scarcely sufficient for the duties of the apostleship in New Zealand, where religion seems to be propagated with

rapidity amongst a people hitherto considered the most ferocious of the Austral hemisphere. The number of converts is not yet known to us; to them is to be added that of the Irish and French colonists, who, lost at this extremity of the world, esteem themselves happy at receiving in the visits of the missionaries a proof of the universal solicitude of the church.

4. *Vicariate Apostolic of Eastern Oceanica*.—The Society of Picpus, charged with announcing the gospel to the groups of islands situated to the east of 160 degrees of west longitude, is prosecuting its mission with success. The conversion of four thousand inhabitants of the Gambier Islands, recalls to mind the wonders wrought formerly in Paraguay. Already the sun of salvation which has risen upon those predestined islands casts its light upon the neighbouring group of the Marquesas: we have already related by what combination of providential circumstances Taiti and Sandwich witnessed the return to their shores of those pious missionaries, who were cast alone and without bread on the desert coast of California—but no, one of them, the first apostle of Oceanica, did not witness that act of tardy justice—confessor of the faith M. Batchelot, fell a victim to the sufferings of his expulsion. One bishop, sixteen priests, one student, twelve lay brothers, are engaged in the mission; nine other members, three of whom are priests, are employed in the central house at Valparaiso. The enormous expenses of travelling, and the necessity of providing clothing and various utensils for the converted islanders, will, for a long time still, require considerable sacrifices in favour of those two vicariates.

GENERAL SUMMARY OF THE MISSIONS OF OCEANICA.

	Bishops.	Priests.	Catholics.
Prefecture Apostolic of Batavia	0	4	1,000
Vicariate Apostolic of Australia	1	23	40,000
Vicariate Apostolic of W. Oceanica	1	16	1,000
Vicariate Apostolic of E. Oceanica	1	16	4,500
Total ...	... 3	59	46,500*

* Exclusively of the missions, the church counts in her ranks numerous disciples. 1. The Philippine Islands, a magnificent colony of the Spaniards, and one of the most successful theatres of their labours in favour of civilization, pre-

TOTAL FOR THE FIVE PARTS OF THE WORLD.

			Bishops.	Coadj.	Priests.	Catholics.
Europe	...	...	20	0	579	387,000
Asia	...	...	69	10	2,856	2,211,000
Africa	...	...	5	0	97	188,000
America	...	...	24	5	629	1,751,000 ?
Oceanica	...	...	3	0	59	45,000
Total			121	15	4,220	4,582,500*

The religious orders, congregations and societies engaged in the missions described above, amount to twenty-eight.

I. Seminary of Foreign missions.—India, Indo-China, China and Corea: 78 European priests—147 native priests.

II. Sulpicians—Baltimore—9.

III. Eudists.—Vincennes—3.

IV. Society of Picpus.—Smyrna, Valparaiso, Oceanica—17.

V. Society of Mary.—Oceanica 17.

REGULARS.

VI. Barnabites.—Ava and Pegu—4.

VII. Jesuits.—Archipelago, Syria, India, Baltimore, St. Louis Jamaica—about 75.

VIII. Oblates of Mary, a congregation of Turin.—Ava and Pegu—3.

IX. Oratory of St. Philip of Neri.—Ceylon—100.

X. Congregation of the Mission (Lazarists).—Archipelago, Constantinople, Syria, Abyssinia, twelve establishments in America—123.

sent a population of three millions of souls already advanced in civilization, and which is increasing every day by new conquests effected amongst 500,000 savages dispersed in the interior of some islands. One thousand priests, of whom six hundred are natives, are distributed through five hundred parishes in the archdiocese of Manilla, the diocese of Zebu, Nova-Segovia, and Nova Caceres. 2. The Portuguese possessions in the islands of Timor, Flores, Sabrao, &c. &c. contain about 135,000 inhabitants, a great number of whom profess the Catholic faith. In taking the preceding details into account, all Oceanica will give seven bishops, about 1,200 priests, and 3,100,000 Catholics.

• And for the whole Catholic world about 300 bishops, without counting the coadjutors, the suffragans, and other prelates, and more than 152 millions of Catholics.

XI. Passionists.—Bulgaria—5.

XII. Redemptorists.—Turkey—number unknown, 4.

MONKS.

XIII.—XVII. Rule of St. Anthony.—Three congregations of Maronite Monks, Aleppins, Baladites, Antoninians—all in Syria—about 600 priests.

Two Armenian congregations; one is in Libanus, the other of the reform of Mechitar, has its chief house in Venice, and is spread throughout the East—number unknown, 150?

XVIII.—XX. Rule of St. Paul; three congregations of Melchite monks—in Syria—about 90 priests.

XXI. Rule of St. Hormidas; thirty Chaldean religious in Mesopotamia.

MENDICANT ORDERS.

XXII. Trappists.—Nova Scotia—number unknown.

XXIII. Dominicans.—Constantinople, Eastern Tong-King, Cincinnati, Bardstown, Nashville—about 50.

XXIV.—XXVII. Rule of St. Francis, four distinct orders:—

1st. The R.R.F.F. Minors of the Observance—Holy Land, Bosnia, Albania, and Macedonia—about 250.

2d. The R.R.F.F. Minors reformed.—Upper Egypt, Albania, Macedonia and Constantinople—about 30.

3d. The R.R.F.F. Minors Conventual.—Moldavia and Constantinople—about 20.

4th. The R.R.F.F. Capuchins.—Archipelago, Constantinople, Georgia, Syria, Indostan, Barbary—about 40.

XXVIII. Discalced Carmelites.—Syria, Persia, Bombay, Vera-poli—about 50.

Total about 1,800, of whom 700 are Europeans; exclusively of religious orders—about 2,400.*

* Many religious congregations, concerning which we have no information, are probably omitted in this statement. Of those we have noticed, some have in Protestant Europe, or amongst the savages of South America, establishments which we have not included in it. In the list given of the members of each congregation, we have not included the lay-brothers, whose modest services, however, are of considerable importance, as they allow the missionaries more leisure to devote themselves to the duties of their sacred ministry, and frequently exercise the functions of catechists; neither have the novices been included, many of whom are priests.

Having reached the termination of this long statement, two salutary reflexions seem to result from it : one of admiration for the Church, the other of emulation for us.

Is it not a sublime spectacle, to witness the moral empire of Catholicism, which already unites together more than 150,000,000, and is every day extending further its conquests? Whilst the eagle and the wolf, the bloody emblems of ancient Rome, were arrested in their progress on the banks of the Euphrates and the Danube, modern Rome carries her peaceful symbols, the dove and the lamb, as far as the banks of the Ganges and the Mississippi, and even to unknown lands and nations without a name. Wherever our researches have extended we have found the solicitude of the Sovereign Pontiff manifested by his works: erecting in the space of ten years more than thirty bishoprics or vicariates apostolic, taking energetic measures to reorganize the

The numerical proportion of the faithful and the clergy cannot but have been noticed with surprise. The average is 1 bishop for every 40,000, and 1 priest for every 1,000 Catholics. But this proportion results principally from the number of clergy in the churches of the Levant (47 bishops and 1,767 priests) where the diversity of rites, and the severity of the liturgy, require a greater number of pastors. Besides the multiplicity of episcopal sees, in conformity with the usages of primitive times, was always the wish of the Church: we have a proof of this in the 450 bishops of ancient Africa, and the number of sees still preserved in Italy. Besides, the dispersion of the Catholics over an immense territory, and at considerable distances from each other, increases infinitely the difficulties of the ministry. It is not so much by the number of souls, as by the number of square miles, that we ought to measure the jurisdiction of the clergy. Hence we can easily comprehend the numerical insufficiency of the missionaries, and the necessity of filling up the immense voids left between them. There is no fear that the labourers will be ever without work, for where they do not find congregations already, they can undertake the glorious task of forming new ones.

If on many points we have met with the emissaries of Protestantism, we are not to infer a species of universality in its favour. For Protestantism has never made its appearance in those vast empires where the profession of the faith is punished with death; and, besides, the number of proselytes it made amongst the nations of Asia was always insignificant: only a short time ago, one of the ministers confessed that the mission of Macao, in the space of twenty years, and after the expenditure of £20,000, exhibited only seven conversions amongst the Chinese, and in those seven converts were included the servants of the missionary. Besides the Anglicans, Presbyterians, Baptists, Wesleyans, Moravians, &c, &c. differ in their worship, their morality, and doctrine, and, far from uniting infidels in the profession of the same faith, only expose to their view the deplorable spectacle of their contradictory creeds.

missions of Indo-China, and at the same time, by his alms, laying the foundation of the first hospital in Africa ; and, by his presents, rewarding the piety of the first Catholic King of Oceanica. Under his auspices, a hundred and twenty bishops, dispersed through every distant country of the earth, astonish Protestants by their profound learning, and command respect, by their virtues, even from Mahometans ; whilst some have been seen to offer their venerable white heads to the axe of the pagan, in order that the nineteenth century might be crowned with all the glories of the primitive ages and be able too to count its apostles and doctors, its confessors and martyrs. Hence, in these days, which, perhaps, will not appear without honour in the eyes of posterity, if Europe has seen her Athanasius, Asia has had her Cyprians, America has recognized, in the voice of her most illustrious prelates, the accents of a Chrysostom, and Africa has bounded with joy upon finding the soul of Augustin in the person of his first successor. And what shall we now say of those four thousand priests, the most of whom have severed asunder the most tender ties of the heart, have renounced their native tongue and national habits, in order to identify themselves the more completely with those distant and barbarous nations, who will often return them hatred for love ? How describe that infinite diversity of beneficent labours to which their existence is devoted ? the functions of the holy ministry exercised in the midst of so many perils ? Controversial discussions with errors the most abstruse, and superstitions the most gross ? Schools, convents, asylums, rising up in the midst of those idolatrous nations, where children are mere objects of speculation, where women are slaves, and the poor an impure caste ? In fine, when we behold the multitude of faithful dispersed over the surface of the globe, 400,000 negroes, 200,000 American savages, 300,000 Chinese, 450,000 Anamites, 800,000 Hindoos, 500,000 Maronites, 100,000 Armenians, 200,000 British Colonists, 120,000 citizens of the United States, we must confess the universality, and therefore the divinity, of a religion which is found in every clime, amongst every race, and rules over minds of every degree of intellectual development, and over social institutions of every form ; independent therefore of the influence of time and place, to which the works of man are necessarily subject. And if this imposing number of the faithful is far from corresponding with the ardent desires of charity, which impatiently longs to see millions added to the Christian family, we must not forget that the counsels of the Most High are inscrutable, but that men are

called to co-operate in their realization. They are to leave no point of the globe, where the voice that crieth in the desert shall not be heard, where the immaculate sacrifice shall not be offered, and where the cross shall not unfold its triumphant banner. For it is of it that the last prophecies of *Isaias* are written: "And I will set a sign amongst them, and I will send of them that shall be saved, to the Gentiles, into the sea, into *Africa*, and *Lydia*, and *Italy* and *Greece*, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles. And they shall bring all your brethren upon horses, and in chariots, and in litters, and on mules. And I will take of them to be priests and Levites, saith the Lord."

In looking back upon the part we have hitherto taken in the fulfilment of those prophecies—in comparing the extent of our wants with our limited resources, we shall have reason to be humble, and consequently to kindle our zeal. When a short time since, we expressed our satisfaction at seeing our receipts amount to the sum of £80,000, we did not contrast it with the innumerable wants to which it was to be applied. Such a sum scarcely supplies what is necessary for the annual travelling expenses of nearly 200 missionaries, who sometimes have six thousand leagues to traverse, and for the long and expensive journeys of the clergy dispersed over *America* and *Oceanica*. Eighty thousand pounds exclusively devoted to the support of 120 bishops and 4,000 priests, would not furnish £20 for each; and without stripping them of that halo of poverty, which adds so much to the splendour of their virtues, we cannot at least refuse them food and wherewith to be clothed. Eighty thousand pounds employed in the construction or repairs of 8,000 churches or chapels, is only £10 for each edifice. In fine, £80,000, devoted to the temporal wants of 4,000,000 of our brethren, of whom the half at least is composed of children, orphans, widows, slaves, prisoners and indigent, would give only 5d. for each; and it is with alms so trifling, that we pretend to pay for their education, their health, their liberty, and their salvation; it is for us the price of their souls! But this sum, however insufficient for each of the purposes specified, must be divided into four parts, so that there remains but £5 for each pastor, about £2 10s. for the expenses of divine worship, 2d. a year for each distressed Catholic, evidently a most inadequate relief, if not increased by the trifling resources furnished by each locality. Such results cannot therefore be the limits

within which the united charity of many great nations is to be circumscribed. We now know the number of missions, for the support of which we have to answer before God and humanity. In the depths of Upper Asia, of Africa, and the Sunda Islands, where the faith is unknown, and where Christ is not loved, new missions will be established, as soon as there are means of paying for the passage of a priest, and securing to him for a short time the mantle of the Apostle and the brown bread of the Prophet in the desert. Pledged by the pious foundations of our ancestors, we are bound in honour to take their places and see that their last wishes are faithfully executed. We are the natural sponsors of those infant nations that are awaiting baptism; the water is prepared, the church is ready, we alone are still wanting to the solemn meeting. Let us hasten then in greater numbers, with our friends and brothers, and all those we meet with in the paths of life; the appeal made to us is one which it is an honour to obey. For whilst the haughty wisdom of paganism excluded the profane from its schools and temples, born in happier times, we are associated in the work of universal redemption by the admirable economy of the Catholic Faith, which unites the Levite and the Samaritan, the priest and the people, in the bonds of fraternal charity. The priesthood, after the example of the Saviour, furnishes a laborious career; it preaches upon the desert mountains of infidelity, and ascends the hill of Calvary by martyrdom. To us is reserved a more humble and less painful ministry; we are like the meek disciples of the Divine Master, who gathereth up the fragments of the loaves he had miraculously multiplied; or like the publicans and sinners, who prepared him an asylum for the night; or like those just men mentioned in the gospel, one of whom shared with him the burthen of the cross, whilst the other discharged towards him the last duties of friendship, by preparing a sepulchre for his sacred remains.

Allocution of our Holy Father, POPE GREGORY XVI. in the Secret Consistory held on the 27th of April 1840.

“ Venerable Brethren,

“ For a long time have we mourned, as you are aware, over the deplorable situation of the Christians in Tong-king and the neighbouring countries, and over the numerous persecutions to which their faith has

been so long subjected. We have not forgotten to humble our souls before God, and to open the treasures of the indulgences of the Church, in order to excite her children to offer the most clement Lord daily prayers, and other pious acts, for their brethren who are exposed to so great a tribulation. Nevertheless, our sorrow has been considerably assuaged when we consider the invincible courage displayed by a great number amongst them, whom neither rods, nor chains, nor the other protracted sufferings to which they were exposed, nor the fear of death itself, could force to renounce the profession of the Catholic faith. Now that sufficient information has been gradually received by the Holy See, concerning the principal events which have taken place in those countries within the last few years, we have judged it our duty to proclaim before you the virtue of those who have given up their bodies for the faith of Christ, and to honour with you Jesus Christ himself, triumphant in the person of his soldiers.

And to begin with the events of the year 1835, the missionary Marchand, showed himself, in the kingdom of Cochin-China, the courageous champion of Christ. Seized by the king's soldiers in a field in which he had taken refuge, he was cast into an iron cage, like a wild beast, and conducted to the capital. There, urged on by the most violent tortures to abandon Christ, he was put to death by orders of the king, and out of hatred of the faith, towards the close of November in the same year. In the same place, and at the same epoch, a young Chinese, the only son of a widow, also distinguished himself; having courageously suffered, for nearly two years, the tortures and imprisonment, he joyfully surrendered his head to the executioner for the sake of Christ, his pious mother, who was present at the execution, receiving it when separated from the trunk.

"In the year 1837, in the kingdom of Tong-King, the names of the priest, John Charles Cornay, and the native, Francis Xavier Càn, have been rendered glorious. The first, exercising the functions of missionary in the country, was arrested by infidels, inclosed in a cage, and, after having been frequently flogged with much cruelty, during the space of three months, to make him renounce the faith of Christ, he died for that faith in the month of December of the aforesaid year. He was beheaded, and the members of his body cut up into pieces, and ignominiously scattered in all directions. The other, who discharged the functions of catechist, laid down his life for the sake of Christ, in the month of November, after having been kept in chains during twenty

months, having endured innumerable tortures, and excited, by his invincible constancy, the admiration of both Christians and infidels.

“ We are obliged to pass over in silence a great many more, concerning whom we have received no other information than that, at the period of which we speak, or some time after, many of them, also, washed their garments in the blood of the Lamb; whilst others, who though they had not laid down their lives for the sake of Christ, persevered unshaken in the confession of the Gospel, in spite of the persecutions and tortures to which they were condemned. We are informed that, amongst the latter, there were many Chinese females, the ardour of whose faith enabled them to overcome the weakness of their sex.

“ But, in the course of the last year, a great many others have suffered death for Christ, and the accounts which have been received here speak in detail of their triumph. Amongst them is found the priest, Francis Jaccard, missionary in the kingdom of Cochin-China, who, being a long time in chains, and being transferred to different places, gave numerous proofs of invincible fortitude, and was finally strangled in hatred of the faith, in the month of September 1838. A young native Christian, Thomas Thien, suffered with him the same kind of death.

“ The same year will be celebrated in the history of the churches of Tong-King, for it has witnessed many laymen, priests, and holy bishops, who have received the imperishable crown of martyrdom. We have first to cite the venerable brother, Ignatius Delgado, of the order of preachers, Bishop of Mellipotamus, and Vicar Apostolic in the eastern part of the kingdom, who having, during forty years, devoted himself to the administration of the province with which he was charged, fell, already advanced in years, into the hands of the infidels, and was confined in a wooden cage. He bore with the greatest patience the torments to which he was condemned, and, overpowered by their violence, which was aggravated by sickness, he slept in the Lord, before the sentence pronounced against him by the magistrates had received the royal sanction; the magistrates, however, ordered him to be beheaded, even after death, and his head, after it had remained three days exposed in public, to be put into a basket with stones, and to be cast into the deepest part of the river. But, by a wonderful disposition of God, it happened (as the relation we have received of the martyrdom asserts) that this sacred head was found whole and entire, after a lapse of four months.

"The death of the illustrious Vicar Apostolic, precious in the eyes of the Lord, had been preceded in the month of June by the martyrdom of his coadjutor, the venerable brother Dominick Henares, of the order of Preachers, Bishop of Feisseite, who had been diligently employed in administering spiritual succour, when he was seized by soldiers, with the aforesaid bishop, enclosed in a cage, and, after long sufferings, beheaded in testimony of the faith.

"A pious native, Francis Chien, suffered with him the same kind of death. He used to discharge the functions of catechist, and has confessed, even to the shedding of his blood, the faith of Christ, which he had assisted in propagating. A few days after, a native priest, Vincto Yen, of the order of Preachers, underwent the same punishment, after having fulfilled, during forty years, the laborious functions of missionary. Having endured divers kinds of torments, always remaining firm in the true faith, he would not consent even to use a stratagem which was suggested to him by a magistrate, in order to save him from the sentence of death, namely, to conceal his character of priest, and represent himself as a physician.

"After the above-named, and in the month of July, the missionary Joseph Fernandes, of the order of preachers, the native priest, Peter Tuán, both of whom had laboured for more than thirty years in cultivating that part of the vineyards of the Lord, were called to receive the same crown. Joseph was beheaded, after giving the most striking proofs of Christian courage, in the cage in which he was confined, and in the presence of the various judges by whom he was put to the torture. Peter, though condemned to the same punishment, died in chains for his confession of the faith, under the weight of his sufferings and tortures, before the royal sanction of the sentence pronounced against him had been obtained. A few days previously, nearly similar was the fate of an aged catechist, Joseph Uyen, of the third order of St. Dominick, who, tortured in divers ways, because of his constancy in the faith, and after having endured the cruel punishment of the canga, died in the course of a few hours in consequence of his wounds.

"Shortly afterwards was witnessed the celebrated confession of the native priest Bernard Dué, venerable by his great age of eighty-three years, who, after labouring long in the salvation of souls, could scarcely walk in consequence of his advanced age and infirmities: nevertheless, yielding, as we are persuaded, to a special impulse of Divine grace, he delivered himself to the soldiers, proclaiming aloud his religion and

sacerdotal character. Being therefore arrested, and vainly solicited to renounce his faith, he underwent divers kinds of tortures, and suffered a heroic death, having been beheaded for the sake of Christ, in the beginning of the month of August, and that, notwithstanding the privilege he might have claimed by the public law of the kingdom, according to which none who has attained his eightieth year can be condemned to capital punishment. The same kind of death was inflicted upon a native priest, of the order of Preachers, named Dominick Diên-Hành, who had been long engaged in labouring for the salvation of souls, and who had lately suffered many tortures for the love of Christ. Joseph Vièn, a native priest, who had spent sixteen years in the labours of the holy ministry, suffered, with joy, the same death for his confession of the faith.

“ In the month of September was seen, following the glorious traces of his predecessors, another priest of the same country, Peter Tu, of the order of Preachers, who, before he was beheaded, had not only remained firm in the faith, but had, in the presence of his judges, courageously exhorted the Christians in chains with him to final perseverance. His companion in martyrdom was Joseph Canh, a man advanced in years, and of the third order of St. Dominick; highly honoured amongst the faithful of his town, and who had rendered great service to the true religion; in fine, in the month of November, the priest Peter Dumoulin Borie and two other native priests died together for the love of Christ. These events occurred, as we have said, in the year 1838.

“ But since that period the kingdoms of Cochin-China and Tong-King have received new lustre from the courage of three Christian soldiers. Thrown into prison the preceding year in the kingdom of Tong-King for the confession of the faith, the President of the Province, unable to separate them from the love of Christ, either by promises, by threats, or by tortures, caused the image of our holy Redeemer to be placed under their feet, having previously compelled them to take a liquor which deprived them of the use of their reason: shortly afterwards this governor wrote to the king, that they had renounced the Christian religion by trampling upon the cross. But having been soon informed of what had passed, these pious soldiers, who had been already liberated from prison, and had received some pecuniary assistance, hastened to the tribunal, and there, in the presence of the magistrates, having publicly thrown down the money which had been fraudulently given them,

they confessed anew their faith, and declared they had never renounced it, and that they were determined to remain firm in their attachment to it for the future.

“ After this noble and striking protestation against the crime which it was attempted to make them commit, two of these soldiers, named Nicholas and Augustin, notwithstanding the length of the journey, set out for the capital of Cochin-China, and presented to the king an account of what had taken place, and in which they renewed the assurances of their fidelity to the service of Christ. Having again resisted the solicitations made to them by orders of the king to renounce their faith, they happily obtained, in the month of June of last year, the palm of martyrdom: their bodies, when beheaded, were cut into pieces and cast into the sea.

“ You have therefore, venerable brethren, in this allocution, a short eulogium of those who, belonging to the various orders of the clergy and Catholic people of the above-named countries of the East, have glorified the faith of Christ, not only by enduring divers kinds of sufferings and tortures, but even by the shedding of their blood. God grant that we may have the means hereafter to take information on this subject, in the established form, in order that the Holy See may, according to the rule of pontifical prescriptions, pronounce its solemn judgment on this triumph of so many new martyrs, to be proposed to the veneration of the faithful. In the mean time, we are strengthened in the firm hope, that Christ our Lord, the author and finisher of faith, who, by the assistance of his grace, has rendered them strength in the hour of combat, will soon cast his eyes upon the Church, his spouse, resplendent with the blood of her sons, and that in his mercy he will rescue her from the calamities which afflict her; but that, especially in those countries which have been moistened with that same blood, the Saviour will multiply the fruits of justice, by increasing the number of the faithful.”

The following narrative can add nothing to the glory of those whom Rome has praised; but by completing the history of this martyrdom, it may perhaps gratify the curiosity of the pious reader who feels a pleasure in learning the minutest details of events which throw so much glory round our faith. In reading the allocution of the Sovereign Pontiff, one cannot fail to be struck with the power and authority of a Church, which has only to pronounce names the most unknown to render them venerable and immortal: the perusal of the

persecutions of Tong-King is sufficient to demonstrate how much of vigour and life there is in a religion, whose blood flows still as abundant and as pure as in the days of her youth.

NEW PERSECUTION IN TONG-KING.

Letter of Brother JERMŌE HERMOSILLA, Dominican Missionary in Eastern Tong-King.—(Translated from the Italian.)

22d April 1839.

“The Church of Tong-King, by its precocious fecundity, formerly resembled a vineyard planted by the hands of the Lord, and which promised the most abundant fruits. But the misfortunes with which it has been lately visited recall those affecting words of the prophet:—*‘The boar out of the wood hath laid it waste: and a wild beast hath devoured it.’* You are already aware that numerous edicts against the Christian religion were issued in that kingdom, and that since 1826, the faithful of Tong-King had to endure vexations of every kind. Those trials, however, are nothing compared with the persecution which now desolates that portion of the flock of Jesus Christ. In the sketch which I intend to give of it, I shall confine myself to some recent details connected with the glorious martyrdom of our Vicar Apostolic, of his worthy coadjutor, and of some other servants of God, who were put to death out of hatred to our holy faith.

“The Mandarin Tring-Quang-Khanh, who has governed Cochinchina since 1835, is the sworn enemy of the Christian name. Already was he regarded as one of the most violent persecutors, because of the evil he had inflicted upon us, and the measures he had taken to ensure the total destruction of our religion, when an additional circumstance happened which added to the bitter hatred of which he had given us so many proofs. He was summoned to court towards the end of 1837, and was severely reprimanded for suffering missionaries and many disciples of the gospel to be still found in his province, notwithstanding the many edicts issued against them. Irritated by these reproaches, he resolved to wreak his vengeance upon us. He had scarcely arrived in his province, when he despatched his most trusty and active satellites to seek out the Christians, seize upon every object appertaining to the Catholic worship, and, in particular, to use every effort to arrest the missionaries.

“ With the same view, spies were disseminated through the villages, the subaltern mandarins scoured the country at the head of their soldiers, who pillaged wherever they came, and committed various other excesses. The missionaries, but especially the European priests, were forced to seek safety by flight, for the arrest of any of them would seriously compromise the faithful amongst whom they might be found.

“ On the 18th of March 1838, the governor caused crosses to be placed at all the gates of the city, that all who came in or went out might be forced to walk upon them. The soldiers had orders to strike all who should refuse to comply. The Christians scarcely dared to leave their houses; some of them presented themselves successively at all the gates of the city with the hope that they might find one which they could pass, without being exposed to this act of apostacy; many of them were flogged, and others bribed the soldiers to allow them to pass without treading on the cross; whilst some, too, were found who, fearing men more than God, had the weakness to consult their security by the sacrifice of their conscience. Fortunately this trial did not last long. The inferior mandarins, seeing that the public mind was in a high state of excitement since the crosses had been exposed at the city gates, represented to the governor that even the pagans no longer approached the gate but with repugnance, and begged him to remove an object of such general aversion. It was, therefore, at first removed a little from the centre of each gateway, and in three days after, the sacred symbol of our redemption entirely disappeared.

“ The great mandarin thought that he should be more successful in his endeavours to undermine the faith of the soldiers. Nothing was omitted to secure apostates. Promises, imprisonment, or torture, prevailed over the courage of many; some escaped persecution by flight or money; and three generous confessors were cast into prison, where they remained nine months, ready to suffer even death, rather than renounce the Gospel. The governor could overcome their obstinacy only by making them drink an intoxicating liquor. But as soon as the confessors had recovered from its effects, they returned to the tribunal, threw at the feet of their judge the money which had been given them as the reward of their involuntary apostacy, and protested that, to their last sigh, they would acknowledge no other God than Christ. The governor was extremely embarrassed at this unexpected declaration, for he had already written to the king, and boasted of the submission

of the three Christians. He contented himself, however, with driving them from the tribunal, and prevented them from being admitted again under any pretext whatever.

“ On the 17th of April, when the military were most active in their researches throughout the province, a catechist, who had come a considerable distance to fetch the holy oils, was arrested in a place called An-Liem. He was bearer of six letters from Father Joseph Vien, four of which were written in European characters, and were to be delivered to the Vicar Apostolic, his coadjutor, Father Joseph Fernandez, and to me; the two others, in Anamite characters were addressed to two native priests. As soon as I was informed of this unfortunate event, I employed every effort, but in vain, to get back the letters, and procure the liberation of the catechist. Our enemies would consent to do so only on condition that the faithful of An-Liem would renounce the privilege they enjoyed of being exempt from contributing to the support of idolatrous superstitions. As we could not in conscience accede to such conditions, we allowed the affair to be carried before the tribunal of the great mandarin. The officer fancied that he had now secured the means of ingratiating himself with the king, and hastened to forward to the court the four letters written to European priests. But the effect which those letters produced was quite the reverse of what he expected. The king, irritated at learning that there were still four foreign missionaries in the southern province, wreaked his anger on the mandarin, who was unable to arrest any of them, and immediately pronounced his dismissal. The royal decree granted him, however, a month to arrest the missionaries, and for that purpose placed six thousand men at his disposal: if he succeeded in seizing us, his place was to be restored to him, if not he was to perish on the scaffold which was destined for us. At the approach of this furious storm, we thought only of preparing, in the secret of our retreats, to drink to the dregs the chalice of bitterness which was to be presented to us.

“ The first who fell into the hands of our enemies was the head of the flock, Mgr. Ignatius Delgado, Bishop of Mellipotamus, and Vicar Apostolic of Eastern Tong-King. He lay concealed with his coadjutor Mgr. Henares, and Father Romualdus Ximines, in a village called Kien-Lao. A pagan schoolmaster succeeded in learning from a Christian child that the retreat of the missionaries was not far distant. This intelligence was immediately conveyed to the mandarin, who,

in order to inspire the faithful with a false security, announced that the European priests had nothing to apprehend, and that they should not be molested. The more effectually to lull all suspicion, he pretended to leave the district, and to take his troops with him on a distant expedition. But to the consternation of the Christians, he suddenly appeared amongst them; so that they had scarcely time to put the Vicar Apostolic into a large basket, covered with a mat, and carry him to a place of concealment: the same precautions were taken with his coadjutor. As to Father Ximines, relying on his youth and strength, he took to flight, accompanied only by a catechist. The appearance of the soldiers was so sudden, that, notwithstanding the promptitude with which the Christians endeavoured to carry the missionaries to the places of retreat prepared for them, they were unable to do so. Those who were carrying Mgr. Delgado, were noticed and pursued, and when about to be overtaken by the soldiers, they abandoned their precious load, which they found impossible to save, and betook themselves to flight. Thus fell into the power of his enemies the first and most illustrious victim of the persecution. Such was their anxiety to secure their prisoner, that before taking him out of the basket, they put manacles upon him, and they marched him with sound of drum before many of the tribunals of the province, though the holy and venerable old man could scarcely walk. On the same day he was enclosed in a narrow wooden cage, fit only for some wild beast. Next morning he was conducted with great ceremony to the governor's house, and cast into prison with the common malefactors. Tring-Quang-Khanh hastened to announce this news to the court, and was ordered to deliver up his prisoner to the new governor and the supreme judge of the province, to be tried according to the utmost rigour of the bloody laws passed against the missionaries.

"I have succeeded in obtaining from the notaries a copy of the interrogatories to which the mandarins subjected the different confessors. From these documents it appears, that the Vicar Apostolic was frequently called before his judges, that he was questioned as to his name, his age, his country, the number of his priests, European as well as natives, the means by which he succeeded in entering Tong-King, his place of concealment, &c. &c. To the questions which regarded only himself personally, he replied with the utmost frankness; but when they were of a nature to compromise others, or furnish fresh pretexts for persecution, his answers were vague and only ex-

plained facts already known. The following are the terms of the sentence pronounced by the mandarins against him: 'It is in obedience to the law, that we condemn the Bishop Ignatius, whose name in our language is Trum-Ca. This stranger, who entered the kingdom clandestinely, spends his life in the study of the things of the heart, and in the meditation of what is incomprehensible. For more than fifty years he has been teaching errors, which the simple among the people take for truths. He is the chief of those dangerous men engaged in diffusing a false religion amongst us. He has, at length, been seized and brought to judgment, but he refuses to reveal the secrets which it is of importance to know. We are, therefore, of opinion, that a crime, which becomes every day more contagious, ought not to be tolerated, and that we cannot allow it to remain unpunished without violating the wisest laws of the state. Therefore, after having read, with all due submission, the decree of king Minh-Menh, published by the mandarins of the court, in the seventeenth year of his reign (1835), conceived in the following terms: *We order all chiefs of cities and towns to arrest the Europeans that may be concealed in their districts, and to hand them over to the mandarins, by whom they are to be judged conformably to the law passed against those who lead the people astray, by teaching them a foreign and false religion; for these reasons, all who shall conceal or assist such impostors, are declared guilty and worthy of death.* And whereas there also exists a law against sorcerers, and that under this name are comprised those who, by artifice, induce the people to follow a false worship; we declare that such is the crime of this malefactor, and that, by virtue of the aforesaid law, he is worthy of strangulation; but, in order to proportion the punishment to the crime, and give an example which may undeceive and intimidate the people, we ordain that Ignatius Trum-Ca, here present, be beheaded, and his head exposed in the public place. All shall take cognizance of his judgment, that the iniquity we have pointed out may be dried up in its source.' The sentence before it was executed was forwarded to the king for his approbation.

"It is impossible to detail all the holy confessor had to endure before his death. Exposed to the oppressive heat of summer, which his narrow prison rendered still more insupportable, subjected to the vexations and indignities of the mandarins and soldiers, often denied even the necessaries of life, he spent the time of his captivity in a continual agony. But his patience and resignation to the Divine will were alone superior

to his sufferings; his strength was exhausted under so many trials, and a dysentery, for which the mandarins would not allow any remedy to be administered, took him from his church on the 12th of June 1838. Mgr. Ignatius Del Gado, Vicar Apostolic of Eastern Tong-King, died at the age of seventy-six years; named by Pius VI. to the government of that mission, he directed it more than forty years with prudence and success. His flock will feel for a long time a loss which has plunged it into the most profound affliction. As soon as the mandarins were informed of the death of this illustrious confessor, they ordered his body to be brought to the place of execution, and there beheaded. The head was for three days exposed in public, and afterwards put into a basket filled with stones, which was thrown into the deepest and most rapid part of the river Vihoang that the Christians might not find it. The faithful endeavoured in vain to recover the precious treasure, and already looked upon it as lost to them, when, on the first of November, a Christian fisherman discovered and brought it to our brethren. It was still in such a state of perfect preservation, that the hair, beard, and even the features of the countenance, had not undergone the slightest alteration. The body of the bishop was also recovered by the Christians with considerable difficulty, and having been put into the same coffin with the head, was buried at Bin-Chu with as much honour as our misfortunes permitted us to give those sacred remains.

“The second missionary arrested in this persecution, and the first who had the glory to shed his blood in testimony of the faith, was Mgr. Henares, a Dominican, coadjutor to the Vicar Apostolic, and destined to succeed him. He was born at Vaena, in Andalusia, and had been named bishop in the year 1800. When the soldiers suddenly invested the villages mentioned above, he made an ineffectual effort to secure his safety by flight, and lay concealed for the remainder of the day in the house of a Christian. During the night he crossed in a boat to the opposite bank, but such was the terror of the Christians, that it was with difficulty the illustrious out-law could prevail upon them to open their houses to receive him. Two days after he took refuge amongst the fishermen, but finding that the coast was guarded as closely as the villages, he was forced to run the risk of making for a distant part of the coast in an open boat. Whilst the boat was getting out from the shore, an infidel thought he noticed an expression of alarm in the countenances of the rowers, and was thereby led to suspect that they had a missionary in the boat. In order to ascertain the truth of his suspicions, he addressed himself to some Christian fishermen who were on the

shore, and feigning to be alarmed at the danger to which the boat was exposed, he begged them to receive amongst them, without fear, the priest, who was no doubt concealed in it. He not only promised to keep the secret, but also to assist them in concealing him. Our good Christians allowed themselves to be taken in the snare laid for them, and made signs to the rowers to return to land. The latter, who could with difficulty hold out against the wind and waves, hastened to return; and how great was the joy of the poor fishermen to see their holy bishop in the midst of them! with what satisfaction did they conduct him to a neighbouring hut, where he might take some rest, until the sea should become calmer! But he had no sooner entered the hut, than the perfidious pagan gave information to the officers of justice, who soon made their appearance with five hundred men, and arrested our worthy coadjutor, and the catechist, Francis Chien, who accompanied him. Mgr. Henares was put into a cage, similar to that in which the Vicar Apostolic was confined, the canga was put upon the catechist, and they were both conducted in this manner before the governor. The narrow limits of a letter do not allow me to transcribe the different interrogatories they underwent. The questions put to Mgr. Henares, his answers, the treatment he received in prison, and the sentence pronounced against him, are in all respects similar to what we have seen in the trial of the Vicar Apostolic.

“The catechist Francis Chien also bore glorious testimony to the gospel. It was in vain that he was promised pardon for the past, on condition of his renouncing the faith; and when pressed for the last time to choose between apostacy and death, he replied, that no earthly consideration could induce him to trample upon the cross; and that he was ready to make to God the sacrifice of his life. This declaration, which clearly showed the judges that the confessor would not allow himself to be intimidated or seduced, was followed by the sentence of condemnation pronounced against him in the following terms: ‘Van Chien, a Tonkinese by birth, convicted of having allowed himself to be led astray by a European malefactor, of having embraced his religion, in violation of the laws by which it is proscribed, has declared that he loves it, and that he will never renounce it. His obstinacy in refusing to trample upon the cross renders him guilty of rebellion against his sovereign and the laws of his country; for these reasons we condemn him to be beheaded, that by his death the people may learn what severe penalties are reserved for great crimes.’

"The sentences pronounced against the bishop and the catechist were submitted to the royal approbation, and sent back on the 25th of June to the capital of the province, with orders to have them executed without delay. At nine o'clock on the morning of the same day, the confessors of Christ were led to punishment, escorted by a great many soldiers, and accompanied by crowds of Christians and infidels. The bishop, enclosed in his wooden prison, prayed with the utmost composure, and followed by his catechist in chains and loaded with the canga. Before them was carried in large characters the grounds of their condemnation ; on their way through the streets and in the public places a mandarin cried aloud to the people : ' Harken and know, O people, that this man is an European, come amongst us to preach the false religion of Christ ; it is for this crime that the king has condemned him to death ; avoid such doctrine, if you wish to escape the like fate !'

"At one o'clock in the afternoon, the procession reached the place of execution. The catechist placed himself on his knees, and having with a holy joy recommended his soul to the Almighty, had his head struck off at a signal given by the mandarin. In the mean time the bishop was taken out of the cage ; he also knelt down, and, though the axe was raised over his head, continued to pray with perfect calmness, to the great admiration of the spectators. An unsullied purity of life, indefatigable zeal for the salvation of souls, an entire devotion to the duties of the apostleship, and an ardent desire of martyrdom—such were the virtues of which he constantly gave us the example. He was also remarkable for his perseverance in prayer, his study of the holy Fathers, and an unbounded love of the poor. He died at the age of seventy-three years, forty-nine of which he devoted to the good of the mission. The mandarins caused the bodies to be interred in the place of execution ; but the Christians contrived to have them deposited in a more becoming place : that of the bishop reposes in the territory of Sue-Thuy-Ha, and that of Francis Chien at Frung-Le, the place of his birth. The head of Mgr Henares, after having been exposed for three days, was cast into the river, but was found soon after by the same fisherman who had already found that of the Vicar Apostolic. A practice prevails here which arises from the absurd credulity of the people ; as soon as the executioner has beheaded the victim, the persons who are present at the execution run away in all directions, lest, as they say, the spirit of the victim should have time to

seize upon any of them ; on this occasion, however, as well as whenever a martyr is put to death, so far from taking to flight, the pagans rivaled the Christians in their desire to gather up the blood and collect the clothes of our martyred brethren. This took place even in the presence of the mandarins, and in spite of the efforts of the soldiers who had orders to prevent it.

“ The blood which was just shed seemed only to give new vigour to the persecution. Father Joseph Fernandez, a Spanish Dominican, thought to escape the perils which surrounded him in his district, by taking refuge in the western vicariate. He brought with him Peter Tuan, a secular priest of the southern mission. They were both received as brothers by the fathers of that vicariate, and concealed in the house of a fervent Christian. But their place of concealment was soon discovered by the mandarins of the province, and they were therefore compelled to seek another asylum. They fled in a small boat, and after two days' fatigue and danger they reached the house of a pagan, who had on former occasions manifested much zeal to serve us. His love of money on this occasion made him guilty of treachery, and induced him to give up to the mandarins those who had confided in his honour. Father Fernandez was put into a cage, and Peter Tuan was loaded with a canga. In this way they were conveyed to the capital of the southern province. The first had been for a long time suffering from a dysentery and other serious distempers, which the rigour of captivity only augmented ; struck with paralysis on one side of his body, he could not make use of his hands at his meals. It was in such a state of suffering, that he was dragged without pity from tribunal to tribunal, and tortured in a thousand ways, to extort from him a confession as to the number of European priests in the country. Notwithstanding such cruel treatment, the generous confessor did not allow a single word to escape his lips, of which the hatred of his enemies might avail themselves against religion. The courage he displayed at length convinced his enemies that their power over him extended no farther than to deprive him of life ; they pronounced against him sentence of death, which was confirmed by the king on the 16th of July 1838. On the 24th he appeared for the last time in the presence of the governor. To the questions put to him regarding his faith, he replied, that he esteemed himself happy to have an opportunity of sealing it with his blood. In vain did the judge offer him pardon and the means of returning to Europe, if he would

consent to trample upon the sacred sign of our redemption. The intrepid missionary declared that he was ready to die for the God whom they wished him to outrage. That day he was led to the scaffold in the same manner as the other confessors ; with this difference, however, that, worn out with infirmities and unable to move, Father Fernandez was carried by the soldiers to the place of execution. Placing himself upon his knees, his body supported by a soldier, he terminated, by a glorious martyrdom, a life thirty-three years of which he spent in the exercise of the Apostleship.

“ His zealous companion in captivity, Peter Tuan, underwent the same questions, and made the like generous confession of the faith. He was repeatedly assailed with promises and threats to induce him to profane the image of his God ; his constant answer was, that he preferred death to infidelity. He was sentenced to be beheaded, but before the confirmation of the sentence by the king reached the governor, the servant of God, worn out by the sufferings which he endured in prison, was carried off by a dysentery on the 15th of July 1838. He was seventy-three years old, thirty-four of which were spent in the painful labours of the mission. The mandarins ordered him to be buried in the public road, and up to the present moment we have not been able to remove his remains.

“ On the 2d of June, Father Vincent Yën, a native of the country, was also found worthy to suffer for the sake of Christ. He was loaded with insults, and urged by the mandarins to renounce his faith. To every solicitation and to every insult he uniformly answered, that the Christian was the only true religion ; that he had the happiness to be one of its ministers, and that he wished for nothing more than to be esteemed worthy to be a martyr to it. The governor, who wished to spare his life, endeavoured to persuade him to give himself out as a physician. But the holy confessor refused to purchase any favour by a lie, and continued to glory in his character as a priest. The governor could not yet prevail upon himself to pronounce sentence against him ; he solicited the authorization of the king to send the accused to the place of his birth. In this letter he mentioned, that the missionary did not seem the least disposed to renounce his faith, and that on that point nothing could be expected from him. Upon receiving this information, the king himself pronounced against him the sentence of death. On the 30th of June, the magistrate received official information of this, and on the same day the confessor of Jesus Christ was led to execu-

tion. He was more than seventy years old when he watered with his blood the mission, which during forty years he had laboured to fertilize. The faithful obtained permission to remove his remains, and bury them in the territory of Tho-Ninh.

“ According to the law of this country no one can be condemned to death at eighty years of age, whatever may be the crime he may have committed. Either temporary or perpetual imprisonment becomes then his punishment. But when have human laws afforded to the Christian an asylum which his enemies have respected? Father Bernard Due, a secular priest of the mission, furnishes another example of this. He was eighty-three years of age when he learned the sentence which condemned the Vicar Apostolic to death. He immediately begged those who surrounded him to carry him before the mandarins, for he wished to die with his bishop. Perceiving that they were unwilling to comply with his request, he began to cry out with all his strength that he was a priest of Jesus Christ, and ought to be put in prison. The Christians would have considered themselves guilty of his death, if they had allowed him to give himself up to our enemies; they had him conveyed therefore to an isolated dwelling, inhabited by a leper: but all their precautions were in vain; the old man continued his cries until he was heard by soldiers who were passing, and conducted by them before the governor. The fortitude he displayed before the judges corresponded with the ardour he manifested for martyrdom. He was led to execution with Father Dominick Diên, whom the Almighty had judged worthy of sharing the same crown. When near the fatal spot, the latter said, ‘ We must now offer up fervent prayers to the Lord, that he may be pleased to grant us the happiness we so long desired.’ They were still in the act of prayer, when the mandarin gave the fatal signal. (1st of August 1838.)

“ Amongst so many deaths, which the character of the persecutors and the courage of the martyrs rendered nearly similar, that of the catechist Uyen, sixty years of age, and a professed religious of the order of St. Dominick, exhibits this peculiar feature, that his judges were his executioners. He had already endured with unshaken fortitude every species of torture, when the firmness of his answers and the inutility of the punishment inflicted upon him, irritated the mandarins to such a degree, that they shook the canga of the generous catechist with such violence, as to inflict deep wounds upon his

neck. On the same day, the 3d of July 1838, he expired under the united sufferings of his imprisonment and wounds. The arrest of Father Joseph Nien, secular priest of this mission, exhibits also an odious character, and realizes the predictions of the Saviour to his Apostles : *And you shall be betrayed by your parents and brethren* ; for he was denounced to the mandarins by two members of his family. He died for the same cause and with the same sentiments of joy as the other confessors.

“The blood of one martyr had scarcely flowed, when our enemies hastened to seek out fresh victims. On the 3d of June, Father Francis Tu, a Tonkinese religious, of the order of Preachers, was arrested in the northern province. They by whom he was made prisoner offered to restore him to liberty, on condition of receiving money. ‘I have not got any,’ said the Father, ‘and in the state in which I am, I do not feel disposed to look for any; and as God has permitted me to fall into your hands, I shall not allow this opportunity to pass of suffering for his glory.’ About the same time his prison was opened to new confessors of the faith. Joseph Cánh, of the third order of St Dominick, Francis Mâu, and Dominick Uy, catechist, Thomas Dê, Stephen Vinh, and Augustin Moy, fervent Christians. Full of confidence in those words of the Saviour, “*He who shall lose his life for the Gospel shall find it*,” they refused, with horror, to profane the sacred sign of our redemption. In the person of Father Tu they had a model of fortitude, which upheld their faith against every trial. This holy religious animated them by his example and exhortations, not only in the interior of their prison, but before their judges and in the presence of the mandarins. So much constancy induced the persecutors to pronounce the following sentence : ‘Although the Christian doctrine has been frequently proscribed, European doctors continue to reside in this kingdom, and to infect it with their errors. The people, in their ignorance, allow themselves to be deceived by their artifices, adopt all their lies for so many truths, and become so strongly attached to them, that it is a miracle to see a Christian abandon his religion. The missionaries, too, are objects of the same attachment on the part of those whom they have led astray : persons are found to conceal them in despite of the law by which they are condemned. We have thought that severe punishment alone can apply a remedy to this disorder, and recal the Christians to a sense of their duty. For these reasons we condemn Van-Tu and Hoang Cánh to be strangled : Uy and Mâu,

servants of Van-Tu, to receive a hundred lashes, and afterwards be banished a thousand leagues from their country, in the province of Bench Din, to be employed there on the public works. The same punishment is also pronounced against De, Vinh, and Moy, for their 'incorrigible attachment to the Christian religion.' This sentence did not satisfy the hatred of the king. He dictated another, which ordered the mandarins to behead Van Tu and Hoang Cánh, without delay, and to keep the five in prison to be strangled later. On the 3d of September, when the royal sentence was known in the province, the two religious were brought out for execution. The crowd was struck with admiration on beholding the calm and serene air with which they went forward to death. Up to the last moment they were heard to recite aloud the litanies of the saints. The five other prisoners are still in prison, and have much to suffer; but the thought of the crown of martyrdom, which they are every day expecting to receive, animates and strengthen them in this last struggle.

"Would that we could render the same testimony of Vincent Sien, a secular priest, eighty-seven years of age. To preserve a few days of life, he trampled upon the cross of his Divine Master, and signed a written renunciation of the Christian faith. The faithful have been thrown into consternation, and the priests have all blushed at his apostasy. He himself, when restored to liberty, felt all the enormity of his crime, and wrote to me to make an humble confession of it, and solicit penance and absolution. I offered him what consolation and encouragement I could, with a view to assist him in rising from his fall. But the scandal he gave required reparation, and on that account I have suspended him from the celebration of the holy mysteries, and the administration of the sacraments. I must say, to his praise, that he submitted to his punishment with the most edifying humility.

"So many Christians put to death served as so many steps to enable the late governor to regain the lost favour of the king. In consideration of the evil he inflicted upon us, he was deemed worthy of being restored to his post of great mandarin. His province, which is not only one of the most important of the kingdom, but the centre of Christianity in Tong-King, has thus once more fallen under his tyrannical yoke. Who can tell what his hatred reserves for us? In many places the simple faithful have been required to trample upon the cross, and to sign a written promise not to follow the Christian religion for

the future. A great many have refused, or have bribed their persecutors not to molest them. The faith of others has been put to severe trials, who have the glory to confess Jesus Christ in chains and tortures. But how many tears to be shed over that multitude of Christians, who have had the weakness to subscribe to the will of the prince, and trample under foot the sacred symbol of their salvation ! Nor is this all: the privileges by which our brethren were exempted from participating in the pagan superstitions are gradually being abolished, the construction of idolatrous temples, the study of the Tonkinese religious rites is imposed upon all Catholics as well as pagans, and what is still more deplorable, amongst the masters charged with initiating them in this impious worship we found some Christians. What shall I now say of the temporal interest of this church? The dwellings of the missionaries are destroyed; two colleges, twenty-two female convents of the third order of St. Dominick, the convents of the Daughters of the Cross have shared the same fate. If any thing could console us in the midst of so much desolation, it would be to see those holy females faithful during the storm to all those virtues they practised in happier days. Concealed in some poor huts, they continue to lead a life of community, notwithstanding all the privations they are condemned to experience. The property of the churches, that of the poor, and whatever belonged to the Vicar Apostolic, have become the prey of the pagans and some bad Christians. Chalices, missals, vestments, breviaries, and books of piety, almost all has disappeared. But when there is questions only of such losses, we joyfully say with Job—*“the Lord gave, the Lord hath taken away; blessed be the name of the Lord.”*

“ When tranquillity is restored, my first care shall be to re-establish the two colleges, that the youth may not be deprived of the benefit of a religious education. I look upon this point as of the utmost importance in the interests of the mission. Up to the present, all our priests, but especially Europeans, are obliged to continue concealed in the most secret places; our catechists and students dispersed by the persecution, cannot assemble any where without provoking fresh acts of rigour.

“ Brother JEROME HERMOSILLA,

‘ Of the order of Preachers,

“ Vice-provincial of Eastern Tong-King.”

*Extract of a Letter from Mgr. POMPALLIER to M. COLIN,
Superior of the Society of Mary.*

“ Bay of Islands, 14th August 1839.”

“ Very Reverend Father,

“ Our anxiety has been succeeded by a great consolation. The three priests and three brothers sent to our assistance, have at length arrived, full of health and ardour for the apostolic labours. They are now in the midst of a harvest already ripe, but which error and satan are ready to dispute with us. How many attacks have I been obliged to support, almost alone, in this post, where Providence has placed me. Nor are hostilities yet at an end. Is not the entire Church in a state of warfare upon earth? and will she not be so to the end of the world, the epoch of her great and eternal triumph?.....Fancy, reverend father, the joy of a soldier, who, attacked on all sides and worn out by fatigue, sees succour arrive at a moment when he was on the point of being overwhelmed. Such was my delight, when, on the 14th of last June, the vessel arrived with fresh apostles for Oceanica. Upon entering the house of the English merchant who had the generosity to receive them, my eyes anxiously sought those friends, those brothers, who had come to share our labours, and in a moment I beheld them at my feet weeping with joy! Our tears alone told the sentiments of our hearts at that happy moment. ‘*Come, ye blessed of my Father, enter the kingdom which is prepared for you,*’ were the first words I uttered. What a consolation to embrace other children of Mary; new apostles for those poor souls, for whose salvation I was so inadequate! Had I a hundred priests, they would not suffice to break the bread of the gospel to all those who call for it. How many tribes have already embraced the Catholic faith! How many others will have the same happiness as soon as our Lord shall appear in the persons of his lawful ministers! How many calls are made upon me, to which, alas! I am unable to attend! Oh! what a disproportion between my wants and my resources!

“ *Fifteen or twenty millions of inhabitants in the innumerable Islands* comprised within my mission, and only *six priests* with me! With so few, how shall I be able, I do not say to instruct the people solidly, but even to teach them the essential truths of salvation? I am in a state of spiritual indigence which ought to awaken in my favour the charity of the church and the zeal of her ministers. How grateful

do I feel towards the venerable prelates of Lyons, Belley, and Arras, to whom the six priests who share my labours belong by their birth and clerical education ! I trust that our Lord will not fail to exemplify in their regard his own consoling words : *give and it will be given to you*. Happy the churches that give apostles to other countries ; God reserves for them in the economy of his grace an ample compensation.

“ It is possible that, in a few years, I may be able to find among the young Neophytes some capable of acquiring the knowledge and practising the virtues of the clerical state. Many of them have already requested me to take charge of them, for the purpose of instruction ; but the thousand labours of the mission and my poverty have hitherto obliged me to leave them in their native forests, until the Almighty shall be pleased to grant me the means of seconding their good dispositions. The frankness and simplicity of the New Zealanders are truly admirable. With what ardour do they receive the lessons of faith ! young and old, men and women, listen to us with equal docility. In spite of the scandal given by Europeans, and the calumnies of the Protestants, not a day passes that some of the natives do not open their eyes to the truth. In all our troubles, it is to us a joy, which is fully known only in heaven, when we hear these islanders for the first time invoke Jesus Christ, and see them, with their eyes raised to heaven, or fixed upon the cross, recite, in their native tongue, those touching prayers, *Our Father who art in Heaven, and Hail ! Mary, full of grace*. The number regenerated in the waters of baptism is already considerable, but how many more solicit the same favour, and we have neither time nor strength to satisfy their desires ! Oh ! reverend father, send us labourers, fervent missionaries, zealous catechists, send them until I say—enough. I ask them in the name of so many souls, who as yet know not that I am the envoy of the Saviour, sent to announce to them salvation. For my part, I foresee that the life of a Vicar-Apostolic will be a short one in these islands, where there is such overwhelming occupation for him. May the days of my pilgrimage, however, be full with the fulness of faith !

“ In making known my poverty, express at the same time all the gratitude I feel towards the members of the Association for the Propagation of the Faith. It is to the alms and frequent prayers of so many charitable souls, that we are indebted for the astonishing success

with which God has been pleased to reward our efforts. And what will become of us, if our brethren of Europe abandon us? Is not our work theirs also? Are not our churches built with their alms? Yes, the conversions we witness here are due to them, for they are the fruits of their sacrifices. Our generous benefactors will, perhaps, be pleased to learn that it is an established practice, wherever we have catechumens or congregations, to recite in common every evening a *Pater* and *Ave* for all those who assist the missions. Our priests and catechists are in good health, and have the consolation to see their efforts crowned with success.

“I remain, &c. &c.

✠ “J. B. FRANCIS, Bishop of Maronea,

“Vic. Apos. of Western Oceanica.”

Letter from the same to the same.

“Bay of Islands, 28th August 1839.

“Very Reverend Father,

“I feel a pleasure in telling you again that the arrival of the long expected succours has changed my sadness into joy, and that, instead of complaining, I can now only return you my warmest thanks. The delay of eight months might have been followed by disastrous consequences to the beautiful mission entrusted to us.* Imagine a Vicar-Apostolic, in order to oppose the enemy, obliged to scatter his little troop over different islands: and while he is awaiting succours which he does not see coming, his funds are exhausted by the voyages he is obliged to undertake; our enemies gain ground, and create new obstacles to embarrass the exercise of the lawful ministry; the tribes most favourably disposed towards us are humbled at his poverty, his solitariness, and inability to instruct them all as they would wish; no news either from his fellow-labourers or his correspondents in Europe; every week he is obliged to hear the complaints of the natives, who murmur at finding the repeated promises made them never fulfilled; the Protestants accuse him publicly of deceiving the natives, by inspiring them with hopes never to be realized. ‘The church of Rome is in her agony,’

* The route taken by the vessel which conveyed the new missionaries to Oceanica was the only cause of the delay complained of by Mgr. Pompallier.

say they, 'she is incapable of further exertion, she is already dead; besides the bishop and his priest no other Catholic missionary will be seen in New Zealand.' Under the united weight of so many subjects of anxiety, how often have I, night and day, sighed for the arrival of the vessel which was to bring me additional labourers! And more than six months have been spent in this state of mind! It is a miracle to me that, notwithstanding my weakness, this mission has prospered, and that after so long a delay, they who come to share our labours have found any thing but our bones!

"But what afflicted me most, what harrowed up my very soul, was to see that, notwithstanding the success with which God was pleased to favour our ministry, the work every day became more precarious; because the natives, constantly deceived in the promises made them, renounced at length all hope of seeing religion permanently established amongst them. Every time that a vessel entered the river Hokianga, they might be seen in crowds hastening to the banks, full of anticipated joy, and thinking that it was the vessel which was to rescue us from the humiliating position in which we were placed. But, alas! cruelly disappointed, they returned not less sorrowful than I was myself. You give me reason to hope, that henceforward the Society will redouble its zeal in favour of its children. Let not the perils alarm our brethren; those perils are not greater for them than they were for us who have preceded them. And after all, should we not be happy to die, whether on land or sea, for the holy cause of Christ? Besides, God watches over the missionaries, as friends who are dear to him. Oh! yes; how often have we felt in the midst of savages, that our good master does not suffer a single hair of our head to be touched!

"I remain, &c. &c.

✠ "J. B. FRANCIS, Bishop of Maronea,

"Vicar-Apostolic."

From the same to M. QUERBES, Rector of Vourles, Diocess of Lyons.

"Bay of Islands, 28th of August 1839."

"Sir,

"When you wrote to me, three years ago, this cherished people, for whose happiness we are so joyfully labouring, had no idea of our holy religion, or at least of the Catholic Church, our mother. At

present, thanks to the infinite mercies of the Lord, many tribes long-seated in the shadows of death, have seen the light of salvation ; a multitude of savages adore in spirit and truth the God who has redeemed them at the price of his blood. When one sees the change which is effected in them, as soon as they are sufficiently instructed in the principal mysteries of faith, one is inclined to believe that the horrors they were in the habit of committing ought to be attributed to the darkness of their understanding rather than the malice of their hearts. What a consolation and joy for the missionary who is the witness and instrument of those wonders of grace ! A New Zealander without the light of the Gospel is, by his ferocious look, the wild expression of his eyes, and his tattooed body, the image of a demon ; but when converted, it is scarcely possible to recognize him : his look is expressive of goodness, his air affable, and all his manners calculated to inspire confidence. I am often moved to tears, when I see the chieftain of some tribe come many leagues through the forests to consult me on some point which embarrasses the delicacy of his conscience. Scarcely have they received instruction on the law of God, when their only study is to conform their conduct to it, in order to please the Great Spirit, the creator and sovereign benefactor of man. With what simplicity do they open their mind to the minister of salvation ; and with what sincere attachment to us do they return the services we render them ! When I go upon a distant mission, I am accompanied by them and their chiefs. One carries the portable altar, another the vestment-box, whilst others convey the provisions for the journey. Sometimes I am tempted to smile, when I find myself alone in the desert with this troop of former cannibals, tattooed, half naked, and armed with a club, or some European weapon. They might be taken for a band of robbers ; while they are inoffensive sheep, who follow the footsteps of him whom Jesus has given them as their shepherd. There is no service they can render me that I do not receive—no attention that they do not pay me ; they prepare my meals, and out of respect take care to serve me apart. When there is a river to ford, the chief disputes with the others the honour of carrying me on his shoulders ; and when the night comes, if there are no huts to sleep in, one is soon made with the branches of trees and grass. After conversing for some time round a large fire, night prayers are said, followed by a short instruction ; a canticle, sung with a strong voice, in the silence and solitude of the forest, and the

sign of the cross, which I make over all together, close our day. Often, instead of sleeping, one asks me a question, another proposes to me a doubt which he wishes to have cleared up, and conversations on religious subjects are thus prolonged until late at night. Such is a short sketch of my life in this country; and do not imagine that it is a life of ennui; for I don't believe that there is, except in heaven, a happiness equal to that of labouring for the salvation of my dear flock. No doubt we meet with tribulations, and have to fight against the evil Spirit and the enemies of the church; but God is so good, that he changes the heaviest crosses into sources of ineffable consolation. All that has been hitherto done with a view to injure our ministry has only contributed to its greater success. Throughout New Zealand, the natives are all in favour of the Catholic Church—the *trunk* church, as they call it—and refuse to listen to the ministers of the *severed branch* churches. The number of natives who are catechumens, or who have received baptism, is already considerable. May our faith, so consoling and so salutary, which is being diffused throughout these distant islands, take deeper root every day in that country which we have left. These are the wishes I form in a special manner for your parish, associated with so many recollections dear to my heart.

“ I have the honour to remain, &c.

✠ “ J. B. FRANCIS, Bishop of Maronea,

“ Vicar Apostolic.”

EPISCOPAL CHARGES.

We have not space at present to give insertion to the new proofs of episcopal approbation which the Institution has received, and are, therefore, obliged to reserve them for the next number. We shall confine ourselves in this to the following extract from a circular, addressed by Mgr. Delacroix to the clergy of the diocese of Gap:—

“ Accept, gentlemen, the assurances of our lively gratitude, in the name of the Church, to whom this Institution is a source of so much consolation, and in the name of those poor infidels to whom your prayers and alms have secured this inestimable gift of faith, and in the name of humanity, whom it is striving to rescue from the yoke of ignorance and barbarism.

"But it is not enough that zeal should commence a good work, it must bring it to a happy termination; and the ultimate view of the Institution is, to conquer the world to Christ. Continue, then, to give it further extension; let it be established throughout the diocess; for can a priest remain indifferent to it? or a Catholic refuse to form the most fervent wishes for its success? Remember, that in proportion as it extends amongst you, the Gospel will extend its conquests in other parts, and that an increase in your alms will add to the number of the adorers of the true God, and procure new disciples for Christ."

MISSIONS OF THE UNITED STATES.

"To the Presidents of the Central Committees, and the Members of the Association of the Propagation of the Faith. The Fathers of the fourth Provincial Council of North America, greeting in the Lord.

"A merciful Providence, dearly beloved brethren, inspired you with the thought of coming to the assistance of the American church at a period, when almost yet in her infancy she stood in need of a protecting hand to support her tottering steps, and enable her to penetrate into the desert in search of the strayed sheep. Sublime and happy thought, inspired on a soil watered with the blood of a Pothinus and an Ireneus, who would seem to have bequeathed to you the noble mission of imparting to the entire world that inheritance of faith which came to you from Asia; your institution, like the grain of mustard seed of which the Gospel speaks, has grown up with that energy of life which comes from above, and, though it is only a few years since you sowed the seed, you have already extended to the utmost bounds of the earth the beneficent branches of the mighty tree which has sprung up from it, and accompany the priests of Jesus Christ amongst nations that have been long seated in the shadows of death. We have rejoiced, dearly beloved brethren, in those superabundant blessings which the Almighty hath been pleased to pour down upon you; for if even a glass of cold water given in the name of his disciple is not without merit, if God looks with satisfaction upon the widow's mite, have you not a right to the reward of the prophet, you, whose united alms support those

zealous ministers who are labouring in every quarter of the globe. While we admire the monuments of piety which are rising up on all sides, and are multiplying with such rapidity throughout all the diocesses of the United States, shall we not bear you in remembrance while standing before these altars which we owe entirely to your generous alms. Assembled in Provincial Council, the Bishops of North America cannot refrain from offering you the public homage of their gratitude, especially this year, which is the first jubilee of their episcopacy. Already had we informed our respective flocks of the debt of charity which you are every day still adding to, and their prayers, in union with ours shall ever ascend to the throne of the Father of mercies, humbly imploring him to discharge himself the numerous debts we owe you, by granting you the rewards of eternity. Be pleased, dearly beloved brethren, to accept with our prayers, and our wishes for your welfare, the cordial benedictions of all the Fathers of the Council.

“ Given at the Council of Baltimore, the 23d May, 1840, by procuration of their Lordships.

- ✠ Samuel, *Archbishop of Baltimore.*
- ✠ Benedict Joseph, *Bishop of Bardstown.*
- ✠ John, *Bishop of Charleston.*
- ✠ Joseph, *Bishop of St. Louis.*
- ✠ Benedict, *Bishop of Boston.*
- ✠ Francis Patrick, *Bishop of Arath, Coadjutor of Philadelphia.*
- ✠ John Baptist, *Bishop of Cinninnati.*
- ✠ Antony, *Bishop of New Orleans.*
- ✠ Mathias, *Bishop of Dubuque.*
- ✠ Richard Pices, *Bishop of Nashville.*
- ✠ Celestin, *Bishop of Vincennes.*
- ✠ Michael, *Bishop of Mobile, Diocess of Dubuque.”*

*Letter from Mgr. LORAS, Bishop of Dubuque to his Sister,
Madame L——.*

“ Dubuque 26th July, 1839.

“ My dear Sister,

“ I have just returned from St. Peter's, to which I have made my second mission, or episcopal visitation ; though it lasted only a month, it

has been crowned with success. I left Dubuque on the 23d of June on board a large and magnificent steam-vessel, and was accompanied by the Abbé Pelamourgues, and a young man who served us as interpreter with the Sioux. After a successful voyage of some days along the superb Mississippi and the beautiful Lake Pepin, we reached St. Peter's. This fort, built at the confluence of a river of the same name and the Mississippi, is advantageously situated, the soil is very fertile, and the mountains around of no considerable elevation. Our arrival was a cause of great joy to the Catholics, who had never before seen a priest or bishop in those remote regions. They manifested a great desire to assist at divine worship, and approach the sacraments of the Church. The wife of our host, who had already received some religious instruction, was baptized and confirmed; she subsequently received the sacrament of matrimony, and made her first communion. The Catholics at St. Peter's amount to 185, of whom we baptized fifty-six, administered confirmation to eight, communion to thirty-three adults, and gave the nuptial benediction to four couple. Arrangements have been made for the construction of a Church next summer, and a clergyman is to be sent, when he is able to speak French (which is the language of the majority), English, and the Sioux. To facilitate the study of the latter, we are to have at Dubuque this winter, two young Sioux, who are to teach one or two of our young ecclesiastics. I was often told that the savages when converted made excellent Catholics, and on becoming acquainted with them, have had occasion to admire their fervour. What an encouragement for the priests from Europe, whom God is pleased to call to the mission! Having stopped only thirteen days at St. Peter's, we set out to visit the Indian villages which are along the banks of the river, and for that purpose purchased a canoe made of a single tree, in which on Tuesday the 9th of July we intrusted ourselves to Divine Providence, under the direction of a young savage. At a distance of about seven miles, we came to a village inhabited only by savages; we had seen the chieftain the evening before, a brave sprightly young man, in whose family had been the command for a length of time; we had promised to pay him a visit at his village, and he was waiting for us. On our arrival, all the Indians met upon the banks, and conducted us to the chieftain's palace, where none but the warriors were admitted to the audience. A fire was lighted in the middle of the house, and a pipe presented to the chief,

by whom it was handed over to me. With my interpreter's assistance, we spoke on various subjects; I asked him what a Protestant missionary, who received a large salary from the Bible Society, was doing amongst them; the chief's answer was, that he was doing no good; it had been agreed upon that he should cultivate the fields of the savages (for the latter are exclusively employed in hunting and in war) and instruct their children, but he neglects both the one and the other, besides, he observed, a minister of prayer ought neither to have wife or children, otherwise there is no difference between us. I asked him to show me the *Maniton*, or divinity they worship, but he told me that could not be allowed, as they were not dressed; he pointed out to us, notwithstanding, a small bag suspended to the wall, which contained some medical roots, and other little objects which they held in great veneration; he told the Indians that I was a person of great consequence, the chief of the chieftains of prayer, and that I had the greatest wish to be of service to them; and when one of our priests has succeeded in learning their language, I shall send him amongst them with some labourers who will cultivate their soil, and thus do much good amongst this poor people; the greatest difficulty we apprehend is from the Protestants, who will redouble their efforts to throw every obstacle in our way; my confidence, however, is in God. I made them a present of a few pounds of tobacco, which they value more than any thing else. I shook hands with each of them in silence, the usual manner of salutation. We were already in our canoe, when one of the savages was dispatched in haste by the chief, with a present for us, which is granted only to persons of the highest rank, it consists of a long pipe made of flat wood, painted all over, and ornamented with ribbons, feathers, hair dyed red, and curious hieroglyphics. Having returned thanks, we continued our journey, and about nine o'clock, it being a very dark night, we were alarmed by a confused noise from the right bank of the river, and which we found proceeded from the inhabitants of an Indian village, who were dancing a war-dance for a late victory obtained over their enemies. At the noise of our approach, the dance was interrupted, and some warriors were sent to know who we were; the interpreter replied 'Travellers.' I confess a sentiment of alarm seized me, for it struck me that perhaps we might be taken for Chippeways; I urged on the rowers, and assisted them with all my strength, and, whether it was that the Sioux were too much engrossed by the force of their dance, or rather that Heaven watched over us,

we escaped the danger. At ten o'clock in the evening, we entered the great Lake Pepin, where we staid to take some refreshment. An enormous sturgeon set our canoe in violent motion, but fortunately did us no injury. At five in the morning, we reached the southern extremity of the lake, when a violent storm arose, which continued until five in the evening. We took shelter on shore, and having cooked a duck after the fashion of the savages, lay down on the sand to sleep. The wind, which had blown with great violence, at length abated, and we were all able to enter the river, the rapid current of which brought us in two days to the *Dog's Meadow*, where there is a French village, containing about a thousand inhabitants, but having neither church nor priest. We were requested to remain with them a few days, and, under the circumstances, could not refuse to comply. After eleven days instructions, being constantly employed from five in the morning until nine at night, and never breakfasting until one o'clock, we were fortunate enough to baptize twenty-five catechumens, idolaters as well as Protestants, to bless twenty marriages, administer the Holy Communion to eighty-six persons, and confirmation to fifty-two, we also laid the first stone of a church, which is to be a hundred feet long, and fifty in breadth. I left M. Pelamourgues in a village, and returned to Dubuque; thus, in this excursion, which did not take us more than a month, seventy-six persons were baptized, sixty adults confirmed, twenty-four marriages blessed, 119 persons admitted to the Holy Communion, preparations made for the construction in stone, of two new churches, and arrangements entered into for the removal to St. Peter's of a hundred Catholic families, who are to come next year from the Red River, that they may have the blessings of religion within their reach. *Messis Multa!*

“✠ MATHIAS, Bishop of Dubuque.”

Extract of a Letter from the same.

“July, 1839.

“I was on the eve of visiting a village two leagues distant from St. Peter's, with a view to concert means for establishing a mission amongst the unfortunate Sioux, by whom it is inhabited, when war suddenly broke out between them and the Chippeways; the latter had come here a few days previous to receiving from the American

Government the payment of the lands they had resigned on the eastern bank of the Mississippi; they were encamped near the fort of St. Peter's, which contains a garrison of a hundred and fifty men. With a view to appease the spirit of vengeance, with which those two tribes have been for a long time animated against each other, their chiefs proposed to conclude a treaty of peace. A general assembly of the chiefs and principal warriors was therefore convoked, and a place of meeting agreed upon, near the court of the house in which Mr. Scott had afforded me and M. Pelarmongues the most generous hospitality. It was a sight entirely new to us, to see two hundred of those half-naked savages, armed with bows, axes, lances, and muskets, seated together, and looking fiercely at each other, even at the moment when they were about to conclude a peace. A Sioux orator rises up, at first he speaks in a low tone, then becomes gradually more animated, and gesticulates with violence. At the end of each sentence he is loudly applauded by the Sioux. Mr. Scott, appointed interpreter by the government, repeats the speech to the Chippeways, who, in their turn, pronounce an harangue not less energetic. The calumet of peace was then handed round; it is a pipe about five feet long, from which is smoked a mixture of tobacco and the bark of the willow tree. I had it in my mouth for an instant, and it is considered an act of great unpoliteness to refuse it when offered, either in private or public. When this ceremony was over, the chiefs separated, having, as they supposed, entered into a lasting peace. With a view of cementing it still more strongly, the warriors were convoked on the following day in a large plain, to run foot races: in the first race the Sioux were victorious; in the second, the Chippeways; but though on the third trial the runners on each side came in together, the Chippeways (whether by fraud or violence) got possession of the prize, and both sides separated, breathing mutual vengeance against each other. On the following day (2d of July), the Chippeways, when returning to their forest, met a Sioux hunting with his infant son; they killed him, took off his scalp, and continued their journey, delighted at having had this opportunity of gratifying their revenge. The son escaped by concealing himself in the grass of those immense meadows which border the great fall of St. Anthony. The body of the murdered Sioux was enveloped in leaves, and suspended to the branches of a tree, where, according to custom, it will remain until the bones are dried, when they will be religiously collected by the members of the family of the

deceased, and transported by the tribe to the new regions in which they are about to settle.

"As soon as the Sioux were informed of this horrible murder, transported with fury, they cried aloud for war, assembled their warriors, and exhorted each other to punish the traitorous violators of a peace, so lately and so solemnly ratified. In the space of a few hours, an army was assembled, and marched without delay in pursuit of the enemy, for those people are always armed, and never bring provisions with them in their campaigns. The wife of the murdered Sioux accompanied the warriors, that her presence might stimulate their revenge, whilst her young daughter was received into the house of our excellent hosts. All that were capable of bearing arms set out for the war, the women, children, and old men remained at home, awaiting with impatience the result of the expected contest. The women manifested their grief by making deep incisions on their arms and legs. As for me, having offered up my prayers to heaven for peace, I begged the commander of the fort to interfere in this unfortunate affair: but he told me that he could not; however he dispatched a company of soldiers for the protection of the village, lest the Chippeways should return and wreak their vengeance on its helpless inmates. Such was the state of things on Tuesday the 27th of July.

"On Thursday, the sixty-third anniversary of the independence of the United States, I was at the altar offering my prayers to Heaven in favour of my adopted country, when a confused noise suddenly burst upon my ear, a moment afterwards, I perceived through the windows a band of savages, all covered with blood, executing a barbarous dance, and singing one of their death-songs. At the top of long poles they brandished fifty bloody scalps, to which a part of the skulls was still attached—the horrible trophies of the previous hard fight of the preceding days. You may well imagine what an impression such a sight made upon my mind. I finished the service as well as I could, and recommended to the prayers of the congregation those unfortunate beings. It is impossible to convey an adequate idea of the fury with which the Sioux were animated; they pursued the Chippeways along the western bank of the great river, to a distance of twenty leagues from this, and killed a hundred of them: out of this number there were only twenty-two warriors, the others were women and children. All the scalps taken by the Sioux from their vanquished enemies are to be carried in triumph through the neighbouring villages for the space of

three months, as a proof of the vengeance they have wreaked upon their foes ; at the expiration of this term they are buried. The Sioux lost only nineteen persons in the battle, of whom seven were warriors. Another band of Sioux pursued a body of Chippeways along the eastern bank, killed twenty-four of them, and wounded a great many more. Such as escaped from the massacre, have taken refuge in an island, from which they dare not stir. This evening, at my request, and that of other Frenchmen, the commander of the fort is to send some troops to facilitate their evasion.

“ It is very probable that the Chippeways, enraged at the massacre of their brethren, will not delay to attack the Sioux with superior forces. May the sentiments of hatred, which this frightful war has awakened, present no insurmountable obstacle to the progress of our missionaries amongst these poor people. Instead of discouraging me, these events have only inflamed my desire to labour for the civilization of those unfortunate beings, by imparting to them the blessings of the Christian Faith. We baptized a great number of children, and find the women favourably disposed towards religion. I have many of them at present under instruction, who are married to Canadians and Irishmen, and am preparing them to receive on Sunday next, the Sacrament of the Eucharist, and confirmation.

“ MATHIAS, Bishop of Dubuque ”

Extracts from various letters written by the same to the Directors of the Institution.

“22d of August, 1839.

“ You will be glad to learn, that on the 15th of August, we consecrated our cathedral, and on the same day placed our diocese under the protection of the blessed Virgin. The church, the interior of which does honour to the architect by whom the plans were drawn out, ornamented besides with the paintings which I received from the Cardinal whose recent death we all deplore. The sermon was preached in the morning in English by Mr. Lee, a celebrated preacher, and in the evening by M. Cretin, who took for his subject the spiritual and temporal blessings, which are granted to us in our holy temples. The church was crowded with Protestants as well as Catholics.

“ On the following day, a high mass of thanksgiving was celebrated, and prayers offered for the benefactors of the diocess, and especial mention was made by me of the Association of the Propagation of the Faith; I read from the pulpit the accounts for 1838 in English. You perceive that not only do we endeavour to be grateful, but that we also wish to inspire others with the same sentiments; the service which you desire to have celebrated on the 3d of November, for the deceased members of the association, shall not be omitted. 5th of October—A thousand thanks for your excellent letter of the 27th of July. On the 30th of September, I learned that you had allowed me the large sum of £2,080. for my diocess. It is literally true, that the day this good news reached me, I had not a single farthing. Let it not however be imagined, that I was improvident in the employment of the funds which were allowed me last year; I found a church here overwhelmed with debts, and far from finished; it is now nearly completed, and has cleared off all its debts. The expenses for building a residence for the Bishop, which is to serve at the same time for a seminary and college, have exceeded the calculations I made. The working classes in Dubuque being unable to labour more than six months of the year, in consequence of the intensity of the cold, must be paid higher wages. A mason, carpenter, and plasterer, usually receive from nine to eleven shillings a day. This disadvantage, however, will gradually disappear according as our city extends in size. It was particularly urgent this year, to purchase the necessary ground; with the succours I have received I shall be able not only to continue the good which (with the assistance of God), I have been able to commence, but shall have it in my power to give it further development. Be assured that I impose, and shall continue to impose, upon myself every privation, that the resources at my disposal may be greater. To a missionary those privations are but trifles; he knows that he is the minister of Him, who had not whereon to repose his head. Next Sunday, I shall have no other clergy at my cathedral than four choir boys; I shall be obliged to celebrate two masses, to preach in the morning in English, and in the evening in French, and afterwards to set out for Galena, a town five leagues distant, to open a retreat of eight days. Be pleased to excuse all these tedious details; knowing your tender love for God, and your ardent zeal for the salvation of souls, I am sure they will not prove altogether uninteresting to you, and hope they will satisfy you that your alms are not expended on an ungrateful soil.

"6th January, 1840. Yesterday, for the first time, I conferred priesthood on three of our young Levites, in the presence of an immense crowd of Protestants and Catholics. They apply themselves to the study of the English language with indefatigable industry, and are already able to preach tolerably well in that language. One of them is to accompany me this week to Galena, a small town which was not in existence fifteen years ago, and which now contains 6,000 inhabitants, the third of whom are Catholics. It has been lately entrusted to me, by the Bishop of St. Louis, and is henceforward to form part of my diocess. This new portion of my flock is not unknown to me, for during the six weeks preceding the festival of Christmas I gave a mission there, which, thanks to Heaven, was attended with abundant fruits. The Catholics were zealous in approaching the sacraments, and the Protestants assisted in great numbers at the instructions we gave. On the eve of Christmas, I was occupied in hearing confessions the whole day, and a great part of the night. For the first time, a midnight mass was celebrated at Galena, the church was brilliantly lighted up, and crowded to excess; nearly a hundred and thirty persons approached the holy communion, many of them for the first time. On St. Stephen's day, I received the abjuration of a Protestant lady, and on the following day, had to go on horseback a distance of thirty miles to visit a poor woman who was dying, for such is the relaxation which a missionary is allowed to enjoy. I afterwards returned to Dubuque, across the great river, covered over at that time with large masses of floating ice; on the following day, it was entirely frozen over, and may now be crossed by the heaviest waggons. What contributed to give me the greatest consolation whilst at Galena, was the wish manifested by the inhabitants, Protestants as well as Catholics, to have sisters of charity amongst them, to educate their children, who are more numerous here in proportion than perhaps in any other town in America. Mrs. Farrer, a converted Protestant, whose brother is minister at St. Peter's, offered her house and person for this excellent work. Mr. Dowling promised £60. and many other persons have made the most generous offers of co-operation: If I am so fortunate as to succeed in procuring some of those excellent instructors of youth, I shall bring them with me next summer, on my return from the council of Baltimore; but what great expense it will entail on me! Divine Providence will not, I trust, abandon me, but will make you the happy instrument of affording me the necessary

succours. Burlington also claims all my solicitude ; it contains about 1,300 souls, and only two or three Catholic families; the knowledge of this afflicts me very much. The people of this country do but little, and cannot do much for us, so that at present we are entirely dependant upon your admirable institution.

“ Yours, &c. &c. &c.,

✠ MATHIAS, Bishop of Dubuque.”

MISSIONS OF CANADA.

DIOCESS OF KINGSTON.

Letter of Mgr. GAULEIN, Coadjutor of Kingston, to his Bishop.

“ Toronto, 25th of September, 1838.

“ My Lord,

“ I returned two days ago from my journey to Lake Huron. The fatigue I underwent was amply compensated by the spiritual consolations I receive throughout.

“ On the 12th of July, we reached the eastern point of the island called great Manitouline, about 180 miles above Penetanguishine. I found there thirty-five families of savages, some of whom had come from the Cold River, but the greater number from Arbre Croche in Lake Michigan. These Indians are all excellent Catholics, and seemed to me to be industrious and fond of labour. It is now scarcely two years since they settled in that island, and already they have succeeded in reclaiming large fields, formerly barren, which are now covered with abundant crops. They have constructed for themselves houses of wood, and a convenient chapel ; the site they pitched on for their village and chapel could not be better chosen, it is on one of the prettiest bays of the island. Many other Catholic families of Makinac, Sault-St. Mary, Cold River, Arbre Croche, and other parts of the Lake, intend next spring to settle here, and round the neighbouring bay.

“ On the 16th we set out for Sault-St. Mary, where we arrived

after three days sailing. On our way we stopped to visit some congregations on the banks, and wherever we discovered any savages, we paid a visit to each wig-wam, exhorted each head of a family to embrace Christianity, and, with few exceptions, found them all in favourable dispositions. 'Send us,' said they to me, 'wise men to instruct us, and we shall become Christians.'

"To the north of Sault St.-Mary, there are fifty-seven families of French Canadians, and some savages, all Catholics, and forming a population of two hundred souls. In this number I do not include a multitude of savages who have been recently baptized. The Anglican missionaries have made every effort to draw the Indians to them; unfortunately before we had any priests in this quarter, they succeeded in seducing too many. However, the mission of Sault St.-Mary is now nearly extinct; for although the Protestants have expended considerable sums for many years past, and have employed threats and promises to seduce the Indians, they have not succeeded in obtaining amongst them more than thirty proselytes. The minister, discouraged at the little progress he has been able to make, has abandoned his post, and it is said does not intend to return.

"I must say, to the credit of this congregation, that they gave proof of great zeal to profit by our presence amongst them. They all approached the tribunal of penance, and a considerable number received the Holy Communion. Twenty-six received confirmation. Such of the Indians as were absent at the time, came to us at Manitouline, to fulfil their religious duties.

"From Sault we went to the Island of St. Joseph, where we remained a day and a half, to administer the Sacraments to a congregation of ninety souls, who consoled us by the excellent dispositions they displayed. Shortly after, we visited, for the second time, the excellent savages of Manitouline, and found them all encamped in the plain; it is the place selected by the government for the distribution of presents. I had at first determined to remain only a few days, but the arrival of four or five Methodists induced me to change my resolution, and to remain at least as long as they did, that this interesting flock might not be left to the mercy of those wolves. These preachers were soon followed by two English Protestant missionaries, accompanied by Captain Anderson, and some Protestant commissaries. Upon arriving, they announced that they came by order of the Queen, to organize a Protestant mission, and embarrass the operations of the Catholic priest.

Upon hearing this report they hastened to me in alarm, and begged me to remain amongst them. I readily acceded to their wishes, though the state of our stores did not give us much encouragement to remain. During the fortnight which we were obliged to spend amongst these poor savages, I can assure you, my Lord, we were not unemployed. The worthy and excellent M. Proulx, who is greatly beloved by the savages of all creeds and castes, was constantly employed with my chaplain, M. Lefevre, and their Catechists in preparing the Catholics and catechumens for the Sacrament of Baptism, Eucharist, and Confirmation. I cannot give you an adequate idea of the fervour and devotion of those good Neophytes, and the attention they paid to the frequent instructions we gave them. Before our arrival these pious savages had built a kind of chapel of light wood-work, covered in on the top and sides with the bark of the cedar tree. This chapel which was about fifty feet by thirty, was not, however, sufficiently large to contain the Catholic population. We had the satisfaction to see infidels come in crowds every morning and evening, to contemplate the august ceremonies of our holy religion, and listen to the canticles of the savages. Those canticles, which for the most part are composed upon the principal truths of our faith, appeared to make a strong impression on the idolaters. So great was their curiosity that, not being able to find room in the chapel, they tore away a portion of its fragile walls, that they might be enabled to see and hear better, so that on the last day, there scarcely remained enough of the chapel to shelter us against the wind.

“ I have already observed, that almost all the savages we met on our way expressed a desire to be instructed in the Catholic religion, but besides those, whose dwellings extend from Penetanguishine to Sault, I met a numerous tribe of Potowatomies, who have lately come from the United States to claim the protection of our government. These savages are still sunk in idolatry. Aware that the Methodist and the Protestant ministers would make every effort to seduce them, I asked them, through one of their chiefs, whom M. Proulx had the happiness to baptize, what religion they were disposed to adopt in case they had decided upon becoming Christians. They all answered unanimously that they would certainly adopt the *prayer of the Catholics* : that they only awaited the approbation of their great chief, an old man for whom they seem to entertain much love and veneration. I was also assured by a Catholic chief of another tribe, that if we could send

a good missionary to the borders of Lake Superior, we should be certain of reaping an abundant harvest. The missionary of the American portion of Sault wrote to M. Proulx, a short time ago, that he had baptized forty-nine savages, but that the great distance at which they were from him was a serious impediment to their instruction, and that they were on this account exposed to the danger of being lead astray by the preachers who frequent those parts, and who endeavour to profit by our absence.

“ The following is a statement of the resident Catholic population found between Peneltanguishine and Sault :—

Sault	200	Souls
Missisagatey	40	“
St. Joseph	83	“
La Cloche	100	“
Manitouline	140	“

Souls 563

“ I have not been able to ascertain the exact number of Catholics to be found between Sault and Lake Superior, I have heard they amount to about 500.

“ It is much to be regretted, that we cannot support three or four Catechists, whose active exertions would so considerably assist our efforts. We might easily find, amongst the converted savages, individuals fit for such employment, and who would willingly devote themselves to it. They are very zealous for the conversion of their infidel brethren, but to devote themselves to their instruction, they must neglect their fishing and hunting, and that requires compensation. Unfortunately, our resources do not enable us to afford it. Our poverty also deprives us of the assistance we might derive from the superior talents of a Catholic chief named *Assaskinac*, or the *Starling*. This man is thoroughly instructed in the dogmas of religion, very exact in practising all its duties, and firm in his faith. He is considered by all the savage tribe, as the greatest orator they have had for a long time. The strict integrity of his conduct, as well as his superior mind, have acquired him the respect and esteem, not only of his brethren, but even of the government, which employs him as interpreter, and allows him for that a hundred piastres a year. The Protestant ministers have left nothing untried to draw him over to their side. They offered him a piastre a day if he would consent to act as their

interpreter; but he has constantly refused all their offers. The following anecdote concerning him ought not to be passed over in silence.

"Being one day obliged by his office to interpret the speech of the superintendent to the chiefs of the different tribes, he added, 'my brethren, although I translate all that the government officer says, I do not believe the truth of what he desires me to tell you, and, as your brother, I exhort you to believe as little of it as I do, because there is not even the shadow of truth in what he charges me to tell you.' The part of the speech against which he put them on their guard, had reference to the Protestant religion. On that evening, at our night prayers, he addressed a pathetic exhortation to those who were present, to efface the impression which the language of the superintendent might have made upon their minds; what incalculable services might not this man render us, if we could only secure the modest sum of a hundred piastres! Thus withdrawn from the employment of the government, he could exert his influence in promoting the interests of religion. The superintendent, who is a Protestant, and employs all his efforts to prevent Catholics from fixing themselves in the island of Manitouline, said to a converted chief, the greater part of whose tribe is under the influence of the Methodists, 'but if you come here, what will the young people of your tribe say.' 'Do you mean,' replied the chief in a warm tone, 'that I am to be guided by them in selecting the place of my residence? if this is to be the case, to what purpose am I the chief? No! I have promised my brother (meaning me) that I would come here, and I shall come.' On another occasion, the ministers endeavoured to prevail upon some savages to attend their place of worship, and hoped to be able to overcome their resistance, by offering them a larger quantity of food than they are accustomed to take at their frugal repast. But the son of one of the chiefs did not hesitate to say to the minister, 'You are greatly deceived if you think that we are mean enough to sell our conscience for our appetite; keep your food, and say your prayers as you think proper.'

"What I have hastily mentioned is enough to give an idea of the efforts Protestants make to lead those poor people astray, and to shew the necessity of hastening to their assistance.

"I have the honour to remain,

&c. &c.,

✠ B. GAULEIN, Coad. of Kingston."

Extract from a Letter from the same to the Central Committee of Paris.

“ Kingston, 14th of April, 1840.

“ It would be of the greatest importance that I should visit the shores of Lake Superior, where a great many neophytes are waiting to receive the sacrament of Confirmation, and with it the encouragement and consolation which the chief pastor can impart. For the last two years, those excellent souls have been ardently wishing for the presence of a bishop; but our indigence has hitherto prevented us from undertaking so distant a journey, and in the mean time the enemy takes advantage of our absence to ravage the flock. Ah! if I had only two priests entirely devoted to those poor souls, we might bid defiance to the efforts of the Protestant ministers; for experience has proved that they only succeed with the savages, when they are removed from the Catholic missionaries. I flatter myself with the hope that the admirable institution of the Propagation of the Faith, will come to our assistance, and that it will enable us to labour efficaciously in this interesting portion of the Lord's vineyard.

“ I remain, &c. &c. &c.

“ B. GAULEIN, Bishop of Kingston.”

DELEGATION APOSTOLIC OF MOUNT LIBANUS.

Letter of Mgr. VILARDELL, Archbishop of Philippe, Delegate Apostolic to Mount Libanus, to the Members of the Central Committee of Lyons. (Translated from the Italian.)

“ Gentlemen :

“ Antoura, 21st October, 1839.

“ Being happy to have an opportunity to contribute to the common edification of the members of our dear Association, I had resolved, a long time ago, to address to you a few of the observations I made at the commencement of the new career upon which I have just entered. This resolution I have been hitherto prevented from putting into execution, by the numerous journies I have been obliged to undertake, and the numerous occupations, often incompatible to each other, and almost always painful to my character, to which I have been obliged to devote so much of my attention. Did I not fear that I should be

taxed with negligence or ingratitude, I should be still tempted to defer this communication; for even the moments I do devote to it are partly taken from indispensable affairs, and partly from my rest.

“ From my earliest years, I had devoted myself to the missions of the Levant, for which my glorious father, St. Francis, felt such a lively solicitude; and in favour of which the order I have the honour to belong to devoted so much of its labours, and shed so much of its blood. For more than twenty years I laboured in the cultivation of this cherished vineyard, when it pleased God to call me elsewhere. In the midst of the populous and civilized cities of Europe, the recollection of the illustrious countries, where I spent so many years of my life, was constantly present to my mind. At one time I recalled to my recollection the places rendered illustrious by the communications with which the Almighty favoured the ancient patriarchs in the early ages of the world, consecrated afterwards by the presence and miracles of Christ, and sanctified by the blood of his first disciples, by the prayers of so many virgins, and the tears of so many penitents. At other times, I could not help contemplating the terrible judgment of God, who, visiting cities and people as well as individuals, humbles and exalts them at his pleasure, permits regions once rich and flourishing to be laid waste under the barbarous yoke of infidelity, and abandons their wretched inhabitants to the hatred of open foes, and the secret treachery of false brethren. Exposed to the rigours of exile, or to lay down their lives in the midst of tortures, if they wish to preserve unspotted the deposit of faith; condemned to conceal their joys and their sorrows from the knowledge of their persecutors, I beheld them sighing after happier times, and extending their suppliant arms to their more fortunate brethren in Europe; . . . and incapable of beholding with indifference so many pleasing but painful images, I offered the immaculate victim to an irritated God, to appease his anger, and obtain the cessation of so many evils. It was only in the secret of my heart, and the retirement of the sanctuary, that I gave vent to those effusions, and I little thought that the poor people of the East should ever have a right to claim more than my sympathy, when the voice of the Vicar of Jesus Christ calling me to the honour of being his representative, suddenly sounded in my ears. Conscious of my weakness and insufficiency, I hastened to implore him who held my destiny in his hands, to be pleased to select for so heavy a charge some one more worthy, and better qualified than I

was ; but upon receiving a second order, I was obliged to submit, and take courage by reflecting that God, who could raise up even from the stones a posterity to his servant Abraham, would grant me the strength and necessary talents to conduct his flock through such dangerous pasture grounds. I did not fail to visit the venerable tombs of the holy apostles Peter and Paul, to recommend to their intercession those afflicted churches, which were once the object of their first solicitude and their first love. I thenceforth felt a feeling of confidence within me ; and without further delay, when I had arranged my affairs, and received the paternal benediction of the immortal Gregory XVI., I set out from Rome. Five priests hastened to share with me the fatigues of the mission : Father Anthony Foguet, of the illustrious order of Levites, and the Fathers Ryllo, Stecht, Vecchi, and Turanni, of the Society of Jesus, which has rendered so many important services, and added so much glory to the missions. We availed ourselves of the liberality of the French Government, which grants a free passage on board vessels of war to the preachers of the Gospel. The passage from Civita Vecchia to Malta was short and pleasant : Father Ryllo, and one of his companions, had preceded me ten days before, with a view to assist the respectable bishop of that island, in a mission to be given at Citta Valetta. I was received by that worthy prelate and his coadjutor, Mgr. Lançon, with most courteous and generous hospitality. My first resolution was, to take Father Ryllo with me, and set out without delay to Constantinople ; but, even before I landed, I was surrounded by zealous ecclesiastics, who requested me to allow him to continue to preach, as Heaven was pleased to reward his efforts, with abundant benedictions. I could not refuse to yield to their urgent solicitations, and had myself the consolation to witness the graces which the Father of Mercies poured down in abundance upon this beloved people. The ancient church of the Jesuits, however large, could not contain the multitude which assailed the doors for hours before the commencement of the service. Night and day the sacred tribunals were surrounded with penitents ; a religious silence reigned throughout, interrupted only by an occasional sigh, the expression of interior repentance. Many broke the chains of vice in which they were for years enslaved ; considerable restitutions were made ; hereditary animosities were repressed ; religion and its laws again found respect and fidelity amongst those men who had hitherto shown hatred and aversion to it ; and the sacraments ap-

proached by many who had not done so for years. But what struck me most, was the magnanimous resolution taken by a certain number of young men, the select of the new generation, students of the university, renouncing the flattering hopes which this earth held out to them, and fixing their hopes upon more noble objects, are now acquiring the science of the saints, in order to become one day soldiers of Christ, and that they may be able to take a part in the combats of the Lord. Such heroic examples were not without influence even upon the Protestants, who crowded round the apostolic pulpit. The effects produced were in proportion to the difference of their dispositions, and the force of their religious prejudices. With regard to some, it was secret jealousy or vain admiration; whilst others, more fortunate, had the happiness to return into the bosom of the church, that kind mother so long abandoned. If I had not been afraid of compromising the chief object of my journey, I should have prolonged these stations for many weeks, in order to gather in the immense harvest which the Lord was pleased to ripen in the souls of this people; but I was forced to leave this consolation to the edifying clergy of the island, and prepare for my departure. On taking my leave, the shore was crowded with an immense quantity of people, as well as the fortifications which commanded the harbour, and all, with tears and gestures, asked my benediction. I raised my hand to give it, and, recalling to my mind the scene of St. Paul when quitting Ephesus (Acts xx.), I was no longer master of my feelings, and could not restrain my tears. May the Almighty, the author of all good, long preserve amongst this religious population, the wonders he has wrought!

“The excessive heat which we began to feel at Malta, accompanied us to Syra; there we went on board the steamer, a packet-boat that was going in a direct line to Constantinople, the ship we came in being bound for Alexandria. During my short stay, I had time to visit the residence of the Jesuits, and was received by them as an angel come from heaven. I was greatly edified to witness the zeal and unremitting attention with which they devote themselves to this mission, destitute as they are of every thing which could contribute to the comforts and conveniences of life. We did not land at Smyrna, as the plague was raging there at the time. Between Smyrna and Constantinople, we were twice exposed to imminent danger. At a short distance from the ancient Troas, we were near being sunk,

having been struck by a French admiral's ship; and again, when passing the Dardanelles, we struck on a sand-bank, and were near being wrecked, but the Almighty was pleased to protect us. The news of the death of the Sultan caused me to fear that my visit to Constantinople would not be attended with the desired result; but my apprehensions were soon dispelled by Baron Roussin, the excellent French Ambassador, who, though overwhelmed with business, did not neglect the duties of that high protectorate, which France has the glory of exercising in favour of Catholicism in the East. It is to his courteous and energetic intervention, I am indebted for having been enabled to leave Constantinople at the end of a month, perfectly satisfied with regard to the business that had brought me.

“During my stay, Father Ryllo, at the request of the Superior of Minors Conventual, and with the approbation of the zealous patriarchal vicar, Mgr. Hillereau, gave a course of spiritual instructions, according to the method of St. Ignatius, in the magnificent church of St. Anthony: the attendance of the faithful, and the fruits which followed, recalled to mind what we had previously witnessed at Citta-Valetta. When setting sail, my first thought, and the dearest wish of my heart, was to pay my adorations once more at the sepulchre of Christ, as well to satisfy my own private devotion, as to fulfil the orders with which I was charged at Rome, and consecrate Mgr. Perpetuus de Solero, at present guardian of the Holy Land, and lately named Delegate Apostolic of Arabia and Egypt. But it did not please God to grant my wishes, the plague, which still carries off many, closed against me the gate of Jerusalem, and obliged me to direct my course to Mount Libanus. Thus, after having complied with the sanitary regulations at Beyrout, which for some years past have been wisely adopted in the Levant, I found myself, on the 25th of August, in the midst of the flock entrusted to my care. God alone was witness to the profound emotion with which my bosom beat, upon witnessing the sincere demonstrations of joy, which I received from the religious authorities, and the faithful of the different united rites, as well as from the Consuls and European missionaries. With what consolation I saw again that excellent man I had always considered as a father, as well as the ancient companions of my labours, and those who, in the order of grace, I call my children. I had already flattered myself I should be able, after a few days rest, to occupy

myself with the care of those precious souls, when I perceived the necessity of my first employing my leisure time in continuing the constructions already begun by my wise predecessor, Mgr. Fazio, that the edifice may be in a state to afford me shelter during the approaching season. As soon as I shall have paid my visit to the venerable patriarchs, and expedited some urgent business, I shall set out for Aleppo, and thence for Chaldea, as I have been specially recommended by the Holy See to visit those churches. The first moment of leisure at my disposition shall be devoted to the members of the Association. May I beg them, in the interim, to pray to God to guide and protect me, amidst the inevitable dangers of those long and difficult journeys. I shall not fail on my side to offer to the Lord the trifling merit of my sufferings and fatigue.

“ I remain, &c. &c. &c.

“ J. VILARDELL, Archbishop of Philippi,

“ Delegate Apostolic of Mount Libanus.”

MISSIONS OF INDIA.

MISSION OF MADURA.

Extracts of Letters written by T. BERTRAND, Superior of the Mission of Madura, to the Fathers of the Society of Jesus.

“28th of August, 1838. 10th November, 1838.

“Reverend Fathers,

“There is much good to be done in the Vicariate Apostolic of Pondicherry, but time and patience are necessary to realize it. We found an uncultivated soil, covered over in great part with briars and brambles. This mission surrounded by paganism, and almost choaked up by it, is also exposed to the assaults of Protestantism, armed with treasures to bribe apostates, and seconded in its efforts by scandalous and fatal schism. However, by a secret disposition of divine mercy, Catholicity surrounded by so many enemies, and encompassed by so

many dangers, has preserved a spirit of life and energy. A powerful instinct of attachment to the centre of the church, supported the Christians in their expectation of an immediate deliverance. This happy disposition was strongly seconded by a profound impression of respect and affection towards their ancient Missionaries, and by an ardent desire to witness the arrival of their successors.

“To this feeling, which the domestic traditions kept alive in their hearts, is to be added another motive, which warrants us in auguring well for the salvation of the Indians: it is the respect they entertain for the minister of religion, when he comprehends the excellence of his ministry. A virtuous priest exercises an unlimited authority over them, in all matters connected with religion and morality. To the Indians, he is really what he ought to be in the eyes of the faithful, as well as in his own, the representative of God on earth. When he arrives in any town, the Christians hasten to meet him, and receive his benediction. He is conducted to the church with acclamations of joy, and amidst the sounds of music. The Catechists immediately inquire into the disorders, and scandals, which it may be found necessary to repress, which appears quite natural and right to these Christians. The culprits (if there be any) are brought before the *Father*, receive the penance their faults may call for, and, in the presence of the faithful, promise to change their conduct. If there be any disputes between members of the same family, they are submitted to the priest, and settled by him. Thus peace, union and concord accompany the missionary, and diffuse their blessings wherever he goes. He is truly the visible representative of him, who is called the Prince of Peace.

“With regard to the manners of the Indians, this is a subject so well known at present that I fear repeating what you have already read in a great many works. This apprehension, however, must not cause me to be altogether silent. Without pretending to add to the stores of science, I may perhaps be able to offer some details that will furnish an agreeable and innocent relaxation.

“Our Indians have no watches, nor do they require any; the sun answers the purposes of such artificial contrivances. His motions serve them, not only to regulate their occupations and know the exact hour of the day, but even to communicate their ideas to each other, and specify the moment when they are to do any thing. Hence instead of saying to-morrow at such an hour, they say, to-morrow

thus, pointing with the hand, to that part of the heavens where the sun is to be at the time they speak of; and the best astronomer would find it difficult to detect them in a mistake. Another thing not less remarkable is the perfect, the almost instinctive, knowledge they have of the cardinal points, and the frequent use they make of them, to determine the position of objects. We Europeans make of ourselves a central point, and say, *to the right, to the left, &c.*, those are expressions which are unknown here. You are travelling through pathless deserts or plains, the Indian who precedes, you, regulates the direction he takes, night and day, by the cardinal points; if he deviates a little, those who follow him do not cry out, *to the right, to the left, &c.*; but *to the east, to the west, to the north, to the south*. An Indian enters your room for the first time, he wishes to point out an object near you, and instinctively says, *to the east, to the west*. I have been often amused at those expressions, and upon reflection found them to be invariably correct. Any one who is not able to distinguish the cardinal points, is considered to be as ignorant and stupid as a man would be with us, who could not distinguish his right hand from his left.

“I am fully sensible of the kind remembrance of Father M ———, and enter entirely into his views in respect to science. To realize them, however, we should require more Missionaries, and should be obliged to have establishments in the cities. A good collection of physical and astronomical instruments, with a facility in speaking the Tamoul language, would contribute powerfully to realize this design. The learned Indians would come to us in crowds, for they are very curious; they would communicate their ideas, and their knowledge to us, and might perhaps enable us to make some additions to science. All this enters into our plans, but for the present we are obliged to cultivate the trees which bear fruit in preference to such as promise beautiful flowers and a rich foliage; the time will come when we shall be able to give our attention to both.

“Providence seems already to indicate that we shall be able one day to enter on this career. A gourou of distinction, who received from his ancestors, the Indian priesthood, has been touched with divine grace, has felt all the inanity of the doctrine he taught. He sought for the truth amongst the Protestants, who hastened to communicate to him their religious creed. This mixture of divine truths and human

inventions, presented to him by those who have no other rule of faith than the word of God, disfigured by their arbitrary and contradictory interpretations, could not satisfy a soul thirsting after truth. He then directed his attention to the Catholic religion, and studied with docility her simple and unchanging creed; finding in her that character which is peculiar to her, of touching the heart and satisfying the understanding, he embraced her doctrines with joy. Such is the generous fervour of his faith, that he has quitted kindred and friends, and has renounced the considerable revenues of his pagoda, with the honours which surrounded him, in order to lead a truly Christian life. He earnestly solicits to be baptized; but although he is sufficiently instructed, and his dispositions satisfactory, I do not wish to comply with his wishes before he has secured some means of existence, particularly, as his wife and children are disposed to follow his example, and embrace the Christian religion. I hope he will be able to render important services to religion: he is well versed in the Sanscrit and other Indian languages and will be of considerable service to me in the study of them. May we soon be able to apply ourselves, as the fathers of our society formerly did, to such studies, and like them employ human science in advancing the glory of God.

“But we want fellow labourers: this is what I cannot help repeating in all my letters; those who are with me are overwhelmed with fatigue, and require that I constantly moderate their zeal. But how check their ardour, when there are so many thousand souls that claim their assistance! If they do not obtain succours they will become old before their time, and will be buried before they can have prepared others to succeed them. What will then become of this people for whom they will have made so many sacrifices? We want prayers; we want a reinforcement of evangelical labourers; we want the means to build three or four central churches. If we had all this the triumph of the cross would be assured. It is then in the name of our Lord Jesus Christ, in the name of the former missionaries of Madura, whose ashes are in the possession of schismatics, that I address our brethren of Europe, begging them with tears to take an interest in our wants. Yes, I trust that this letter watered with my tears, will not be read by them in vain, and that heaven will soon come to our assistance.

“Be pleased to accept, &c. &c. &c.

“J. BERTRAND, Missionary.”

Extracts of Letters written by F. GARNIER, Missionary of the Society of Jesus in Madura, to the Fathers of the same Society.

“ 10th January, 1839—20th June, 1839.

“ This country affords nothing very remarkable. All the sites are alike. Imagine an immense plain, extending as far as the eye can reach under a burning sun—such is Tanjore, Marawas, and a part of Madura. There are no rivers, at least during eight months of the year. There are, it is true, beds of large torrents to be met with every where, which are filled only during the months of June, July and August—the rainy season in the mountains of the west. Vast bodies of water pour down from those mountains, and overflowing the plains, deposit like the Nile a rich and fertilizing slime. The Indians calculate their riches by the quantity of rain that falls. If it rains three days successively the price of rice lowers immediately, and the people consume a larger quantity of food. If the *water flows* as they express it so as to fill the ponds, they are assured that a famine will not visit them that year, and give themselves up to rejoicing. If, on the contrary, as happened last year, there is not much rain, great numbers of those unfortunate beings retire with their wives and children, to the neighbourhood of large cities. The rains in India at this period are accompanied with storms. Nothing is capable of resisting their violence, walls, houses, the embankments of the ponds, every thing is carried away. Hence every year the walls must be rebuilt, the houses repaired, and new foot paths constructed. Woe to the travellers who are overtaken by an inundation in the middle of the plains; one must have experienced guides to get through this vast sea without accident. Like every thing violent, however, these inundations do not last long. At the end of fifteen or twenty days, the waters subside, and are quickly dried up. During the months of January, February, March, April and May, there reigns a frightful drought; this is our season of rest.

“ The people of India are morally speaking capable of being turned to account; but unfortunately they are spoiled by ignorance and superstition, and yet with all their ignorance they have an excessive fund of pride. It would be a useless loss of time to dispute with them. When they do not yield to argument at once, one must gravely retire without saying a word; they will make their own reflections upon what they have heard, and acknowledge themselves in

the wrong. The Indian converts are extremely curious to see Europeans, and ask them a hundred times the same questions. Is your country far away? How many days are necessary to get there? When I answer that in coming to India, we make a great round, they never fail to say; why not come direct? The most trifling circumstances surprize them. Are the English of the same caste as the French? Do they contract alliances together? Is Rome far from France? Have you seen the Pope? What kind of a man is he? Of what caste? On a late occasion I told them that the Pope was king of a large state, and that many *colery* or cities, were under his authority. This seemed to surprize them a good deal; but, their admiration was increased when I told them that he had 10,000 sepoys, or soldiers. What I told them of the other states of Europe, astonished them more; so little acquainted are they with what passes beyond the limits of their country.

“ Their temples are in general of colossal dimensions and imposing aspect. The Indian requires something great and massive. The pyramid which surmounts the entrance of their pagodas is ordinarily of great height, and gigantic proportions. Its four sides are ornamented with small columns, and reliefs of the most fantastic shapes. The interior of the pagodas presents nothing curious but an immense quadrangular basin, in which the Brahmins and their idolatrous followers go through their ablutions. The statues of the false gods are made of stone, and are of the most singular and monstrous shapes. In their religious festivals, the pagans think less of their divinities than of their pleasures. The fire-works and great chariot, with its decorations, attract more of their attention than the statue of the pagoda.

“ I have continued at Trichinopoly since June, 1838, labouring to recall to Catholic unity the ancient Christians of this great city. The number of resident English here is somewhat less than usual, in consequence of a regiment of cavalry quartered in the city having been ordered towards the north-west frontier to repel a threatened attack of the Arabs and Persians in that quarter. Nothing could be more curious than their departure. A thousand horses were to cross the river Cavery, and as its extreme width does not permit a bridge to be constructed over it, small boats in the form of tubs, were made of bamboos, into one of which each horseman went, leading his horse after him through the river. It often happened that the tub was upset by the horse, and that horse and horseman were obliged to make their

way by swimming to the opposite bank. Each soldier was escorted by a *Coolie* to carry his baggage, and another attendant charged with providing roots for his horse ; so that for a thousand horsemen, not less than two thousand attendants were required, and as all the Indians are married, their wives and children accompanied the different squadrons of the regiment ; so that it is calculated that, including the officers' suits, at least five thousand Indians accompanied the regiment.

“ When the Indian is about to travel his preparations are soon made. On the eve of his departure, he sells his house for five or six pence. This may surprise you ; but you must know, that in sales of this kind, nothing is considered but the roof and door, if there is one ; the roof is composed of some leaves of the palm-tree and ten or fifteen bamboos. As to the walls, they are abandoned to the serpents and other venomous animals, with which this country abounds. I have at this moment under my eyes a quarter of the city which is in ruins, in consequence of its inhabitants having all accompanied a regiment in its march. As soon as fresh troops arrive, new huts will rise up, and a considerable population crowd into a quarter which now presents the appearance of desolation. I have met thirty villages thus abandoned ; and when I asked what was the reason of these ruins, I was told that the inhabitants had settled elsewhere, because they could not raise a sufficient quantity of rice to live on. Trichinopoly, which forty years ago was only an inconsiderable fortress, now counts more than 50,000 inhabitants. Should the English at any time fix themselves elsewhere the city would be deserted in a moment.

“ To the south of Trichinopoly is the Church of Aour, at present in possession of a native priest, whom I have not been able to persuade to receive the bull of the sovereign Pontiff. Wearied by his equivocation, I decided at length upon applying to the Rajah of Tondaman, on whom Aour depends, and soliciting permission to exercise with freedom the functions of my ministry in his states, and in particular in the Church of Aour. I set out therefore for Goodoocottah, capital of Tondaman.

“ The rajah is a prince forty years of age, possessing a certain air of dignity. His costume at once simple and rich, consists of a kind of white upper dress, wide pantaloons of red silk embroidered in gold, and a scarf made of gold cloth. His fingers are covered with diamonds, and on his neck is suspended a chain of massive gold. An ample toga made of gold cloth, with a poignard suspended to his girdle, completed

his costume. Although his predecessors were persecutors of the Christian religion, I received a most flattering reception, thanks to the protection of the British resident. The day I was to be presented to his excellency, a Turk was despatched from court, to announce to me, that I was expected. I put on my grand costume, a white dress, with a sash of yellow silk, a large *coulla*, or cylindrical bonnet of elevated dimensions, and over it an enormous shawl of white silk, with my crucifix suspended from my neck. I advanced between two rows of Brahmins. The rajah and resident rose up to receive me; the latter hastened to inform me that my affair was settled according to my wishes, and handed me a document written in his own hand, authorizing me to take possession of the church of Aour: I could not receive a more agreeable piece of intelligence. I had some presents to offer his Excellency, I made haste to produce them, in token of my gratitude to him, which the resident had the kindness to present. They consisted of two landscapes, one embroidered in silk, the other executed in small beads, and very well done; a box, with a variety of small objects in gold, silver, and crystal, with all which the rajah seemed pleased. After a few moments' conversation, he made a sign to one of his attendants to bring him the presents he intended for me; here commenced a scene extremely curious. I saw three Brahmins advance, with an air of great gravity, one of whom carried a crystal vase full of the Sandamine or odoriferous composition, with which the Indians daub their heads, necks, and arms on festivals days. I put my finger in the vase, and perfumed my hands with its contents. The resident at the same time put a wreath of beautiful roses round my neck, and presented me with bracelets of saffron flowers. The son of the first minister handed me a nosegay, whilst the first interpreter spread over my shoulders a red Cachmere shawl of great beauty. My toilette being thus completed, I thanked the rajah for the honour he was pleased to do me, and solicited permission to present my homage every year. I then took leave, and made a profound bow, a little in the Malabar and a little in the French fashion. Many eyes were directed towards me, as I crossed the great court to my palanquin; the band played, and the Sepoys presented arms.

“ This was the glorious epoch of my expedition; but how bitterly should I have been disappointed had I placed all my confidence in the protection of the great of this world! It is on those occasions that one is taught to detach the heart from all vanity, and love but God alone.

These little triumphs last but a moment, and the reflection that they are always the prelude of some disappointment is enough to poison, even for worldlings who have not renounced all, the little enjoyments they present.

“ With the authorization of the rajah in my possessions I was anxious not to allow the schism to continue ; I hastened therefore to Aour, where fifteen days were spent in useless attempts to get possession of the church the fathers of our society had built. I appealed again to the court, but obtained no redress. The resident, instead of fulfilling his promises, recommended me very politely to abandon my pretensions. It was with regret that I saw myself forced to leave the faithful, who ardently desired to rally round the centre church of unity. I therefore withdrew amidst the hisses and insults of a group of schismatics. May the Almighty turn this humiliation to his glory, and convince those, who have declared against us, of the sentiments of tender affection, which we entertain towards them.

“ I remain, &c. &c. &c.

“ L. GARNIER, Missionary.”

“ It is painful to reflect,” writes another missionary, “ that the change in the dispositions of those personages (the rajah and the resident) should have been caused by a mistake. Father Garnier thought proper, in conformity to the usages of the country, which do not allow any one to go before the great with empty hands, to offer a collar of pearls to the rajah. The resident, under the influence of his Protestant prejudices, took it for a rosary, and thence his resolution to withdraw his good offices. The first order has not been revoked ; but a refusal has been merely signified to enforce its execution.”

VICIARATE APOSTOLIC OF PONDICHERRY.

*Letter of M. CHARBONNAUX, Missionary Apostolic, to M. TESSON,
Director of the Seminary of Foreign Missions.*

“ Satahully, near Seringapatam,

“ Dear Brother :

“ 20th of August, 1838.

“ The toleration which Protestant ministers boast so much of, is often only in their books. Of many facts in support of this assertion, I shall cite only the following. Last year I received a visit from

an Indian priest, accompanied by some of the leading persons of his village. This Brahmin, who was a stranger in the country, and who found himself, perhaps, for the first time, in the company of a Catholic priest, asked me what doctrine I taught. My answer was a short exposition of the Christian doctrine. I then added, that I offered light and truth to all without distinction; but that I did not employ violence to any one. At these words he looked with an air of surprise at those around him, and said, 'This gourou is not the same as the English padris, who force us to receive their books and read them, otherwise they threaten us with the loss of our places.'

"Nor is intimidation the only means to which the ministers have recourse to second their preaching. Some years ago, they succeeded in gathering round their pulpits a certain number of the Christians of Bengloor, by allowing them two rupees a-month. Last year those good people, who had embraced Protestantism only for the bribes it offered, came to me, whilst I was at a neighbouring village. Many words were not necessary to convince them of their faults,; and now having again become Catholics, they are disposed to expiate their sacrilegious cupidity by sincere repentance. It seems even that those traffickers in souls are tired of expending their money in conversions which last so short a time.

"They now direct their efforts to the Pagans. In the district of Coimbeetoor, where I have just arrived, they have requested the chiefs of the villages to accept a Protestant book, which, upon receiving, they threw aside, without having the curiosity to open it. It is not enough that their books should be treated with contempt, their persons too are far from being in the odour of sanctity with the natives. M. Aulagne, when travelling, lately came to an inn at Cadappah, where he was asked who he was; some persons who were with him incautiously answered that he was a *Padre*.* Upon hearing this, the people of the house treated him very rudely, and notwithstanding his venerable air, and long white beard, he was driven away with disgrace. As the night was coming on, he went to a neighbouring village, and on this occasion took care to say that he was a *Sattia gourou* (priest of the true religion). He was received with honour, and the chief of the village remained with him a long time in conversation. You see, my dear friend, that those English ministers, with their gilt religion and their

* The name by which the Protestant ministers are known.

honied words, cannot succeed in making themselves respected. As for us, humble missionaries, without palanquin and without riches, we are everywhere well received; we are visited by the chiefs, who take pleasure in conversing on religion, and often render us every service in their power. How often do they assist at our mass, and listen to our sermons. They are even the first to remark the truth and justice of our advice to those Christians who appear to have forgotten them.

“Our Christians have lately given us a touching proof of their attachment to the missionaries. They came from a distance of two leagues round to assist at a solemn service, which was celebrated for the soul of the father of M. Bigot. With what fervour did those excellent people pray for the father of their *gourou*! Oh! let not the parents of missionaries be afflicted at the absence of their sons! Instead of one son, whom they have given up for the salvation of souls, they find thousands here, who, by their pious and ardent gratitude, compensate them for the generous sacrifice they have made. How many masses, how many fervent prayers will be offered up in these distant countries for our parents! They are ever dear to us, and will be also dear to our Christians.

“Adieu, dear brother, &c. &c. &c.

“CHARBONNAUX, Miss. Apost.”

Letter of M. GOUST, Missionary Apostolic, to M. TESSON, director of the Seminary of Foreign Missions.

“Dear Brother,

“I have succeeded M. Pacreau, in the mission of Baramal, who was so completely plundered of all he possessed by robbers whilst he was asleep in the chapel of Cangouvilli. He had left the door half open to enjoy the fresh air after the excessive heat of the day; his lamp which was still burning served to guide the robbers. They took away every thing, chalice, vestments, and even the alb, which was on the altar, and notwithstanding M. Pacreau’s servant lay across the threshold of the door, and saw all that was doing, without daring to speak a word—after that trust to the Indian’s courage.

“I am on the point of losing my only companion, M. Fricaud, lately arrived from France, and who is destined by his bishop for the mission of Carmattampatty. I shall be thus left alone with thirty

churches to attend to; with such a burthen, you may well suppose that I have not much time to give to the Pagans, hence it is only occasionally I speak to them, whenever curiosity brings any of them to my door, or that I am passing through the villages on my way to visit the sick. In the conversations I have had with them, they readily admit the inanity of their superstitions and idols. I have left many of them with feelings of alarm as to their fate hereafter, and convinced of the necessity of embracing the true religion. But it is easier to convince and terrify, than to convert them. For that purpose those extraordinary graces are necessary which render man superior to every human consideration.

“The Indians are still retained in their puerile credulity by that host of impostors and mountebanks who prove the truth of a doctrine by trials of juggleries and strength. What can avail the best arguments against impostures which are received by the multitude as so many miracles? One of those tricks, which appears to me the most inexplicable, consists in breaking upon the head of the first person who presents himself, at a single blow and without hurting him in the least, cocoa nuts, which I should find it difficult to open by striking them four or five times against pointed stones, however it generally happens that out of a dozen heads one of them gets wounded. But one of the most audacious pretensions of these impostors, is their boasting that they can at pleasure behold their god. Four years ago one of them promised the Pagans of our northern mission that he would render the divinity visible to them. To procure them this favour, he required only six days and the money necessary to make the preparatory sacrifices. On the appointed day, the Pagans hastened in crowds to the pagoda. Whilst all were in expectation of the promised vision, provided with a quantity of butter, oil, incense and cocoa nuts, to be offered to the god they were promised, the imposter perceives a venerable old man approach with three coloured bands round his forehead, as all the followers of Ramen wear, when, prostrating himself, he cried out, ‘Behold him, the great God! behold him coming towards you.’ The Pagans hastened forward to meet him; some cast themselves at his feet, others pour libations of oil on his head, all press towards the pretended divinity, to have the honour of touching him. The poor man, counfounded at those religious transports, was near being made a victim to them; he falls to the ground in the midst of his infatuated adorers. It was in vain that he struggled, that he called for help:

his voice was drowned in the tumult, and as soon as he opened his mouth torrents of oil and milk threatened to suffocate him. During this strange scene, the two sons of the old man, who had also come to enjoy the vision of the god, perceived the danger that threatened their father, rushed into the crowd of madmen armed with sticks, and by their energetic intervention rescued the unlucky old man from almost certain death. When taken from the crowd, he had some resemblance to an idol, for he neither spoke nor gave any signs of life. It is unnecessary to say what became of the impostor; he profited by the confusion to escape with the money destined for the sacrifices. So far with regard to the Pagans: a few words now in reference to the Protestants. The zeal of the ministers here, as every where else, consists in distributing as many Bibles as they can. If their translations gave the pure word of God in an intelligible style, it might be hoped that this seed, though sown by the enemy, might, under the influence of grace, one day bear fruit; but they are so full of the most monstrous errors, and are written in so barbarous a style, that the best educated natives are either unable to understand them, or cannot seize the whole meaning of the sacred writer. Hence has arisen the fatal prejudice which has taken so strong a hold of the natives' minds, that our sacred writings are thought by them to be the work of a madman. The Pagans have no sooner read two or three pages, than they tear the book, or cast it from them with contempt.

The number of Protestants at Selam does not amount to forty; the conversion of seven of them, whose abjuration I received, has thrown alarm into the camp. When they meet any of our flock, they ridicule and insult them. The Catholics in their turn sometimes retort with effect. One day a minister was preaching in the market place, when one of our disciples went up to him, as if he were convinced by his preaching, entered into a discussion, and in the course of a conversation with him, cited the text where our Saviour declared to Peter, that he would build his church upon him, and asked the minister who in his religion was the successor of Peter? This question, urged with vigour, so disconcerted the padre and his catechist, that they withdrew in shame, and did not make their appearance again. The Pagans who were present at the controversy congratulated our Christians at having reduced the preacher to silence. A fortnight after, the minister left Selam and retired to Bengloor.

“ I say nothing of the brief by which our Holy Father Pope Gre-

gory XVI. has suppressed the two sees of Cranganor and Maliapore, and has divided their territories between the vicariates apostolic of Pondicherry, Madras and Verapoli. This wise measure will greatly tend to the interests of religion. Those churches, once so flourishing, have been a long time in a state of gradual decay, and were threatened with total ruin. At present hopes are entertained of their flourishing once more: already in Madura, where the Christians are numerous, the Pagans seem to be more disposed to abandon their idols.

"In a word, dear brother, pray and get others to pray for the pastors of their flocks. Our temporal wants are very great, and the misery of our faithful is extreme: but, after all, it is prayers we want most, that God may open the eyes of so many unfortunate beings who are seated in the shadows of death.

"Yours affectionately, &c. &c.

"Gouss, Miss. Apost."

Letter from Mgr. BONNAND, Bishop of Drusiparus to M——.

"Pondicherry, 19th of November, 1838.

"Sir,

"Between the mountains of Nalla Malla and Jarra Malla, fifteen leagues to the north of Tadoppe, are found the Christians of Rattnasima; baptized for the most part within the last few years, they still preserve all the fervour of their first conversion. No temporal motive has influenced them in the choice they have made; a strong conviction of the truth alone, united to a desire of securing heaven, determined them to embrace Christianity: it would seem that as their intentions were purer their piety is more ardent. I have been with them two years, and have found in them something more generous than in the other Christians in India; their virtue inspires me now with more esteem than I formerly entertained for them, as, being then untried, they found it less difficult to practise than they do now that they are subject to the severe task of persecution, which they sustain with heroic inflexibility. During six months the Pagans made every effort to induce them to apostasy, but they remained unshaken in their faith. In their afflictions they felt nothing so much as being deprived of the presence of a

missionary priest. Being unable to visit them myself, I sent them M. Jarrige to console and encourage them, and endeavour to calm the storm that raged around them. Nothing less was aimed at than to make them apostates in a body, and to effect this a system of the most brutal vexation was organized against them; all public labourers were forbidden to work for them, the common reservoirs of water were interdicted them, and if one of them was surprised fetching water his pitcher was broken and he himself beaten; they were loaded with calumnies, and every vexation was practised against them, whilst all legal redress was refused them.

“ Notwithstanding the violence and multiplicity of those vexations, they were proved useless. But the Indians, you know, are persevering in their hatred, and ingenious in discovering expedients to gratify it; when force does not avail them they employ artifice. Despairing of overcoming our Christians by open tyranny, they had recourse to secret persecution. One was brought before the judge as a forger; condemned on the testimony of suborned witnesses, he was deprived of his goods to pay debts which he did not owe. Others, accused before the *tassildar* of thefts, which they had not committed, were sentenced to hard labour and conducted to Thittoor to undergo it. The parents of our Christians were also written to, and informed that their children, by embracing Christianity, had become parias, that they were thereby cut off from their caste, and when they presented themselves they were to be expelled as being infamous, and refused fire and water, of which they had rendered themselves unworthy. These instructions have been executed to the letter, and from that time our Christians are treated as outcasts by their families.

“ It is in the hour of combat that courage is proved, and, thanks to heaven! in this trying crisis, examples of exalted heroism have not been wanting.

“ A female Pagan ten years old was married to another Pagan, and being too young to leave her parental roof, she remained some years under the protection of her mother. The latter suddenly conceived a wish to become a Christian, and came to me to receive the necessary instruction. When I considered her sufficiently prepared, I fixed a day for her baptism. The daughter, influenced by the example of her mother, wished to share her happiness, and earnestly solicited baptism at my hands. For a short time I resisted her entreaties, as I dreaded lest her tender faith should be exposed to too many dangers under the

roof of a Pagan husband, and in a village where there was not a single Christian to encourage her to perseverance. Nothing discouraged by my refusal, she and her mother repeatedly renewed their entreaties to be made children of God together. In the interim arrives the husband of the young Pagan to bring home his wife. I sent for him, informed him of the wishes of his wife, and asked him if he would consent to her embracing the Christian religion. He yielded to her wishes without hesitation, and assured me that he would leave her perfectly free to follow the practices of her new faith. Upon these assurances I baptized the mother and daughter in 1835. The latter set out with her husband, being then sixteen years old. At the first rumour of the baptism, the persecutors wrote a furious letter to the chiefs of the village, where the young convert took up her abode, and threatened them with their vengeance if they did not force her immediately to return to the Pagoda, and sacrifice to the idols she had renounced. Intimidated by these threats, the inhabitants of the village summoned the neophyte to abjure Christ, and return to the gods of her fathers. 'I shall do neither one nor the other,' replied she: 'here is my head; I shall lose it rather than renounce my faith.' Unable to prevail upon her, they had recourse to the husband, and required him to exert his influence in detaching her from her religion. The husband, who suffered himself but too readily to become their instrument, at first employed gentle means to seduce her, but finding them ineffectual, he had recourse to violence. Such was his brutality, that one day, armed with an enormous stick, he beat her so severely that her body was all one sore: 'Renounce your God, or I shall kill you,' said he: 'You may kill me,' replied she, with admirable fortitude, 'but I shall never be unfaithful to my God.' Driven to madness by this answer, the husband throws her on the ground, and with a knife in his hand, and his foot upon her as she lay prostrate before him, he cried out, 'If you do not abjure, I shall cut off your nose:' 'You may cut it off, but I shall continue a Christian,' was her heroic reply. A feeling of humanity, or irresistible respect for the courage she displayed, calmed his fury in some degree; he inflicted a wound on her face, and drove her from his house. Taking her infant, only two months old, in her arms, this heroic woman sought (six leagues distant in the house of her mother) that asylum which she was denied in the house of her husband. God has been pleased to bless the courage of this generous

Christian, and infuse into the heart of the child the ardent sentiments of the mother's faith.

" But it is not merely the weaker sex that has been called to the combats of faith—even the most tender age has come out of the ordeal with success. A young female eleven years old, who was ordered by her pagan parents to carry to the pagoda some rice which was to serve as an offering to the idols, refused to comply. It was in vain that she was threatened and punished, she remained unshaken in her refusal. At length the sacred vase was put by force on her head, and held by two men lest she should shake it off. After proceeding a few paces towards the temple, the child allowed herself to fall, and pretending that a thorn had entered her foot, she begged not to be forced to continue, as she could not walk without pain. By this stratagem, which was a fault no doubt, but one which may in some degree be excused from her tender age, she was permitted to return, and the offering to the idol was made without her being put to the pain of participating in it.

" I might cite many other examples of courage which the history of this persecution presents; for though it exhibits some apostates, it also holds forth to our edification the example of many generous confessors.

" God would not permit the storm to rage for ever over the heads of his just; so many great trials, borne with so much constancy, merited some moments of calm and rest, and the All Merciful was pleased to grant it them. The arrival of M. Jarrige amongst these poor Christians was as that of an angel of peace. Letters of recommendation which he brought with him to the English judge secured him his protection: he disclosed to him the plots which were laid against the Christians, and an inquiry was entered into; the falsehood of the accusations made against our brethren was laid open; the fassildar who condemned them was destituted; those by whom they had been ill-treated were fined; the Christians who had been cast into prison were restored to liberty, and an order issued forbidding the inhabitants to offer any molestation to the Christians on account of religion.

" May the Lord, who has given them a beginning of peace, grant that things continue in this state! May all those who have fallen during the persecution acknowledge their fault, and (as many have already done) expiate it by repentance! May the Lord grant to those who have borne without weakness the weight of tribulation, the grace

of preserving during peace all the value of their sufferings, and all the energy of their faith, in order that they may not in vain have confessed the name of Jesus Christ, and that they may be still ready to confess it, were it at the sacrifice of their fortunes and their lives! Pray for them and for me.

“✝ BONNAND, Bishop of Drusiparus.
“ Vicariate Apostolic of Verapoly.”

Letter of Mgr. DE SAINTE ANNE, to the Members of the Central Committees of Lyons and Paris.

“ Verapoly, near Cochin in Malabar, 17th of July, 18 9.”

“ Gentlemen,

“ Since the English have become masters of the empire of the famous Tippoo, killed by them in the war of 1799, the East has undergone some modifications in its geographical divisions, and new demonstrations according to this new geography. Canara comprises all that part of the western coast of India situated between Malabar and the Portugese possessions of Goa. Its length from north to south is 130 miles; it is bounded on the west by the sea, and on the east by the Ghauts, from whose sides flow numerous rivers, deep enough to float large boats for many miles in the interior of the country. The plains in the neighbourhood of the sea, as well as the valleys between the mountains, produce excellent rice, and in such abundance, that it is exported, not only to other parts of India, but to Persia, Arabia, and sometimes even to Europe. On the mountains is grown a species of Millet, called *nacici*, which constitutes the ordinary food of two-thirds of the Indians, who live in the interior of the country. It is not rare to find on the heights gigantic bamboos; here and there are also seen sugar-canes, and other vegetables of the torrid zone; the sea and rivers contain cetaceous and crustaceous fish, whose shells serve to make lime. The population is calculated at 650,000 souls, 600,000 of whom are idolaters; the remainder is composed of Christians, and Mahometans: I believe it is not to be found any where that the infidels and Mahometans carry to a greater height their fanatic love for idolatry and Islamism than they do here. Agriculture gives occupation to the majority of the inhabitants, and others work in the iron, brass,

and gold trades; in a word, all useful trades are cultivated here. There are but few weavers and masons; as cloth is but little worn, and with the exception of some houses built by Europeans, and the Christian churches built by masons from Goa, there are no other buildings of stone, but the pagodas belonging to the Pagans, the mosques of the Mahometans, the public fountains and the hotels: many of the latter, in Canara and other parts of India, are vast and beautiful. All other houses, whether they belong to the rich or to the poor, are built of mud walls, and are only one story high.

“ Before the nineteenth century, the country of which I speak comprized, in Indian geography, Canara, and a part of Concan (I mean the little kingdom of Sunda). Towards the south, Canara, properly so called, commenced, as does the present province of that name, at the confines of Malabar, and terminated to the north at the river Mirghang, At present, Concan and the kingdom of Sunda form but one province, called *Canara-Zillah*. It is one of the twenty-one districts which constitute the government of Madras. The city of Mangalore is the residence of the collector, and of the military commandant of the province; it is there that the courts of justice are also established.

“ In an ecclesiastical point of view, the ancient Canara formed a mission under the authority of the Archbishop of Goa, and contained twenty parochial churches, served by the clergy of the metropolis. Five of them, in the war with Tippoo, were reduced to the condition of simple chapels. The whole of the churches were unequally divided into four foreign vicariates, having at their head a common superior under the title of Vicar General. Before 1756, the Christians were more numerous than they are at present. When Tippoo succeeded to the immense regions which his father had conquered or usurped, he conceived the frightful project of annihilating Christianity in his states, and with that view siezed upon all the Christians he could, and transported them into the interior of the kingdom, forcing the men to be circumcised and enrolling them in his troops. At the death of the tyrant, May 1799, such as survived recovered their liberty and returned to their houses: but in consequence of continual war many families became extinct, whilst others, to escape the tyranny that weighed so heavy on them, emigrated to other countries, so that the Christians who returned fell very short of the number which the storm had dispersed. According to the list of 1837, Canara, properly called, contained a Christian population of 25,171 souls, divided into eighteen

parishes, and administered by priests from Goa. There were also three ecclesiastics, natives of Canara (a circumstance never known to have occurred before), who had been a long time ordained acolytes, and who, after an examination they underwent at Goa, before the schism were declared worthy of Holy orders; in fine, there were two ecclesiastical candidates, who wore the cassock, although untensured, who were also examined with the former, and like them had been judged worthy to receive sacred orders; but there being no bishop to ordain them was the cause of their being left at the door of the sanctuary: their science and virtues would most assuredly have been of great service, had not the diocese been without a Bishop. Formerly the Archbishops of Goa did not exercise jurisdiction in Sunda, that kingdom being entirely under the authority of the Vicar Apostolic of Bombay, and governed by the discoloured Carmelites, those missionaries who had no fixed residence. In 1709 they erected a church and convent in the village of Sunkeri, which was the centre of their apostolical excursions. The Jesuits, who were then numerous at Goa and in other parts of India, offered to share the labours of the Carmelites, and with the consent of the Vicar Apostolic built two parochial churches, with a residence attached to each. In the exercise of their ministry they depended almost entirely on the country churches, very little on the Vicar Apostolic, and not at all on the Archbishop of Goa. The two priests (friars) of those churches happened to be at Goa when an order was received from the Court of Portugal to send all the Jesuits prisoners to Lisbon, and were therefore obliged to share the fate of their brethren. The Archbishop of Goa appointed, *in his own name*, two priests to the churches left vacant by the departure of the two friars. The Vicar Apostolic complained of this; but seeing that the Portuguese prelate persevered in his design, in order to avoid greater evils, he left things as they were. Since that period, Sunkeri alone remains to the Vicar Apostolic; the other two churches depend upon Goa. During the persecution of Tippoo, the Christians of the province were dispersed, and the three churches, with the residences attached to them, were razed to the ground. At his death, those who survived returned to their houses, and the church of Sunkeri was rebuilt by me. The Archbishop of Goa also sent missionaries to the district under his authority: hitherto the churches of the Jesuits have not been reconstructed. In 1822, the last Archbishop of Goa retired to Sunkeri, where he remained for

tives against the missionaries; entreated the faithful to remain under his authority; and threatened them, if they did not, to fulminate his excommunication against them.

“ This letter, when communicated to the different parishes, hastened the execution of the intended measure. In a few days, nine of them begged me to take them under my pastoral care, and provide them with pastors. After having accepted, by interim, the obedience of these parishes, and conferred on the priests who had submitted a new jurisdiction, I interdicted the schismatics, both from the altar and the ministry; five other parishes with their pastors shortly after followed their example, and the half of a sixth, called Calinapoor, the other half, under the influence of its missionary, having obstinately declared in favour of the schism: these fourteen parishes and a half, which have withdrawn from the schism, and placed themselves under my jurisdiction, all belong to what is properly called Canara. The population of the fourteen parishes, not counting the military, amount to 17,755 souls; the parish which is divided contains 2,050, more than half of which number take a part in the schism, together with the population of three other parishes, containing 4,360 inhabitants. One of the priests of Sunda, a man advanced in years, has declared that he continues to receive his functions by virtue of the lawful powers he had received before the schism, and which were granted until they should be positively recalled. The resolution of the priest who resides in the south I have not been able to ascertain. In Canara, the two parishes of Mangalore had four priests, of whom one alone, Fernandez Avellino, has made his submission. These two parishes contained a fixed Christian population of 5,040 souls, and a floating population of 800, taken from amongst the soldiers, who in India never encamp without trailing their families after them, so that for a population of 6,000 Christians residing at Mangalore, I had only one priest, the Rev. F. Avello; but, thanks to Divine mercy, this burthen was not beyond his strength. Scarcely twenty-eight years of age, full of courage and health, indefatigable in his exertions, well-informed, and of tried virtue, he is far superior to any of the Indian priests I ever saw: he understood that, from the diversity of languages, I could not send to Mangalore the priests of Malabar; he therefore offered (of himself) to take charge alone of the two vast parishes, until I could find means to provide them with priests. He is greatly beloved by the people, who, with one voice, solicited him for their pastor. During the five months

he was left alone, not the slightest complaint was ever raised against him. Having ordained some priests, I was enabled to send him assistance.

“No sooner was Carvallo informed that I had received the clergy and faithful of Canara under my authority, than he became furious, and together with the Governor General of Goa, published an edict, confiscating the property of all priests who should acknowledge my authority, and commanding the fathers, brothers, and relations of such priests, to bring them without delay to Goa, and place them in his hands. After these orders, which were not put into execution, the faithful of Canara, fearing lest the priests should leave them, doubled their efforts, on hearing that some of the relations of their missionaries, particularly those of Avellino, had been forced by the authorities of Goa to go to Canara, in the hope of thus forcing their sons to follow them; but, thanks to heaven, these measures, however, caused the fall of only one priest, and even he continued only a short time attached to the schism; his brothers had the good fortune to draw him back to them. With this single exception, the clergy of Canara, and particularly Avellino, who went through the severest trials, gave proof of the most generous constancy in upholding the cause of Catholic unity.

“Threats having proved ineffectual, Carvallo had recourse to seduction. With this view, he made choice of two schismatical priests of Canara, and three from Goa (three worthy creatures like themselves), whom he instructed to endeavour, by promises and flattery, to seduce the priests who had remained faithful to their duty; and if they could not succeed by these means, to create a spirit of opposition and discontent against them, and thus force them to quit Canara. The three auxiliaries from Goa had no sooner arrived at Mangalore, than public opinion was so loudly expressed against them, that they were forced to leave the place the next day, never to return. The other two, having been a long time before settled in Canara, were well acquainted with the ill-disposed and discontented of the country, and taking them into the service of their hatred, they pushed them on to excite disorder in the two parishes of Mangalore, and put the constancy and patience of the rest of the clergy to severe trials. They went still farther; they attempted personal violence, they even threatened death, but all was useless; the good priests suffered much, but remained faithful. In the month of October, 1838, the Governor of

Goa died of a gangrene, and, as usual in similar circumstances, three persons were appointed provisionally to govern the colony, at the head of whom Carvalho procured to himself the presidency; and invested thus with a political character, he wrote to the chief magistrate of Canara a letter, in which he complained that the priests of Goa, subjects to the Queen of Portugal, had been ill-treated at Canara, and to know why he had not been allowed to govern as he thought proper the parishes over which the Queen had the supreme authority; in consequence, he requested satisfaction for injuries done to his priests, and desired that they might be put in possession of the churches from which they had been driven. The magistrate answered him, that before he could render justice, he was obliged to make inquiry into the truth of his complaints, and that he had found the faults to be entirely on the of the schismatic priests. 'As to the reclaimed churches,' he continued, 'by the express orders of the Governor General of India I am forbidden to meddle with any Christian affairs,' and thus the state affair ended.

"Divine justice was at length awakened on the first of February, 1839. Carvalho died, and what is deplorable, expired as he had lived, an enemy of the church, without having given the slightest sign of repentance. His death gave rise to a new schism. He who, upon the arrival of Carvalho, had resigned the title of Vicar Capitular, resumed it upon his death, whilst the Chapter of Goa opposed his pretensions; so that things are now in a state of chaos, each of the parties calling each other schismatics. In the eyes of the Chapter, the Queen of Portugal has a right to pronounce upon the question; they have therefore appealed to her decision alone. The Vicar Capitular has also referred to her, but has also written to the Sovereign Pontiff. Such is now the troubled state of things at Goa; but in Canara every thing remains quiet under my authority. Carvalho knew well that Goa contained priests, enemies to his schism, and fearing lest some of them should go to Canara, he forbid (under the severest punishment) that any ecclesiastics should leave Goa without his permission. Notwithstanding this, after several useless attempts to deceive Carvalho's spies, two of these priests escaped, and took refuge at Canara, so that my clergy were very fortunately augmented in this province.

"In August, 1838, I informed the Propaganda of my intervention with respect to the affairs of this afflicted church, and of the impossibility, in which I was placed, of administering the sacrament of confirmation to the faithful there. I received authority from his Holiness to dele-

gate a simple priest for that purpose. This authority reached me in February: the following month I had it made public. Before the arrival of the document, I was loudly accused by the schismatics of having usurped jurisdiction over a neighbouring country; but the rescript from Rome having shown that the Pope approved of the measures I had taken, the ex-Vicar General and the Rector of Mangalore made their submission to me by word of mouth and by writing. The clergy of Canara, subject to my authority, amounts to twenty-two priests, with two ecclesiastics in minor orders, and some young students, requesting to be tonsured.

"Thus have 20,000 Christians been saved by the Divine mercy from schism. It was the Divine mercy of God who began the work, by inspiring the people with a holy horror of division. Afterwards, the four Indian Vicars Apostolic were made use of, as instruments to direct the faithful in the right way; and finally, Divine Providence permitted my weakness to help in the accomplishment of this great design. May the Lord grant that all the other strayed sheep of India and Portugal return to the unity of the Catholic Church.

✠ "FRANCIS XAVIER DE SAINTE ANNE,
"Vicar Apostolic of Malabar."

MISSIONS OF CHINA.

*Extracts of two Letters from M. DELAMARE, Apostolic Missionary
in Su-Tchuen.*

"September, 1838.

"I am now in Su-Tcheun, the original place of my destination. At my departure from Macao, I was sent to To-Kien to visit a brother clergyman then sick, and whom I was to replace if God should call him to a better life; but finding him recovered, I continued my journey, little thinking that soon after my arrival in Su-Tchuen I should receive news of his death. It was in the discharge of the duties of the sacred ministry at the death-bed of a Christian attacked with the plague, that he fell a victim to that dreadful scourge. Thus charity has also its martyrs.

"The part of the province in which my district is situated presents a continual succession of gently-sloping hills and small plains. The

fir, the oak, and palm tree, cover the more elevated points, which the Chinese are not able to bring into cultivation. The plains, almost always inundated, are like vast ponds, from the middle of which are produced rich crops of rice. The whole country is interspersed with roads, which are no better than narrow muddy paths, where two men can scarcely pass abreast. If a palanquin is met with, one must turn back until a part of the road is found to be a little wider. As the roads could not be widened without infringing on the neighbouring fields, this people, in their views of political economy, judge it wiser to subject the traveller to inconvenience than to diminish the produce of the harvest. There are not many towns in this part of the empire; what is called the capital of the province, though considerable in its population, ranks the last amongst the cities of the third class. There are numerous and large villages, where the markets are held nine times a month. The country is covered over with isolated houses, surrounded with plantations of bamboos, orange trees, and others which recall to our minds our dear country. It is in one of those farms that I have established my residence during the summer, when the excessive heat prevents me from visiting my different congregations. There I live alone, though surrounded by people; for in China a superior must observe towards his inferior the utmost gravity and reserve. My nearest fellow-clergyman is twenty leagues distant; but we often correspond.

“It is not without reason that the Chinese are looked upon as the most superstitious of all people. At the moment I am writing this, they are deeply engaged in a ceremony which shows how much they are to be pitied. Every year, on the 15th of the 7th moon, they go through a ceremony of *the reception of their fathers and mothers*. On that day, dressed in their best attire, they present themselves at the doors of their houses, and addressing their deceased parents as they would do to guests whom they were receiving, they salute them, and say, ‘You are welcome!’ They then conduct them to the reception room, where they one and all make the *Ko-Teou* to those pretended spirits; tea and snuff are then presented to them, and perfumes are burned in their honour. Nor is this all; a table is prepared laden with a variety of meats; chairs are offered to those invisible guests, who are pressed to make good cheer, as they will not have such a feast again for a year. After a lapse of some time, beings of a more substantial form take possession of their places. For all the Chinese superstitions they invariably end by a plentiful repast and copious libations. Woe

to those whose children are prevented by their poverty from undergoing this expence! They are condemned to wander about naked and hungry in the other world. For I doubt if charity be the virtue practised by the shadows in the Chinese Elysium. The Pagodas are here very numerous, and are to be met with every where—in the cross streets, along the roads, on the tops of mountains surrounded as if with a sacred wood; they are always held in the highest edifice, the largest location, and the handsomest place. The bonzes attached to the service of the temple are also charged with the education of youth. In this infidel country, it is thought that such hands only which were pure enough to offer sacrifice to the gods, ought to be charged with the instruction of youth. The chief idol is ordinarily of prodigious dimensions, with a full swollen face, an enormous belly, a long false beard, and other accessories in the same style, represented in a grave sitting posture; it has generally at each side of it a considerable number of inferior divinities. The mandarins, who are not ignorant of the origin of these pretended gods, ridicule them in secret, but in public they act as others do, and exhibit in their houses every mark of respect towards the religious prejudices of the vulgar. 'It is,' say they, 'an ancient belief handed down to us from our ancestors and which we must leave to the people.' By virtue of their office they are obliged, at certain periods of the year, to burn incense in the Pagodas, and make genuflections before these monstrous idols. The mandarins of each city offer on these ceremonies, in the name of all the learned men, a solemn sacrifice to obtain the gifts of understanding, and the highest dignities in the state. The ceremony is as follows; an ox, a sheep, and a pig are chosen, the finest that can be found, when killed they are laid before the idol; the mandarin who acts as sacrificator places himself before the victims, assisted by four learned men. At a signal given, the mandarin makes frequent prostrations, burns perfumes, and pours libations upon each victim: then dipping his finger in the blood, he marks with it the eyes, ears, nose and mouth of the stone god, in order, as they say, that he may see, hear, smell and eat. The last act of this ceremony, consists in cutting up the flesh of the victims, dividing it between the learned men and their suites, who carry it off, and have a great feast on the occasion.

"Among those infidels there is not one who has not heard speak of the disciples of Christ, and who does not willingly render homage to their virtue: but how small the number, who embrace the gospel! It

is true, that being obliged to abstain from all discussions on religion with the pagans, lest we should draw persecution upon our flocks, we confine ourselves to exciting the zeal of our Christians to enlighten and convert their relations and friends. But their passions, the fear of their families, and of the emperor's edicts, choke up those seeds of truth. Yet when the veil falls from their eyes, like people awakened from a long sleep, they wonder at the absurdities they professed, and the ridiculous observances to which they were so long attached. Every superstitious object immediately disappears from their houses, and the idols are cast into the fire. Then comes the ceremony of adoring the true God ; the neophyte kneeling down makes three profound prostrations in rendering his homage to the Lord, and thereby acknowledges the unity of God in the three divine persons. He then begins to learn the Christian doctrine, and if he persists in his good resolutions the missionary admits him as a catechumen, and allows him a year to prepare for baptism.

"The converted Chinese have not the consolation of rendering public worship to the Almighty ; they are easily recognized by the care they take to avoid all popular superstitions, the absence of all idols from their houses, and by the prayers they rehearse aloud. There are about fifteen hundred in my district, which extends in its greatest width to a distance of about twelve leagues. The missionary visits them in secret. Upon his arrival all of them, without exception, assemble to hear mass, assist at the instructions, prepare for confession, and their annual communion. The largest room in the house serves for a chapel, and a simple table for the altar, on which the King of Heaven is pleased to descend : some candlesticks, and sometimes a few images pasted to the wall, constitute all the pomp of our holy mysteries !

"During the last two years the mission has suffered severe losses. Without counting Mgr. Imbert, who went to Corea, we have to deplore the death of Mgr. Fontana (our Vicar Apostolic), M. Escodca and seven Chinese Priests. To uphold and give further extension to these missions, we have now only nine European Missionaries and twenty-eight native priests. May the Almighty be pleased to grant a blessing to our labours !

"I remain, &c. &c.

"DELAMARE, Miss. Apos."

Extracts of a letter from MGR. PEROCHEAU, Bishop of Mazula, to the Members of the Institution.

“ Su-Tchuen, Sept. 24th, 1838.

“ Gentlemen,

“ The Mission of Su-Tchuen has sustained a great loss by the death of its Vicar Apostolic, Mgr. Fontana, Bishop of Sinite, born at Ivrea in Piedmont on the 2d of July, 1780 ; he set out from Rome in 1808, for the missions of China, where only he arrived in 1812 ; during the twenty-six years of his apostleship, he never ceased to give the most touching example of piety and zeal. More than once arrested by the persecutors of our faith, he flattered himself with the hope of obtaining the crown of martyrdom but was ransomed by the faithful without his knowledge. M. Pouzot, who attended him in his last moments, says, that the ardour of his faith seemed to redouble at the approach of death. He died of a dysentery, on the 11th of July, 1838.

“ The laws passed here against religion are still in rigour, and have been lately renewed, so that it is in the power of the magistrates to enforce their execution. Hence we are obliged to be constantly on our guard. By a special protection of Divine Providence no European or Chinese Priest has for some years fallen into the power of our persecutors. It is no doubt to the same protection we are indebted for appeasing the alarm caused by two occurrences, which were calculated to throw all our Christian congregations into the greatest consternation. A pagan had some ducks, and accused a rich Christian of the neighbourhood of having stolen them. This Christian, whose name was *Kô*, had no difficulty in establishing his innocence, before an assembly of elders. When a dispute arises, concerning an affair of little consequence, the elders of the village assemble to decide upon the disputed point. The pagan convicted of calumny and condemned to pay the expences of the report, which the judges take on such occasions, conceived the most violent hatred against our brother, and avowed his intention to take vengeance on the first favourable opportunity that offered. This opportunity soon presented itself. The mandarin of the town, an unjust and avaricious man, had asked some time before a loan of 200 taels (£60). Now in this country money borrowed by a corrupt magistrate is never repaid; the mandarin's request was therefore refused. He did not conceal his dissatisfaction, and a short time

afterwards the mandarin's underlings went on a visit through the villages, to see that no crimes were committed. They were met by the revengeful pagan who said to them, 'Do you wish for money? Go to the family of *Kô*, seize the religious books you will find there, and do not restore them until you have received the money you want.' The soldiers were delighted at the proposal, and determined to act immediately. When persecution does not openly rage the faithful often leave their prayer books in the large room, where they meet every morning and evening to say prayers in common; it was therefore not difficult to seize upon the books. The Christians refused to pay ten or fifteen shillings for the restitution of two volumes which had been seized, the soldiers irritated at this refusal carried them to the mandarin, who, (rejoiced at having an opportunity to take revenge for the refusal of the loan of money he had some time before solicited,) dispatched an order to have the Christians put in chains; whilst he himself hastened to the house with a strong guard, broke open every thing in it, and taking with him whatever money he found, and arrested five or six members of the family. But his hatred was not yet satisfied; some of his victims having escaped by flight, he solicited permission of the government to have a search made for them throughout the province, and being a declared enemy to our faith, sent an order to all the magistrates to seek out three Christians, (who were named) and deliver them up to the mandarin, their enemy. None of the magistrates however paid any attention to this order, and this affair (through the visible protection of Providence) is now ended. The persecuting mandarin has been destituted, and the Governor-general is dead. On this occasion the family of *Kô* lost more than 2000 taëls.

"I have eight French and twenty-eight Chinese priests with me; the latter are almost all aged or infirm. It cannot therefore be a matter of surprise if more than 1,070 persons throughout the mission have not been able to be confessed. We have heard 36,674 annual confessions, admitted 234 to the ranks of catechumens, baptized 388 adults, and 10,578 children of infidels, when in danger of death, of whom 724 were called to glorify God in Heaven and intercede for us.

"The number of conversions are far from keeping pace with the ardour of our desires, but we confidently hope that the fervent prayers of the numerous associations will hasten the days of salvation for China. May we live to witness this wonderful change. May our voice be

extinct from preaching the Gospel, may our arms fall down with fatigue from baptising, may we be night and day without rest in our spiritual labours! and may we at length die with joy and fatigue!

"Again, do I implore for myself and my missions the generous prayers of the association.

"I remain, &c. &c.

"✠ PEROCHEAU, Bishop of Maxula."

MISSION OF SIAM.

*Letter of M. MICHE, Missionary Apostolic, to M. * *, Director of the Seminary of Saint Die.*

"Battambang, 15th January, 1839.

"Reverend and dear Sir:

"I was at Bang-Kok when your esteemed letter of the 25th of April 1838, reached me. The joy which is always felt upon receiving news from home, when one is three or four thousand leagues distant, was shared with me by three priests from Vosges, who were with me at the time I read your letter, and were preparing to separate, never to see each other again in this world. I was already making my preparations for Camboge, and was reflecting on the profound solitude in which I was to be buried, when a fellow-clergyman (I had known at Pulo-Pinang) arrived from Macao, who was to labour with me in the field I was appointed to cultivate. I leave you to judge of my joy at this happy piece of news. As the rainy season was nearly at an end, we set out on the 30th of November; and on the 25th December we sung midnight mass at Battambang, the place of our residence. Allow me to give you some details of our journey. When on the point of leaving Bang-Kok, a Christian mandarin recommended us to visit the general of the Siamese armies, in order to be in his good graces, as Camboge is subject to his authority, and his protection might be of use to us. According to his advice we went to offer some presents to this state dignity. Presents have great power in this country; there is no door but they will open; it is sufficient to show them and be silent, they plead with marvellous power the most

desperate cause; but it would be in vain to attempt to enter the houses of the great with empty hands, even were it only to obtain justice. We had no reason to regret the sum of £2, which this visit cost us, as we received in return three letters of recommendation, announcing us as great personages, to whom every attention was to be paid, with orders to the mandarins of the villages, through which we were to pass, to furnish us with elephants, buffaloes, and vehicles, according to our wishes. Furnished with so good a passport, we set out on our journey.

“The first eight days were rather disagreeable, shut up in our small boat, under the covered part of which we could not get, but by creeping on our hands; we were suffocated with the heat during the day, and devoured by the musquitos during the night; yet these were the roses of our journey, the thorns were subsequently reserved for us. Our stock of provisions was not very abundant; but fortunately for us, flocks of large birds, which we met with on our way, in some respect supplied the deficiency. When we were successful in killing any, we cut up the flesh, and dried it in the sun; it is true, it was somewhat tough, but hunger gave it a delicious flavour.

“Five days after we had quitted Bang-Kok, we arrived at a large village, called Bang-Khan, having the name of being a fortified place, but with no other defence than a line of rotten stakes, bound together by reeds; had I not been told that it was a fortress, I should have taken it for a park for buffaloes. We hoped to be able to leave our barks here, and continue our journey by land, but the mandarins to whom we were recommended, being at Pak-nam (two days’ journey further on), we continued to ascend the river as far as that village, where we presented our letters. We were told, that we should have elephants, and the necessary mode of conveyance, but that we should have a considerable time to wait, as nothing was yet ready. Some presents, however, smoothened every difficulty; and two days after, our caravan was in full march. Although we had with us only some books, our clothes, a few vestments, and a provision of wine for the celebration of the sacred mysteries for two years, four vehicles were judged necessary to transport this slight baggage; and even with so many, we thought upon seeing them, that we should break down upon the road, and leave every thing behind us. Imagine to yourself wretched cars, with wooden axle trees, not more than an inch in diameter, the loose spokes threatening every moment to fall from the wheels: such

were the vehicles that were to convey us a hundred and fifty leagues, through an almost uninhabited desert! We were not better served with elephants. On the day before our arrival, thirty had been furnished to a military mandarin, who was on his way to Battambang, and, of course, the best were given to him.

“ Though you may have probably seen elephants, you may not understand how one travels on those colossal animals. I shall therefore endeavour to give you some idea of it. A kind of chair, six feet high, is fastened upon the back of the elephant: to reach this aerial seat, the keeper makes him kneel down, and the traveller is thus enabled to climb up his back, and thence up the chair; or, for greater facility, two men take a stick, on which the traveller stands, and is thus raised up to the elephant's back, from which he is left to mount to his seat, with more or less difficulty, according to his agility. The first day we travelled in this manner, was to us a day of torture, every step the elephant took gave us such a shaking, that we were every moment in dread of being precipitated from our seats. We left Paknam at four in the afternoon, and at six we halted for the night, at the entrance of a large forest. As soon as our elephants were unloaded, our first care was to kindle a large fire to keep away the tigers, and prepare our repast. We then stretched our mats at the foot of a tree, and slept like soldiers in a camp.

“ We calculated upon being able to set out early next day, but our guides had forgotten to bring their provisions of rice with them: two of our conductors were obliged to return to the village we had quitted the night before, and we were therefore obliged to wait until four o'clock before we could continue our journey. When about to lie down to take our rest for the night, we were informed that one of our elephants had broke loose, and could not be found. The poor keeper spent the whole of the night in search of it through the woods; at the imminent risk of being torn to pieces by wild beasts. He returned at day-break, worn out with fatigue, without having succeeded in recovering the strayed elephant; it was not until eight o'clock that he was brought back.

“ As the nature of our journey promised a long succession of privations, we were not taken by surprise when they came; and thus travelling for the glory of God, we were not destitute of spiritual consolations in our sufferings; but what heart-felt grief to see our poor infidel guides suffer without fruit. On that day we were cruelly tor-

mented by thirst, having been five hours under a burning sun. We stopped at a pond of muddy water, in which the buffaloes and wild boars had been wallowing but a short time before. It seemed impossible to use this water, or rather this mud, to dress our rice; a keeper was therefore dispatched with his elephant to seek for a fresh spring, but returned without having found one. We were therefore forced to content ourselves with drinking (I had almost said, with eating) this water, as it contained as much solid as liquid. Our meals consisted of a little rice with some dried fish reduced to powder, and which, had it not had a taste of salt, I should have taken for sawdust. For the first time, instead of sleeping in the open air, we took refuge for the night in a *tonnac*, one of those open, uninhabited houses, which give shelter to the General and his staff of the Siamese armies, when on their way to Cambodia. There we found water; but were near having nothing to eat. We had, it is true, a bag of rice, but we had no pot to cook it in. As we turned aside from the road to reach this *tonnac*, our cars had taken another direction, and were half a league further on. Though the night was dark, and the tigers were to be feared, two men set off with lighted torches in search of our baggage. In the interim, the Cambodian charged with the care of the *tonnac*, entered, who, upon my promising him some tobacco, brought us an old cock, the flesh of which was as tough as a board. Having stuck it on a piece of bamboo, I roasted it, and had it ready for table by the time the men returned with the pots to boil the rice in. Our other guides were now worse off than we; for though they had rice to eat, they had not a drop of water to boil it in, we were obliged to send them some that night. The next day, about twelve o'clock, we joined them, as they stopped in a small copse, near an abundant spring of water, which made us forget the privations of the preceding evening; but as it was a rule that each day should be marked by some misfortune, one of our guides was on the point of quitting us; as soon as we alighted, we asked as usual for our knives, to go into the forest and cut some wood, during the time our guides were taking rest: one of them, displeased at it, came to me, and, in a very angry tone, said: 'Father, if it is your intention to act thus, I will return you your money, and go back to Bangkok. You are our master, and you have no right to work. The Siameses see you; and what will they think of us, if you take upon yourselves to do our work?' I told him to keep his money, and that

he was perfectly at liberty to return, or to continue with us, as he pleased : 'If you rest yourself by lying down,' said I, 'we wish to gain strength by eating, as it is now mid-day, and we have not eaten any thing ; after all, be assured, it is better to be diligent than proud.' A short time afterwards, he asked my pardon, and we had no more to complain of him. On the following day an accident happened, which was very near causing the loss of our stock of wine. Hitherto, not a day passed that the axle-tree of our cars did not break ; but, on the present occasion, an entire wheel fell to pieces, and there was no possibility of repairing it, or getting another in its place. The other cars were sufficiently loaded. What then were we to do, in the midst of a desert, where no human voice answers to the cry of distress ? But, oh ! the Lord is in the desert as well as every where else : he witnessed our distress, he heard our prayers, and was pleased to extricate us in less than an hour's delay ;—do you wish to know how ? Then I will you : after having consulted together, it was agreed upon, that two men should be sent to buy a wheel, or a car, in the nearest village, while the other two should remain with the broken-down car. This village was an enormous way off, as we found out the following day. About mid-day, M. Duclos and I, conducted by the hand of Providence, went into the forest, during the caravan's dinner-hour, where, after wandering through the underwood for about ten minutes, we found—what do you think?—a wheel ! yes, a wheel, and one exactly such as we wanted ! Imagine what a happy surprise, and what thanks we returned to Divine Providence. Quick we flew to the camp to announce this piece of good news ; fortunately, the two men were not gone. Three men went with me to fetch the said wheel, which in a quarter of an hour was perfectly adapted to the car. The wheel we thus found, though in a very precarious state, brought us to the end of our journey, through roads of the very worst description. When we arrived at the village, where we were to have sent for help, no car or wheel was to be found, so that it was a new motive to bless Divine Providence for having so effectually come to our assistance. One evening, we arrived at a large open space in the middle of a forest, where we spent the night. Our guides informed us, that we were exposed to danger from robbers, who, knowing that travellers are obliged to halt here, conceal themselves in the high grass, and suddenly attack the caravans at night. Our apprehensions, however, were not realised ; but the next morning, we found we had

lost one of our buffaloes, but on climbing up a tree it was discovered, and in half an hour we got it back again. After getting out of this forest, the remainder of our journey was through immense plains, covered with high grass, and abounding in herds of deer and buffaloes.

"I cannot give you an idea of the sufferings we endured from the time we left a village named Henre. Our guides, on one occasion, wishing to shorten the distance, turned aside from the road which seemed to make a great circuit, and ventured across the plain. The soil, which, at first, was firm, became soft and miry. In vain did our drivers stick their pointed prongs into the heads of the elephants; those docile animals uttered the most frightful cries, and would not move a step forward, we were obliged then to make a halt in the mud.

"It was mid-day, and, as usual, we had had nothing to eat. Immediately after we had unloaded our baggage, I saw the two guides look at each other stupified. I interrogated them on the cause of their chagrin, they answered that the large elephant had but an instant to live; this intelligence upset us, what should we do if he should die in our service? every moment we expected to see him fall down dead—he made a movement but it was to seize the herbs and eat them. Our fright over, we endeavoured to get out of this dilemma. In order to get back again to the right road, which unfortunately we left in the morning, two men were sent towards the north, but they had scarcely gone fifty steps when the fear of losing themselves or falling amongst the buffaloes brought them back. As the younger elephant was still strong, the two keepers mounted him, and pushed towards the north-west in search of the road. As soon as they were out of sight the large elephant began sensibly to revive again, began to leave us, and at last entirely disappeared in the grass, eight or nine feet high; we were now but three of us left, what was to be done? M. Duclos undertook the care of the baggage. Requesting him to call out every now and then, so that we might not lose the place where he was, I went with the guide in pursuit of our old invalid; at thirty paces off, we could no longer hear M. Duclos, nor did we meet with our elephant. Having mounted the guide's shoulders, I at last discovered him, and got to the place where he was; but, in vain we endeavoured to get on his back, this animal so gentle before, had now become furious, and threatened us with his foot and trunk; however by voice and gestures we drove him back; but before we reached M. Duclos it was two o'clock, and our conductors were not yet

arrived. 'They will not return,' said one, 'they are persuaded that the elephant will not recover.' 'What will become of us,' said another, 'we are still fasting, and have no wood to cook our rice!' Yet as they had given proof of their attachment to us, we could not be persuaded that they would abandon us; supposing, therefore, that they went astray through those immense plains, and could not find their way back again, we set fire to some dried grass, so that the smoke might serve to guide them to us. The expedient succeeded, and we had the joy of seeing them return soon after, with some dried briars to make a fire, and the welcome intelligence that they had found out the road, and discovered our baggage at some distance; we made haste to prepare our first and only meal of the day, and at half-past three, set out on foot, through the mud, and towards night-fall the whole caravan was again together.

"At sun-rise on the following day we resumed our journey, and after travelling a short distance we again met with a soft marshy soil, which obliged us to dismount, to ease the elephants, as they could not get on. We were obliged to walk a long league in the mud; the cold seized us, even to our very bones: upon getting out of these marshes we entered upon a dry rough road. We had lost our shoes, and after the soft ground we had been travelling through, we felt as if we were walking on broken tiles. As we were informed that the most difficult part of our journey was still to come, we left our cars and elephants here, and with our baggage set out in two boats, which the mandarin of the place put at our disposal. Whilst going up the river, we were met by the Christians of Battambang, who, informed of our expected arrival, came to meet us with three horses and two elephants, which the king of Camboge had sent for the purpose. We were received, I will not say with pomp, but with great joy, and conducted by the sound of drum and cymbal, first to the church, and then to our house. The construction of the latter was only begun three days before, and was finished when we arrived. It is a monument constructed in a new style, very much like a collier's hut; the light is admitted not through the roof, or any lateral opening, but from underneath the floor, which is made of an open lattice of bamboos so slight that in walking over it the greatest precaution must be taken, or we run the risk of falling amongst pigs, for there are always some placed under our presbetry. Our hut, wretched as it is, the pagans suppose to be filled with gold and silver,

it being inhabited by two Europeans. They have already made an attempt to set fire to it, and that in the middle of the night; fortunately they were prevented from putting their design into execution by a young Christian, who stayed with us for our protection. He perceived them just as they had applied the lighted torch to the leaf-wall against which my bed was placed; he called aloud, and the incendiaries fled. Last night I sat up until twelve o'clock to write a letter. As soon as my lamp was extinguished, a robber made an attempt to enter my room, but was put to flight by the Christians who guarded us: we are not afraid of robbers, as there are always Christians with us to protect us; but if they set fire to our dwelling, we, and our effects, may in an instant be reduced to ashes. A few days after our arrival the king of Battambang expressed a wish to see us, we accordingly paid our respects to him; carrying with us, as a present, a bottle of Cologne water, a pen-knife, and a pair of scissors; a very poor present, you will say, for a king, but which, however, was received with delight, and was the cause of a welcome reception: we got a shake of the hands from his Cambodian Majesty, a ceremony which did not at all please me, as his nails were at least an inch long. He requested to have a pair of shoes and stockings, in addition to a waistcoat he had already solicited from me by one of his mandarins. When his majesty entered the reception-hall, or rather barn, all present fell prostrate on the ground, we, however, saluted the king in the French fashion. As a striking proof of his esteem for us, he desired us to be seated on a level with himself, and declared, that all he possessed was at our service. Some days after, finding that we had not solicited any of his royal favours, he reproached us for our want of confidence, and sent us some rice-cakes.

“MICHE, Missionary Apostolic of Camboge.”

MISCELLANEOUS NEWS.

A new and touching circumstance has drawn still closer the ancient ties which unite the churches of Smyrna and Lyons, the towns of Saint Polycarp and Saint Irenaus, together. Mgr. Mussabini has addressed a letter of congratulation to Mgr. de Bonald, on his elevation to the Primatial See of the Gauls; the Institution of the Propagation of the Faith is noticed by the prelate in a manner which renders it impossible for us not to express our lively gratitude.

Mgr. Flaget, whose powerful exertions contributed to extend the propagation of the Faith, has sent us an account of the reception he met with, on returning to his distant diocess; the details will no doubt be read with interest by the members of the association.

Letter of MGR. FLAGET, Bishop of Bardstown, to the Members of the Central Committee of Lyons.

“ 7th of April, 1840.

“ Gentlemen,

“ My return to my beloved children was not accompanied by that enthusiasm which acts so strongly upon Frenchmen, on beholding an old friend, or a father, come back from distant countries after many years absence. My dear Americans, serious, and apparently cold in their manners, did not throw themselves round my neck, but when asking my blessing, and shaking me warmly by the hand, they said, ‘ *How happy I am to see you amongst us again, we feared you would not come back,*’ &c. &c. Our Protestant brethren were equally glad to see me; when I met them they gave me unequivocal marks of the respect and sincere affection they have for me. As to my clergy, I have every reason to be pleased with the truly filial piety they manifested. When I pressed them to my heart, how many tears were shed at those affecting interviews! they made me forget all my anxiety and fatigues, particularly when I recollected, that all this country, where now so many useful establishments are flourishing for the good of

society and glorious to religion, were inhabited, seventy years ago, by savage hordes only, wandering through these immense forests.

" Yet whatever may be the consolation I experienced in the midst of this family entrusted to my care ; however vast the seas and mountains that separate us from each other, do not suppose that my imagination (however it may be now damped by years), does not often cross this immense distance, and bring me back to those countries where ministers, princes, and crowned heads received me with so much honour. What a subject of astonishment to me, who am almost unknown in the village of my birth, to have found myself in such imposing circles. At moments all this appears to me but a dream ; notwithstanding when assured that my imagination does not deceive me, I exclaim with the royal prophet, *' who is like the Lord our God, who dwelleth on high, and looketh down on the humble in heaven and on earth ; raising up the needy and lifting up the poor, that he may place him with the princes of his people.'* How can I ever forget the honours and favours I received from the kings and nobility of the earth ! how often do I recall to mind with inexpressible delight the flattering reception I received from the prelates of France, Germany, Sardinia, &c. &c. ? It was not as a stranger, but as a beloved brother, that I was introduced into their palaces.

" But it is to the Holy City that my heart often travels, how often I call to mind the first interview I had with the Father of the Faithful, what a lively impression it made upon me ! and how delightful the remembrance of it even after a lapse of more than five years ! how often do I find myself in imagination brought back to those rich and vast churches of Europe, in the midst of a numerous clergy, and large congregation, impatient to hear the great tidings we were charged to announce to them ; whilst the young clergyman who accompanied me ascended the pulpit, explained the nature of the institution, dwelt upon the zeal and disinterestedness of those who had laid the foundations of it, and on the great advantage that would result from it (even in a temporal point of view) to Europe. I then ascended the pulpit, confirmed what had been said, assured the faithful, in the name of all the American bishops, that during the last ten years, thanks to the generous alms of the association, more religious establishments had been founded, and more churches built, than during the preceding thirty years. What then, added I, ought not our gratitude to be towards such benefactors ?

with what fervour ought we not to invoke upon them the blessings of the God of mercies? Whenever we preached in favour of the institution, even those who had been prejudiced against it, hastened to enrol themselves members of it. As to the poor citizens who gained their bread by the sweat of their brow, their enthusiasm was almost general. Many of them denied themselves even the necessities of life to take a share in the good the association is effecting. How often have we not had occasion to witness examples of the same zeal, the same generosity wherever we went?

"It is then, no doubt, gentlemen, to the prayers of the members, and especially to those of the Sovereign Pontiff, that these happy results are to be attributed.

"I remain, &c. &c.

"✠ B. J., Bishop of Bardstown."

We find the following article in the *Protestant Gazette* of the Sandwich Island (29th of June, 1839):

"On Monday morning two women, one fifty years of age the other thirty, were taken before the chiefs of the Regent's Palace, accused of the crime of Catholicism; they remained all day in the court-yard, and were questioned with respect to their faith by some of the subalterns; in the evening, orders were given to have them put to the torture, until they should renounce their belief. A scene of cruelty then began, which no words can describe, and for the truth of which we pledge ourselves, and at the same time defy any one to contradict what we here assert. Conducted to the fortress at five o'clock in the afternoon, they were repeatedly summoned to renounce the Catholic religion and embrace that of Bingham, a Calvinist minister; they refused to comply, preferring torture and death to apostasy. The eldest of the women was dragged under a tree, her arms fastened to one of its branches with iron handcuffs, so that the wretched woman was suspended by the wrists, her toes scarcely touching the ground. The other woman was brought to a low-roofed house, her arms were fastened to a projecting beam, six feet high, her feet tied with a chain, and her face brought so near the roof, that she was covered with blood by the thorns, which were mixed in the thatch of the roof. Dur-

ing the night the rain fell in torrents on the two women, and on the next day, when the sun arose, in all its burning ardour, its rays fell perpendicularly on the naked heads of the sufferers, whose strength was completely exhausted by the prolonged tortures they had to endure. In this condition they were found by a numerous company of resident strangers in the island, who happened to visit the fortress at eleven o'clock in the forenoon, and who took upon themselves to deliver the unfortunate creatures, who, when removed from the place of torture, having their hands all torn, and their heads scorched by the sun, fainted away. Their tortures had lasted eighteen hours, and probably in a few hours more, they would have expired, had it not been for the timely intervention of those strangers. One of these charitable men entered the fortress before the others; touched by the sad spectacle that presented itself, he hastened to inform Mr. Bingham, hoping that he would exert his influence to procure the release of the prisoners. This minister came in his coach to the fortress, but contented himself with observing, that no doubt those women were punished for some other cause, and that he would not, nor could not, interfere in the execution of the laws of the country. In saying this he put his horses to the trot and drove off."

MISSIONS OF TONG-KING AND COCHIN-CHINA.

*Extracts of a Letter from M M. RETORD, JEANTET, CHARRIER,
and GAUTHIER, Apostolical Missionaries; to the two Committees
of the Institution.*

“ December, 1838.

“ Gentlemen,

“ IN order to understand the following narration, it is necessary to recollect that, religiously speaking, the kingdom of Anam is divided into three apostolical vicarages, namely, that of eastern Tong-King, entrusted to the Spanish Dominicans, that of western Tong-King, where we now are, and that of Cochin-China, whose missionaries, like us, are dependant on the seminary of Foreign Missions. Such are the three great ecclesiastical divisions of this kingdom, the three theatres of the events we are about to relate.

“ Rumours of the most alarming nature have been in circulation with respect to measures which Minh-Menh intended to adopt towards his Christian subjects. However, as he did not put his homioidal projects into immediate execution, we flattered ourselves, silly as we were, with the hope of being allowed to enjoy a few moments' peace. We fancied that the tiger, satiated with carnage, would rest himself in his den, before he would immolate fresh victims to his fury. But if he slept, it was only for a short time, to awaken more terrible than before. ‘ Flog without mercy,’ said he, in his circular to the mandarins; ‘ torture, put to death all those who refuse to trample upon the cross! Let them know, that their refusal to do so, places them in a state of rebellion; exterminate them without any form of trial; those hardened infatuated wretches, let not one escape.’

“ Great and universal was the consternation of the Christians upon hearing this intelligence. The penalty of death, threatened against all who should give us an asylum, had considerably cooled the zeal of those most devoted to our interests. No one seemed willing to receive us; so that we might say with truth, *the foxes have holes, and the birds of the air nests*, but the missionaries, like their Divine Master, have not where to repose their heads.

“ On the 3rd of June, Mgr. Havard, our Vicar Apostolic, obliged

to fly from our college, fled to the mountains of Sanh of Ninh Binh, where he arrived in four nights, after having been exposed to a thousand dangers. M. Charrier was frequently obliged to change his place of concealment, constantly pursued by an enemy that sought him out with redoubled ardour. It was not because he feared for his own life, that this missionary took so much precaution to escape, for he ardently wished to share the sufferings of our holy confessors. 'If I am apprehended,' says he in a letter to M. Retord, 'I hope that God will pour into my veins some drops of our martyrs' blood.' What he dreaded was the temporal evils which his arrestation would infallibly bring down upon our Christians. As to M. Gauthier, who since his arrival in 1836 was not attached to any particular district, he remained during four months in such profound solitude, that when he came out, he was like a dead man just risen from the grave. M M. Jeantet and Retord, though they were not exposed to the storm in all its violence, were not, however, placed altogether beyond its reach. The first had taken refuge ever since the eve of Pentecost, amongst a small congregation of Christians at the foot of the mountains. He had no sooner arrived, than he was informed that the mandarin was approaching with a band of soldiers; and how escape this unexpected danger? A few days before, his leg had been bitten by a dog, and the wound, inflamed by having walked so much on the preceding night, rendered it impossible for him even to stand. M. Jeantet was therefore obliged, in order to escape falling into the hands of the mandarin, who was at the very gates of the village, to be taken on the shoulders of a strong and willing man, and thus carried across a marsh which separated him from the mountains. A cave at a considerable distance up the mountains, promised him a secure asylum; but he was scarcely half-way, when his strength abandoned him, and at his own request he was left alone, behind a large bush, in order that if Providence was pleased to allow him to be discovered, those who accompanied him might not be compromised at the same time. In the evening he was removed to a dark cavern, where he remained two days and two nights. He had scarcely returned to the village, when he was again forced to fly to the mountains; being unable to walk he was carried in the arms of the Christians. During those days of terror, M. Retord also spent many nights wandering from place to place, unable to find a safe retreat. At last he found an old shed which served to shelter from the rain the worm-eaten timber of a house belonging to some nuns, which

had been demolished during the persecution; here he spent about two months unknown almost to every body. He afterwards partook of M. Jeantet's retreat in the mountains; even this they were both often obliged to abandon, and that in the night upon some sudden alarm. But as they could forget their troubles sometimes in the effusion of friendship, the desolate aspect of their solitude ceased in their eyes; those dark and unhealthy caverns became to the two exiles delightful grottoes, rendered dear to them both by friendship and religion; the tiger's roaring in pursuit of his prey, appeared to them less terrible than majestic. So true it is, that nature charms us less by her own inherent beauties, than by the dispositions with which we contemplate them. When the heart is gay and contented, there is no solitude that does not embellish, and which does not, like our soul, reflect back an image of heaven, whilst the gilded palaces of the great, when viewed with a depressed mind, appear more gloomy than the catacombs of Rome. Oh! how sweet is friendship at all times, but particularly in the hour of misfortune, and in far distant climates!

“ But we have said enough of our personal sufferings, besides they are but trifling, when compared to the events we are about to relate. We have already said, that Mgr. Havard had fled towards a Christian congregation, called Bach-Bat, situated near the Mountains of Sanh-Ninh-Binh. He had scarcely reached this retreat, when, in consequence of alarming rumours, he was forced to abandon it, and fly to the caverns of the forest. He remained sixteen days in those unhealthy mountains, wandering about, having no other food than a little cold rice, which he shared with his two catechists; the cave in which he at first took refuge afforded him tolerable accommodation, but he was obliged to abandon it, in consequence of rumours more and more sinister which reached him. He was therefore conducted to a more secret place of concealment, a frightful hole, the entrance being so narrow that it was with difficulty a man could crawl into it, and the interior was horribly damp; no possibility for sitting down, eaten up with flies, and breathing a noxious atmosphere, Mgr. Havard could not remain long in this hole, without exposing himself to the unavoidable danger of contracting a mortal disease, and was induced on that account to return by night, to his former retreat. On the 23rd, he came back to Bach-Bat, worn out with fatigue, weak from hunger, with his arms and legs all swollen, and covered with wounds. Soon after his return, he had a slight attack of fever, but could still eat and drink, walk

about and read, little thinking he was so soon to be taken from us. He alone felt a presentiment of his approaching death; he frequently said to those around him. 'I shall not recover this time, but I do not regret being called to lay down my life in a persecution which has proved so fatal to our churches.' His physician, finding him in a dangerous state, recommended that the last sacraments should be administered to him without delay. The saintly Prelate was confessed, and received the last sacraments, being perfectly sensible of what he was doing; he then turned himself on his right side, crossed his hands on his breast, and fell into the agony of death; on the following day, the 6th of July, about three o'clock, he breathed his last, in so quiet a manner, that no one perceived it. His was most assuredly the death of an Apostle, to die, five thousand leagues from his country and relatives, destitute of every thing, surrounded only by a few poor neophytes, and stretched on a miserable mat, in a wretched hut; to die without having met a single European missionary that could give him a word of consolation; to die in the flower of his age, his health shattered by the anxiety of his laborious ministry, and the most frightful persecution. Is not this to die the death of an Apostle? Such also were the deaths of MM. Candalh and Vialle, whose bodies repose in the mountains, where they expired the victims of fatigue and misery."

Here we beg leave to interrupt for a moment, the narration of the missionaries, that we may make known to the members of the Association, the virtues by which Mgr. Havard had prepared himself for the ministry, which he so heroically fulfilled. The notice of his life, which we publish, has been communicated to us by M. Langlois, Superior of the Seminary of Foreign Missions.

"Mgr. Joseph Marie Pelagius Havard, was born on the 2nd of November, 1790, at Thourie near Rennes, in the department of 'Ille et Vilaine, of parents who were in easy circumstances, and who were respected by all who knew them. From his infancy he gave proof of the most happy dispositions. Having received the first notions of religion, and gone through his elementary studies with surprising success, he entered into the ecclesiastical school, directed by M. Blanchard, in the diocese of Rennes. His progress in the sciences was so rapid, that for many years successively, his professors, in order not to discourage the other pupils, were obliged to make him pass up to a superior class, in the middle of the scholastic year. This however did not prevent him, at the end of each year, from obtaining the first prize.

In 1809 he was named professor of mathematics, in the same establishment; and in 1810, in the presence of the civil authorities of the town and department, he supported a thesis, which gave rise to a learned and animated discussion, in which he obtained the admiration of all present. This was the commencement of his reputation.

“ From this year he destined himself for the ecclesiastical state, and commenced the study of divinity, whilst he continued at the same time to profess mathematics, and to give two lessons a day in grammar and latin to his brother. In 1811, he entered the seminary, and devoted himself exclusively to this theological studies, there as well as at school, he was soon distinguished amongst his fellow-students. But on the following year, alarmed at the sanctity required for priesthood, he resolved to renounce his intention of embracing the ecclesiastical state. In vain did his director endeavour to calm the anxieties of his conscience; he was persuaded that he had not a vocation to so sublime a state. He left the seminary, to the great regret of his masters and fellow-students, and entered upon the study of the law. After having gone through the necessary examinations, and supported his thesis with great credit, he attended for some time the law offices of M. Corbiere, who was afterwards minister of the interior; solely from a love of science, he applied himself to the study of medicine, without, however, having taken out his degrees in that faculty. He also applied himself to the study of the living languages, and learned English, German, Italian, and Spanish, and likewise studied Hebrew, Arabic, and Chinese. He gave his attention to mechanics, astronomy, and various branches of physics. A course of studies so varied, and pursued with so much success, procured him a great reputation for learning throughout the country. But such unremitted application undermined his health, and obliged him to travel, in order to re-establish it. He went to London, and as his active habits did not allow him to remain unemployed, he became professor of the French language in a college of that city, where, however, he did not remain long. Being required to conduct the pupils to a Protestant church, he refused; resigned the lucrative situation he held, rather than act against his conscience, and returned to Rennes, where he again resumed his literary and scientific studies. After some time, he applied himself again to the study of divinity, and soon felt the desire revive of entering into the ecclesiastical state, and even of devoting himself to the Foreign Missions. As the ardour of his character drew him towards great enterprises, he

was encouraged in this design by his director M. Robion, a former professor of divinity, and now Bishop of Coutances. M. Robion wrote, himself, on this subject to one of the directors of the Foreign Missions, giving it to be understood, that a person endowed with so many precious qualities, would undoubtedly produce much fruit amongst the infidels.

"M. Havard came to Paris in 1818, and entered the Seminary of St. Sulpice. During the three years he remained there, he was remarkable for the great ardour he manifested for the sublime and perilous career to which he destined himself, and by unremitting application to study. To his love for learning, he united a sincere and solid piety, and never neglected any of the religious exercises prescribed by the different rules of the seminary. The theological knowledge he had acquired by former study, enabled him to employ a part of his time in acquiring a greater knowledge of foreign languages. Foreseeing that in his missionary career, he, should have much to endure from the severity of the seasons, and that he should be exposed to great hardships and privations, and wishing to habituate himself to all the rigours of heat and cold, he, with this view, during the winter, (even that of 1820, which was extremely severe) kept the windows of his room open all the day long, until his hands (as may be imagined) were covered with chaps and sores, and during the excessive heat of summer, he walked about reading, with his head bare, under a burning sun.

"Ordained priest, on the 16th of June 1821, he entered some days after into the Seminary of Foreign Missions. He left Paris on the 14th of November, of the same year, to take shipping at Havre for Pondicherry, from whence he went to Macao, and thence to Töng-King, the place of his destination."

We now resume the narration of the Missionaries:

"It was not enough," said they, "that our persecutors forced us to fly from all society, and drag out in the middle of forests a miserable and suffering existence, to which we had seen Mgr. de Castorie fall a victim. Minh-Menh required punishment of that nature which would terrify the multitude, and draw the Christians into apostacy, so that the prisons received almost daily new confessors. How consoling would it be to us, if we could announce that all showed a courage worthy of the cause! but alas! amongst so many Christian heroes, there were many cowardly deserters of the faith, and it is

with shame we say it, one of the most notorious renegadoes was an Anamite priest, named John Duget, who had been already interdicted by his superiors from all ecclesiastical functions. This wretched man, who a long time before his apostacy had led a life of scandal, renounced his faith and trampled upon the cross as often as he was required to do so. In vain did the Christians express aloud their horror of him; in vain did his companions in captivity exhort and encourage him: 'See' said the Priest Dominick Hanh, even in the presence of the mandarins, 'see your head, it is already bald, or scarcely covered with a few grey hairs, how long can you hope to live? and you abandon your God, for a few days of a life, which must soon slip from you! and you bring dishonour upon a sacred profession in order to please a cruel king! you afflict the church who has hitherto fed you with such tender care, and you give yourself up to Satan, who seeks your perdition!'

" 'O father,' added a soldier, who was in prison with him, 'if we men of the world, and soldiers of the king, were to act as you do, it would be, no doubt, an enormous crime, but which would not be very surprising in men, ignorant and guilty of other sins as we are; but you, who are learned, and who have instructed us during so many years, you who have told us so often, that we ought rather to die than commit a mortal sin, you who have renounced the world from your infancy, oh! how can you trample under foot the cross of Jesus Christ!' All this, however, made no impression upon him. And from whence has it arisen, may we be permitted to ask, that such weakness was shewn in the hour of trial, such obstinacy against remonstrances so urgent and so affecting? Alas! from the same cause that has already brought perdition upon so many souls! from pride, from immorality from the love of the things of this world. These were the vices which brought upon him the censures of the church, and for which God permitted him to fall into this ignominious apostacy.

" Let us now turn to a more consoling spectacle. The mandarins permitted the two Spanish Bishops and Father Fernandez, pro-vicar general, to be let out of their cages, in which they were confined, and permitted them to converse together for about two hours: what a source of joy to these illustrious confessors, to meet thus together, at the approach of the last combat! The mandarins expected to hear them give way to violent emotions of anguish, that they had no longer before them any other prospect than the horrors of a dungeon, and an

ignominious death; but on the contrary, they beheld them conversing together with an air of joy, and happiness beaming from their countenances, as if they were preparing for some great feast. Ah! if those idolaters but knew the gifts of God, and the ineffable sweetness he diffuses over the hearts of those who love him, their surprise would cease, and with the royal prophet would they exclaim; '*How good is the God of Israel to them that are of a right heart!*'

"However prejudiced against us were the ministers of a cruel tyrant, they more than once rendered justice to the virtue of those they had orders to sacrifice. In the month of June three of the faithful were arrested as Christians. In their simplicity, they persuaded themselves that their innocence ought to plead in their favour, and represented to the mandarins that having committed no crime, they ought not to be thus treated as criminals. 'What do you say,' replied the mandarin: 'if you were malefactors, I should not have arrested you. The half of the village where I was born is Christian. When young I often visited their priests, and took a cup of tea with them. All those gentlemen are certainly the most inoffensive men that can be found; and yet it is those men whom the king has ordered to be put to death.'

"Nor are such acknowledgments surprising, when it is recollected how great are the virtues by which our Christians extort them from their persecutors. A neophyte, compromised by the relations he kept up with the missionaries, had succeeded in escaping from the efforts that were made to arrest him. His wife, when brought before the mandarins, loudly declared, that she was a Christian, and would always continue one. Imprisonment and the canga, were the reward of this generous confession; so far however from regretting the confession she had made, she rather rejoiced at having an opportunity to suffer for the sake of Christ, and in the place of her husband. But the latter, moved at such a proof of attachment, renounced a liberty which was purchased by the sufferings of his wife, and presented himself before the mandarins, courageously soliciting to wear those chains with which she was loaded on his account. The fidelity of this neophyte has been put to severe trials; we have not been able to ascertain with certainty whether he obtained a final conquest; it is certain he was condemned to exile, but at what period, or in what place, we have not been able to discover.

"The most tender age has also had its heroes. 'Mandarins,' said

a child ten years old, 'pierce my body with a sword, that I may go to my country.' 'Where is your country.' 'It is in heaven.' 'And where are your parents.' 'They are in heaven, and I wish to be with them; kill me and send me to them.' The mandarins had pity on him, on account of his youth, and refused him the favor he solicited with so much ardour.

"It was after having had frequent occasions to witness this generosity, which the Gospel inspires, that the great mandarin observed, 'There is truly something extraordinary in this religion of Jesus! all those who have once embraced it, either never abandon it, or if they do, one easily can see by their sadness, that the fear of death alone has influenced them in their conduct. These people are not bewitched, as some pretend; the love of their religion, is the only tie that binds them to it, I myself since I shed Christian blood am tormented day and night by a troubled state of mind; yes, there is something extraordinary in the religion of Jesus.'

"Notwithstanding this admiration which Christianity extorts from its enemies, it does not relax their ardour in persecuting it. Three other confessors fell into their hands: namely, James Nam, an Anamite priest, Antony Dich, a rich Christian, in whose house father Nam was concealed, and Michael Mi, mayor of the village. We shall speak the more willingly of the courage and struggles of these three illustrious martyrs, as they belong to our mission, and exhibited a constancy which was admired even by the pagans themselves. After having made every effort to seduce the Anamite priest by the most flattering promises, and to terrify him by the threats of torture, the mandarins perceiving that it was in vain to attempt persuasion, ceased their insidious solicitations. They did not even try his fortitude by flogging, persuaded that such a measure would serve only to add to the shame of their defeat; and what is more, touched by the affability of his manners, they showed him certain marks of kindness, by putting upon him a light canga, and permitting him to visit the other prisoners every morning. He availed himself of this permission to take care of his brethren in the faith, and uphold their courage by his gaiety, and by religious consolations which he imparted to them. This excellent father diffused joy throughout this habitation, which every one looks upon as the dungeon of misery and despair. One of those to whom his charitable offices were most useful, was Antony Dich. This old man, sixty-nine years of age, seemed sometimes disposed to yield to the

severity of his sufferings. The natural horror of a violent death, the remembrance of his family, fortune, and friends, were so many ties, which attached him strongly to life, and prevented him from entering with ardour into the arena of martyrdom. But his faith soon triumphed over the weakness of nature, and he became as invincible as his fellow-sufferers, to all the assaults of hell. The exhortations of Michael Mi his son-in-law, contributed greatly to uphold his courage. 'Reflect father,' said he to him, 'that your great age does not warrant you in hoping to live long. Two kinds of death are placed before you; one of them is natural, the consequences of which are uncertain; the other inflicted by your persecutors, which will be followed by an eternity of happiness, how can you balance in your choice, when it is so easy to see which is the best. If in such circumstances it were lawful to regret life, it is I who am young and vigorous that ought to be excused for doing so: and yet you see with what joy I renounce my life for the sake of God. Your children are all grown up, and settled in the world; during the remainder of your life, you can be of no use to them, and by dying a martyr you will be a subject of glory and edification to them. I shall leave behind me a young widow with four infant children, as yet incapable of gaining a livelihood; but God who has given them to me, will not fail to provide for all their wants, and from that heaven, where we shall shortly be, we shall protect them by our prayers. Is it the pain of stripes that frightens you? do not be afraid, father, I will receive instead of you, those stripes which are destined to you; let us then be content and courageous. It is now we must prove that we are true Christians, and are disposed to die for Jesus Christ, as he was pleased to die for us.

"It was by these words, and such like persuasion, that the young Michael Mi encouraged his aged father, and when the mandarins summoned them to their tribunal, in order to induce them by persuasion to conform to the orders of the king, Michael Mi usually answered for both. If the judges had recourse to the lash, the young Michael laid down on the ground to receive those that were intended for him, and when they were about to subject his father-in-law to the same punishment, he would get up covered over with blood, and say to the mandarins, 'My father is aged and infirm, have pity on him, and allow me to be flogged in his stead.' He would then lie on the ground again, and undergo a second flogging with admirable courage and

fortitude ; his blood trickled down his body, his flesh was torn, but not a cry, not a sigh, escaped his lips. The mandarins took incredible pains to make him renounce his faith ; as he was mayor of his village, a particular importance seemed to be attached to his apostacy. Sometimes the magistrates exhorted him with mildness, sometimes they flogged without mercy : to subject him to fresh tortures, they did not wait until his former wounds were healed. Will it be credited, that this courageous soldier of Jesus Christ, received more than five hundred lashes, in a space of forty days ! ‘ Fool,’ said the mandarins to him, ‘ why are you so obstinately bent upon dying ? your wife and children require your presence and protection ; you are young and learned, and have well-founded hopes of making a fortune and enjoying a long and happy life. Trample upon the cross and we will let you go : many other Christians have done so, and why not imitate them ? when you return home, you may follow the religion of Jesus ; you will be perfectly at liberty to do so.’

“ ‘ Mandarins,’ replied he, ‘ I shall never abandon a religion I have discovered to be the true one. If you were asked to trample upon the head of the king from whom you hold your dignities and places, would you dare to do so ? do you think that I would dare to profane the image of the King of Heaven, whom I adore ! no doubt my wife and children attach me strongly to life, but I will leave them without fear, persuaded that He who has entrusted them to me, will watch over them, and unite them to me in heaven. As to the example of those who have trampled on the cross, it has no more effect upon me than the example of deserters have upon soldiers who are brave and faithful to their king.’

“ Although Michael Mi, generally replied to the mandarins for his father-in-law, Anthony Dich had also frequent occasions of giving proof of his courage, in his answers to them, and of confessing aloud the name of Jesus Christ. Such strength of mind in a man so advanced in years, was a subject of astonishment to them : but we who knew how pure his life had always been, were not surprised that God should uphold him in the days of sufferings and trials. Besides the encouragement he received from Father Nam and Michael Mi, his family earnestly exhorted him to persevere, unto death, in his fidelity to God. One of his eight children gave him a strong proof of his filial piety : he went to the great mandarin and promised him eight bars of silver, if he would allow him to suffer, and die in the place of his father. The

mandarin commended his attachment to his aged parent, but dared not consent to his demand. Michael Mi experienced also great consolation from his family; his wife went frequently to visit him, with her last infant child, and exhorted him not to be uneasy on her account, or on that of his four young children; for, with the grace of God, she hoped to be able to bring them up alone. This strong and valiant woman proved herself a wife worthy of a martyr.

"In this admirable family, in which the most sublime virtue seemed to be hereditary, the children reminded us of the conduct of the young Origen exhorting his father Leonidas to martyrdom. Michael Mi's daughter, a young person of eleven years of age, escaped one day from home to visit the holy confessor in prison. She had to go a distance of half-a-day's journey, and penetrated without fear through soldiers and guards to her father's dungeon, whom she exhorted to die rather than trample on the cross. One of his sons also, only nine years old, sent him word not to renounce his religion, but to suffer martyrdom, that he might go direct to heaven, and not be in trouble about his children, as the same God who had given them existence would take care of them.

"The persecutors tired at length with struggling against a constancy, which continued trials tended only to confirm, pronounced sentence of death against the holy confessors, which in a few days after was confirmed by a royal decree; and the following day they were led to execution. On this occasion, the mandarins redoubled their precautions to keep the crowds at a distance (who pressed forward to gather up the blood of the martyrs), for their pride was wounded to see that they who were punished by them as criminals, were respected by others as saints. The efforts, however, the mandarins made to keep off the crowds, only made them press more earnestly round the martyrs and animate them to the last combat. The praises which were loudly given to their courage, the tears of compassion which glistened in the eyes of all, amply compensated them for the contempt with which they were treated by the Government officers. Our generous champions, loaded with the canga and their chains, moved forward to the place of punishment with serene and joyful countenances. They conversed together on their happiness, made signs of adieu to the Christians, who saluted them with profound respect as they passed, and earnestly recommended themselves to the martyrs' prayers. Michael Mi distinguished himself particularly by

the intrepidity he displayed. 'The executioner had said to him: 'Give me five bands, and I will sever your head at a single blow, so that you may not suffer much.' 'Cut it into a hundred pieces if you wish,' replied he, 'provided you cut it off, that is enough for me; as to the bands, though I have plenty at home, I will not give you any, I would rather give them to the poor.'

"Having reached the place of execution, the mandarins caused the martyrs to be surrounded with a double line of soldiers, in order to prevent the people from taking away any relics of them. But no sooner had their blood began to flow, than Christians and Pagans rushed forward in a mass to gather it up. In vain did the soldiers (whose ranks were broken), strike the crowd with the flat of their swords; no one paid the least attention to them. On that day a traffic was established, of which the history of the martyrs alone offers an example. The executioners turning the remains of their victims to account, were seen putting a price on the blood which adhered to their swords, selling by retail the beard of the persons executed, trading with their oangas, their oages, and with every thing else that had been an instrument of their torture: the people even fought among themselves to obtain some portion at any price. In this way the purchasers (even among the idolaters), were so numerous, that the sale was soon over. Then the crowd began to pull up the grass, and collect with care the earth of the place on which the martyrs' blood had flowed. The pagans gave their sick children some of this blood to drink, and we are assured that they were cured; the executioners say, that at the moment of striking the martyrs, an odour, as if it were perfume, was diffused around them. They usually too implored the pardon of those they put to death, and begged their permission to do so. The mandarins themselves have sometimes yielded to the influence of Christian virtue. At the martyrdom of Father Vien, they were seen rendering public homage to the innocence of that holy priest. When he arrived at the place of execution they made him sit in state on five beautiful red carpets: the Christians were permitted to place before him a table covered with meats, and to pay him their last adieus. The hour of separation being arrived, the mandarin, charged with the execution of supreme justice, raised his voice, and addressing the martyrs, said, 'We know that you do not merit death, and we would willingly save you; but the orders of the king, do not permit us to do so; pardon us, therefore, if we are compelled to take

away your lives, and do not impute this crime to us.' As soon as the soldiers had retired, our Christians (provided with a permission from the chief mandarin), carried off the bodies of the three martyrs, and transported them to Vinh-Tri, about five leagues from the city of Vihang. This translation, which took place on the following night, was a real triumph for religion. Our Christians, to the number of several hundreds, were assembled to accompany the convoy. At the head of the *cortège*, they carried the three tables, on which was written the condemnation of the confessors. These sentences, which were intended to stigmatize their names, and spread terror among the people, tended on the contrary, to extol their glory, and carried joy to the heart, of their brethren in Christ Jesus. The three funeral processions advanced by the light of a great number of torches. The Christians from the surrounding country assembled in crowds along the road, and prepared tables covered with refreshments for the bearers of it. The enthusiasm of the Christians was such, that the Pagans themselves were moved by it. After having buried the three bodies with due honour at Vinh-Tri, the funeral repast was celebrated. That which had been prepared by the eight children of Antoine Dich was very splendid for this country: there were about four hundred tables, which would lead to the conclusion that there were sixteen hundred guests; for here, a table is only intended for four persons. Such, then, has been the end of all our enemies' fury. The chastisement which they inflicted filled with joy those whom they had intended to punish: the pagans, who in great numbers, witnessed their punishment, proclaimed their innocence; their obsequies were celebrated as festivals, and now our Christians more familiarized with death, look upon it without terror.

" The places which were thus red with the blood of martyrs, in a very short time after, became the scene of a most dreadful disaster, the principal victims of which were the Pagans, the mandarins, and their satellites. On the 8th of September, a tremendous hurricane burst over the coast, and carried desolation far into the interior of the country. In the province of Thanh-Hoa, the fury of the tempest tore up enormous trees from the roots, and overturned a great number of pagodas and houses: even entire villages, with all the habitations, are said to have been levelled, and carried away by the whirlwind. It was chiefly in the Governments of Ninh-Binh and Nam-Dich that the ravages were the most terrible. To the fury of the unchained

winds, was added the overflowing of the sea, which, forced by the tempest beyond its limits, inundated a vast extent of territory. More than thirty thousand persons perished, and when the sea had retired within its bed, the dead bodies of men and animals were found in heaps near the bamboo hedges, where the wayas had piled them together. Nevertheless, at the very time of this catastrophe, the mandarins were continuing their persecutions against the priests, not far from the spot where it took place. By a manœuvre that was considered very clever, the ex-mandarin Trinh-Quang-Khan, had caused the coast to be blockaded by three well-armed barks, while he himself, his soldiers, and his spies, scoured the country for a certain distance from the sea. Thus surrounding the missionaries on every side, they must unavoidably have fallen into their hands, but scarcely had they began to put his orders into execution when the storm broke forth, and the barks were dashed to pieces, and their crews swallowed up, without any account having been heard of them afterwards. The number of soldiers who perished in this expedition was about three hundred. It is a remarkable thing that the districts which suffered the most, were those in which the greatest number of martyrs had been arrested. The villages where our Christians are numerous have not been touched, whilst those which are almost entirely inhabited by Idolaters, have been completely devastated. One village, exclusively pagan, is mentioned, in which three persons only have survived this disaster. The pursuit of the mandarins was very useful to us in this circumstance; at their approach, priests, catechists, nuns, and the faithful fled into the mountains where they found a refuge from the inundation, whilst they sought only an asylum from their persecutors.

“ The latter, however, did not relax in their persecuting zeal, and new arrests shortly followed. From the activity of their searches, one of our Anamite priests, named Paul Khoan, betrayed by a pagan, was arrested, together with his two disciples, Peter Kien and John Baptist Thanh. The chief mandarin exhorted them to trample the cross under their feet. ‘What you require, is unreasonable,’ replied Father Khoan. ‘Why should it be unreasonable,’ said he, ‘as by doing so, you preserve your life, and by refusing to do it, you lose it!’ ‘For instance, you mandarins, who receive your dignities and appointments from the king, if you abandoned him in time of war, under the pretext that by fighting for him you would expose yourselves to death,

would you not be guilty of cowardice, ingratitude, and shameful infidelity? Well, then, it is thus, that I have from my birth, received the graces and benefits of the Lord of Heaven; he has raised me to dignity in his religion, and you would wish me to abandon him in the time of trial? It is by death, that we prove our fidelity, say the Chinese books: an opportunity of proving mine is presented to me, it behoves me, then, that I now profit by it.' The mandarin blushed at his words, and not finding any other answer to give the holy confessor, he caused twelve lashes to be administered to him, as a punishment for having been right, while his judge was wrong. Such is the habitual conduct of the mandarins; if you give them unmeaning answers, they despise you for your ignorance; if you reply to them, so as to shut their mouths, they flog you for your insolence. John Baptist Thanh, summoned in his turn to apostatize, contented himself with saying, 'I am the disciple of this priest: his resolution is mine; if you take compassion on me, mandarins, I will live: if you require me to deny my faith, I prefer dying.' The mandarin caused him forthwith to be beaten with rods, but it was to no purpose. He was not more successful with Peter Kien, and he took vengeance on him in the same manner. It was then thought, that by separating them, they might be rendered more docile. Father Khoan was therefore put in a dungeon, and his two catechists, deprived of his support, had to defend themselves against assaults of all kinds: sometimes the mandarins sought to prove their faith to be absurd; sometimes they tempted them by the most seductive promises, or threatened them with horrible tortures; sometimes, in fine, they dragged them over the cross, and forcibly placed their feet on that object of their veneration. At length overcome in all their stratagems, they had recourse once more to the lash, with which they were not more successful. Eleven days thus passed on in constant trials. 'When I saw,' said Father Khoan, 'the attention of the mandarins directed against my disciples, I was seized with great fear on their account, the more so as several times the satellites of our judges came to frighten me by informing me that these two Christians had obeyed the king's order; that I should hasten to imitate them, or otherwise that I should prepare to die under the lash. As I was plunged in deep sadness on this account, a woman who had just seen them, consoled me by the assurance that they still remained firm in their first resolution. The judges themselves were obliged to admire their constancy; one of them said 'Truly Than is not

like other men ; he pays no more attention to the scourges of the whip than if one was striking a piece of wood.'

" Father Khoan had at length the consolation to find himself united once more with his two disciples in the same prison, to wait for the same crown together, after having sustained the same conflicts. The sentence which was passed against them, condemned the former to be forthwith beheaded, his body to be then exposed during three days on a stake *for public instruction*. His two catechists were also condemned to the same punishment, but after an unlimited period of close confinement. To be able to arrive at last at the term and recompence of all his trials, was the object of the holy priest's desire, hence his joy was very great on seeing his death so near ; but his companions, who were disappointed in their hope of dying with him, were inconsolable. Nevertheless they still hoped that the king in his wrath would hasten their punishment, and issue the order to have them executed along with their master. It happened otherwise ; that prince who was then sick, and whose cruelty was perhaps weakened with his bodily strength, instead of aggravating the punishment of the catechists, mitigated that of Father Khoan. ' Considering,' said he, ' that this old man, more than sixty-nine years of age, has not long to live, we condemn him to the same penalty with his disciples ; that is to say, to death, with respite.'

" Thus our three generous champions are condemned to die for the faith, after an interval of captivity and suffering, the limit of which is unknown. In the eyes of the law, such a condemnation is lighter than capital punishment ; but in the eyes of our confessors, it is incomparably more cruel. Let us hear them complain of it in a letter to M. Retord : ' We hoped much to be condemned to die speedily ; and behold how the king wishes us still to live ; and we know not for what length of time. We are greatly afflicted on account of such a delay ; it is certainly our sins which have rendered us unworthy of the grace of martyrdom. God wishes to make us expiate them by leaving us longer in the miseries of this world.' ' The great mandarin continues to tempt us from time to time,' wrote one of the catechists :—' he said to me one day : Just make one little step on the letter X, pass a little on one side, if you are too much afraid to step on it, so that I may be able to write to the king to demand your pardon. Nearly all the kingdom follows the religion of Phât ; nevertheless, if the king

proscribed it, as he has done yours, we would all abandon it without hesitation. I answered him that it was not by disobeying God, that men proved their fidelity to their prince. * * * Scarcely had I pronounced these words, when the mandarin's bailiff commanded me to be silent. But his master said to me ; you have never stolen anything, not even the most trifling article, and yet you are so wretched ! If I wish you the least evil, may it fall upon myself. From that time he did not call me before him any more.' How long will this respite (which is but a series of tribulations for our brethren) last ? Probably until the autumn of next year. In the mean time they suffer patiently the horrors of a dungeon, loaded day and night with their cangas and chains. May their holy angels visit them often, console them in their distress, and obtain from God for them the gift of perseverance ! * * *

"Such is the simple account of the events which have affected our churches. There are besides a great many local persecutions, which we have passed over in silence, either because we only know them imperfectly, or because we reckon on other brethren to render an account of them to you. It is on the vineyard which we cultivate that the storm has burst with the greatest violence ; the mission of the reverend fathers of St. Dominick has more particularly suffered. A furious torrent, which rushes down in an inundating tide over the country, is not more fatal to the harvest, than the mandarins have been to the churches of eastern Tong-king. But however terrific the tempest may have been, our courage has not been crushed by it ; our Christians have frequently shown themselves worthy of the primitive martyrs ; like them, *they have suffered stripes and insults, chains and imprisonment ; immoveable in the confession which is their hope, they have preferred being afflicted with the people of God to tasting the sweetness of a transitory pleasure.** And it is still more wonderful that this heroic virtue should be met with among the poor Anamites, who are naturally weak and inconstant. Whilst in Europe, Christians, who have received with their birth the inheritance of the faith, exhaust all the resources of their minds to destroy the religion of their forefathers ; here timid neophytes, Christians of yesterday, bear testimony to it by their death, and cement it with their blood ! Yes, we have had great consolation in the course of this year, yet not without

* Epistle to the Hebrews.

much mixture of bitterness; for side by side with martyrdoms, is found the shame of apostates. It is for that reason that we conjure fervent souls to pray to the Lord, that he may shorten the period of our trials; not that we desire to be liberated from the troubles which persecution brings in its train; for we did not come here to gather flowers; and were even all the miseries of this life accumulated on our heads, we would still support them with joy, in the certain hope of the felicity which will be their reward. But this ample harvest, already ripe, and which we cannot gather, in this vineyard of the Lord, is ravaged before our eyes without our being able to defend it; this inefficiency to which our ministry is reduced—it is this, which makes us call with all the energy of our souls for more peaceful times. When, then, shall we find either the peace of this world, that we may be able to clear and till by the sweat of our brow some part of these uncultivated districts, or the glory of another life along with our martyred brethren!

“However in the midst of all our miseries, God has given us the grace to be neither sad nor cast down. What does it signify to us whether life be hard or easy, whether death be sweet or violent! If the Lord be pleased that it should be so, ought it not to be our greatest joy to conform our will to his? We therefore always stand cheerful and immoveable at our posts. Will a good sailor abandon the sea because he sees it agitated by a blast of wind? No: he only furls his wide canvass, waiting for a favourable breeze to spread it forth once more.

“Besides, however great our losses, we are still far from having lost all, as in Heaven we have still a father, whose merciful arm has not been shortened; and on earth our dear fellow-countrymen, the fervent and zealous associates of the Propagation of the Faith, whose charity for us is not extinguished, and who will continue to help us, as they have ever done, with their holy prayers, and their abundant alms.

“It is in this hope, that we remain, &c.

“RETORD, *Bishop elect of Acanthus, Vicar-Apostolic.*

“JEANNET, CHARRIER, GAUTHIER, *Apostolic Missionaries.*”

Extract from a narrative of the Martyrdom of MM. DUMOULIN BORIE, Apostolic Missionary, and DIEM and KHOA, Anamite Priests, written by ANTHONY NAM and PETER TU, their companions in prison.

“ 27th June, 1839.

“ Mgr. Borie had been for a long time the object of the most active search, when he at length fell by treason into the hands of his persecutors.* A person named Tham, accused of having given him an asylum, offered to conduct the mandarins to the retreat he had just chosen himself for the missionary. Captivity did not deprive the holy confessor of his natural cheerfulness; in the midst of his guards, and while they were conducting him to prison, he sung a pious canticle. This song, the subject of which the mandarin could not understand, excited his curiosity; he asked Mgr. Borie for an explanation of it. The latter replied by a lecture on the vanity of the pleasures of this world, which he compared to a vain and transitory shadow. All his words bore the impression of a noble assurance; the only thing which he appeared to fear, was that the people should be ill treated on his account. He repeatedly implored the mandarins not to implicate the Christian villages in his disgrace, reminding them at the same time that they ought to be the fathers of those whom the king had placed under their authority.

“ The report of his arrestation having gone abroad, Peter Tu, his disciple, ran to meet him on the public road, and began to weep on seeing him pass in chains. His sobs attracted the attention of the guard, who arrested him, and took him before the officer. They were severely blamed for having done so, not only because they had acted without his order, but also as the tender age of the catechist gave room to fear that by his confession, he would compromise a great many others. He would therefore have been liberated had he not persisted in the desire to participate the fate of his master. Before the mandarin yielded to his request, he asked Mgr. Borie if the courage of this young man might be trusted to. ‘ I believe him to be good and simple,’ he replied : ‘ I can keep him with me.’ The disciple as well as the master were therefore put in a cage, and they were conducted

* Mgr. Borie received in chains the news of his election to the Bishopric of Acanthus, as successor to Mgr. Havard, another victim of the same persecution.

together to the prison of the district. They found already there, among other confessors, the fathers Diem and Khoa (native priests), and Anthony Nam, a catechist.

"The moment was come when Mgr. Borie was to be brought to the audience of the mandarin; he replied to every question without compromising any one. Not only did he refuse to name those who had shown him hospitality, but he softened down the imprudent confessions of some Christians, and strengthened in their good resolutions those whose courage seemed on the point of failing. 'You will not then reveal anything at present,' said the secretary Thong to him, 'but when you are beaten with iron rods, which will tear your flesh to pieces, will you then be able to keep silence?' 'I shall then see what I can do,' replied the missionary, 'I dare not flatter myself before a trial.' Whilst in prison Mgr. Borie passed his time with his companions in captivity, in singing hymns and psalms; when any of the mandarins wished to question him about religion, and the duties which it imposes, one and all found him ready to answer them, and to solve their difficulties; but if any indecent expression happened to escape them in the course of these conversations, he forthwith refused to speak any more. One day the mandarin Bo, who was prepared to have him beaten, wished to prelude the punishment by imprecations and obscene words; the indignant missionary was not afraid to say to him, 'Rather turn my flesh into blood, tear me to pieces as long as you please, but refrain from such language as that.' All who desired to see him were admitted; the number of visitors was very great; every one endeavoured to hear him discourse about Christian obligations. He profited by this eagerness to announce Jesus Christ with a holy liberty. The extraordinary affection he showed for the people, the joy which always beamed from his countenance, notwithstanding the weighty canga which pressed on his shoulders, excited amongst the pagans universal admiration. They were heard to say to each other, 'This master has truly a heart for teaching religion; if hereafter he can continue to instruct us, we also will embrace his doctrine.'

"From that moment the neighbouring Christians were not molested; it might indeed be said, that the arrestation of the pastor was the preservation of the flock.

"The accused were very soon transported to the prefecture. Everywhere Mgr. Borie on his passage was received with the most affect-

ing testimony of the love our Christians bore him. They ran to meet him in crowds on the road, followed him in tears, and when it was necessary to cross the rivers, as the mandarins would not allow them to have boats, many of them rushed into the water up to their necks, and exposed their lives in order to be able to accompany the missionary as long as possible. On his arrival at the prefecture, he was allowed a day of rest, and on the following morning was interrogated by the criminal judge, whose questions were, 'What is your age? What ship brought you from Europe to Cochin-China? How long have you been in this country? What places have you dwelt in?' 'I am thirty years and a half old: I came to Tong-King in a great mandarin's bark: I have visited nearly all parts of the province during the five or six years that I have resided in it: it matters little what are the names of those places; I came here alone; now that I have been arrested I do not complain of my fate: but the people are the great mandarin's family, I therefore implore you to treat them with indulgence and to restore tranquillity to the Christians of Binh-Chanh, who have been plunged into consternation ever since I was taken in the midst of them.' 'We are,' answered the judge, 'in fact, full of commiseration for the people, and of interest for you; for you are not a highway robber, and are only reproached for your faith; nevertheless the king's order obliges us to put you to the question.' 'I know it,' replied Mgr. Borie. Immediately after this the soldiers planted stakes in the earth, Mgr. Borie's hands and feet were fastened to them; a tile was placed under his stomach, and another under his chin, and he received thirty lashes. During the first twenty he did not utter a single sigh, although the blood streamed from his mangled flesh; it was only at the last ten strokes that a few groans escaped from him. While this flagellation continued, he was observed to hold his handkerchief in his mouth. 'It is enough,' said the mandarin to the executioners, 'we only lose our time in striking him.' Then addressing the missionary he asked him 'if he felt any pain.' 'I am flesh and blood as well as others,' replied he, 'why then should I be exempt from pain? But no matter, before, as well as after the torture, I am equally content.'

" 'The courage of an European, although put to the question, cannot be shaken,' said the mandarins, witness to all this firmness. 'Let us now come to his disciple, Tu; the scourge will extort some confession from him.' He received, in fact, a hundred and ten lashes on

four different occasions; thirty, the first time; the same number three days after, when his wounds had begun to heal; this time, no appearance of human flesh remained on the part that was beaten. Eleven days had scarce elapsed when thirty lashes were again inflicted on him; and shortly afterwards, the last flogging he went through filled up the measure of his sufferings, without his courage having failed him for a single instant; even the mandarins could not refrain from praising his constancy. 'This young man,' said they, 'unquestionably destined himself to become one of the chiefs of his religion; and he was capable of realizing such a project.' After God, he was indebted for this strength of resolution to the example and lessons of his master. The latter, before they were transferred to the prefecture, tore his handkerchief in two, and giving one half to Peter Tu, said to him, 'If you wish to follow me, you must arm yourself with courage, beware of making any revelation that might compromise any other person!' Mgr. Borie was put several other times to the question, but always without their being able to get any thing out of him. The judge disconcerted, demanded of him one day, 'why he so obstinately persisted in his silence?' 'In Europe,' he replied, 'when an accused person appears before his judges, he is interrogated, and his trial is carried on according to the laws of the country: if he is found guilty he is condemned, and presents his head to the executioner, but he is not beaten in order to extort a confession from him; such treatment is only fit for brutes: it is for that reason I refuse to speak.' 'But suppose that the king should order you to the capital; and there a great fire is kindled, pincers are reddened, and your flesh is torn off in fragments, will you be able to endure that, and be silent?' 'When the king does order me, I shall see; I dare not presume on myself beforehand.'

"During the whole of this proceeding, Mgr. Borie was treated with tolerable respect, both by the criminal and military mandarins, it was only the mandarin Bo (intendant of the province) who always showed himself brutal and passionate in his conduct towards him; all three united however to pass sentence of death on these holy confessors. The 9th of November it was sent to the court of Hue, and on the 24th of the same month (while the Christian prisoners were taking their frugal repast, accompanied by the joy of the Lord), arrived the ratification of the judgment which condemned Mgr. Borie to be decapitated, the two priests to be strangled, and the two other confessors

to await in chains until it should please the tyrant to fix the day for their execution. Forthwith the criminal mandarin ordered the gaoler to cook a fowl for the three priests, it being the custom of the country to regale those who are going to be put to death. As it was Saturday, and all the three fasted, Mgr. Borie answered, that they did not eat meat on that day : that, nevertheless, to please the criminal mandarin, they would drink a little wine. When all the other prisoners rose to salute the holy martyrs for the last time, Mgr. Borie did not forget his young pupil, and before he quitted the prison, he entrusted him to Chu-nam saying, ' I thought that we should have been executed together, but as it happens to be otherwise, I declare that I adopt this young man as my son, so that all the affection you have for me I entreat you to transfer it to my beloved child.'

" All the prisoners burst into tears, and it was in the midst of our sighs that we took the last farewell. The mandarin permitted us for a few moments to give free vent to our grief; he then read their sentence, and expressed his regret at not being able to put off the day of their execution, that he might prepare a feast for them. Then Mgr. Borie rose and said, ' From my childhood I have never prostrated myself before any one : now I thank the great mandarin for the favour he has procured me, and I testify my gratitude to him by this prostration.' But the officer prevented him from throwing himself at his feet, and began to weep like the others. The fathers Diem and Khoa made in their turn the same demonstration of thanks, and they set out for the place of punishment.

" Mgr. Borie walked quickly, and looked back from time to time to see if the two priests were able to follow. All three exhibited a radiant countenance, as well as a holy joy. The missionary on the way saluted all those that he knew, and wished them peace. The mandarin Bo was one of those he met; he ordered the *cortège* to stop, and asked the European priest, if even now, he was not afraid of death. ' I am neither a rebel nor a robber, to fear it,' replied the martyr; ' I fear none but God. To-day it is my turn to die, to-morrow it will be another's.' ' What insolence!' exclaimed the mandarin, uttering an imprecation. ' Give him a blow,' said he, and he then retired. The soldiers, however, did not obey his order. Arrived at the place of execution, Mgr. Borie called one of the writers, and charged him to tell the mandarin Bo, that if his answer had offended him, he asked his pardon for it.

“ On the spot designed for the execution of the martyrs, six mats had been previously laid out by a Christian ; the three martyrs knelt on them and prayed for some time, with their faces turned towards Europe. The prayer being ended, a smith knocked off the iron which united the two parts of their cangas. Fathers Diem and Khoa, were compelled to lie flat on their faces, in order to be strangled. The bishop was seated with his legs crossed, and his dress folded on his shoulders, when the mandarin took his speaking trumpet, and gave it for a signal, that on the third blow of the cymbal the executioners were to do their duty. The punishment of the two Anamite priests was soon over, that of Mgr. Borie was frightful : the executioner, half-drunk, scarcely knew what he was about ; the first blow of his sword came on the martyr’s ear, and fell on his jaw bone ; the second carried away the top of his shoulder ; the third had a better direction, but it did not yet separate the head from the body. At this sight, the criminal mandarin shrunk back with horror. As many as seven attempts were necessary before this bloody work was completed, and during the whole transaction, the holy priest did not utter a single cry ! As a punishment for his awkwardness, the executioner was condemned to receive forty blows of a rattan. Immediately after the execution, Christians and pagans, mandarins and soldiers, threw themselves with eagerness on the spoils of the martyrs, and disputed with each other for them as for so much treasure. Some of the faithful claimed, and obtained, the permission to bury them. It is said that, at this moment, the pagans go to offer sacrifices on their tombs, as to tutelary genii.

“ We have endeavoured to write with the strictest truth, all that passed from the period of Mgr. Borie’s arrestation, until his last moment, in order to anticipate any exaggerated or fabulous recital, any inaccurate oral tradition. We supplicate all those who may read this notice to pray for us sinners.

“ ANTHONY NAM, PETER TU.”

Notice of Mgr. DUMOULIN BORIE, Bishop elect of Acanthus, and Vicar-Apostolic of Western Tong-King, martyred on the 24th November, 1838.

“ Mgr. Pierre Dumoulin Borie was born on the 20th of February, 1808, at Cor, a small village in the department of Correze. A paternal uncle of his, a venerable priest still living, and whom the faith

had found firm in evil times, took upon himself the charge of his early education, and developed those happy dispositions which heaven had planted in his breast. A great devotion to the Virgin Mary, an affecting charity to the poor, and a persevering zeal for study, formed as it were the foundation of his character. These virtues were strengthened with his age, and shone with splendour at the College of Beaulieu, where the young Borie studied as extern, without ceasing to be under the direction of his uncle. He was often seen dividing his food, and even his clothes with his beloved poor. From this time he loved retirement, to pray in solitude, and strengthen himself in the resolution he had taken to embrace the ecclesiastical state.

"In 1826, he entered the great seminary of Tulle, and although his conduct had ever been exemplary, still this appeared to him as it were an epoch of conversion; already had he formed and manifested a design of consecrating himself to the foreign missions, this was a sublime vocation, of which he endeavoured to render himself more worthy, by disengaging himself daily more and more from the world.

"At the beginning of his third year at the seminary, he assisted his father in his last moments; he exhorted him himself, and had the consolation to see him die the death of the just.

"At length arrived the moment when he was to be separated from all he had loved most upon earth; neither his gratitude to a beloved uncle, nor the tears of his pious mother, nor the love of two brothers (still very young) could retain him, when the voice of God was heard by him. On the 6th of October 1829, he arrived at the seminary of Foreign Missions at Paris. One expression of his will suffice to give an idea of that firmness with which he had been able to strengthen his heart, so naturally tender; on the point of separating from some companions whom he tenderly loved, and whom he did not expect to see again in this world, he said to them calmly, and while embracing them for the last time, 'Farewell until the day of universal resurrection.'

"His love of suffering, and the desire which he had of martyrdom, manifested themselves in a most painful operation which he had to undergo about this time. A wen had grown upon his knee; after having suffered for a long time in silence, the fear that this infirmity might become an obstacle to his departure, determined him to mention it. During the amputation he not only refused to have his hands tied, but he preserved a calm and smiling countenance during the whole

time, and the slightest exclamation did not escape from him. The surgeon having expressed his astonishment at seeing him so gay, in the midst of so painful an operation. 'If, hereafter,' replied M. Borie, 'I am impaled by the infidels, I shall suffer a great deal more.'

"Shortly afterwards, the news arrived of a vessel that was going to China. M. Borie was at this time only deacon, and he would be obliged to wait sixteen months more for the age required to receive priesthood. A dispensation was asked for at Rome, and on the 21st of November, 1830, being the feast of the presentation, he was ordained at Bayeux. On the 1st of December, he left France, and on the 15th of July, 1831, he touched at Macao. At length, amidst many dangers, he arrived at Tong-King, May 15th, 1832. The Annamite language presented very little difficulty to him; at the end of three or four months he heard confessions, and was also able to preach. His zeal was first exercised in the province of Nghê-ân, afterwards in that of Bo-Chinh. But the persecution, which was every day increasing in violence, soon obliged him to interrupt his apostolic labours. He was forced to take the more precaution to conceal himself from the mandarins, as his high stature made him more easily recognized. Neither were contradictions without number, privations of every kind, dangers springing up incessantly, able for a moment to disgust him with his vocation; his friends knew that he was more and more attached to it, as it brought down more evils upon his head. It was seen in the preceding relation that he was in chains when he learned his nomination to the bishopric of Acanthus, and that he died without having received any other consecration than that of his blood.

"A letter which he wrote from his prison, to a fellow-clergyman, will shew with what an eye he looked upon the martyrdom to which he was condemned: 'As to the hope of our seeing each other again in this world, we must not think of it. The tiger devours its prey and does not let it go: and I frankly acknowledge to you, that I should be broken-hearted at losing so good an opportunity.....I implore you to say the three usual masses for me.....About to appear before the tribunal of the Sovereign Judge, the merits of my divine Saviour encourage me, and the prayers of the pious associates of the Propagation of the Faith revive my confidence.....I have no book with me, and instead of a rosary, I have a string on which I have put knots.....I leave you all in the hands, and under the protection, of the blessed Mary.'

Letter from MGR. PIERRE RETORD, Bishop elect of Acanthus and Vicar-Apostolic of Western Tong-King, to M. CHARTRES, Rector of St. George at Lyons, and to M. CHEYNOT, his Curate, &c.

“July, 1839.

“My dearly beloved friends,

“I intended to write to one of you when I should have received the episcopal consecration, and to the other, on my return from my mission. But as death may take place before that time, I hasten to communicate to you, the news which I have collected. I endeavoured to go into Cochin-China to get myself consecrated by Mgr. Cuenot. I have hitherto found that journey impossible. For six months, I have watched an opportunity to go to Macao, in order to set out afterwards to look for a bishop at Manilla, or elsewhere, but no Chinese ship would receive me for any money, so much were they terrified by the dangers of my leaving Tong-King, and all the passage ships along the coast of China were the same. At length, I have just found a sailor more bold, or perhaps avaricious, than his brethren, who consents to transport me to Macao for two hundred piasters. I will therefore soon make the attempt to arrive at a port which is only at a distance of two days' sailing from me. This passage, however short, will be very dangerous; perhaps I may not be able to arrive in time, perhaps in my way, I may fall into the hands of my persecutors. All, however, is in the hands of God. At all events, I write this letter, and I send it beforehand to the ship, which will convey all the letters of our mission to Europe. If I reach Macao, I will add a postscript, to give you some account of my voyage; if the contrary should be the case, I shall send my letter without a postscript. Look well then at the end of it; if you do not perceive the little appendix, you will conclude that I have not been able to leave my dear Tong-King, and that I am still shut up there, as in an iron chest, the lid of which is padlocked.

“Let us come to the news of our unhappy missions. I will not speak to you of what we have suffered during last year; I have sent an account on this subject to the two councils of the Society for the Propagation of the Faith, which will probably appear in the *Annals*.* What I am now going to relate forms a sequel to what I then sketched.

* It is found at the head of this number.

" Last year about the end of October, schoolmasters were appointed by the king to teach his decalogue to all our unfortunate apostates, and to exercise them in the prostrations which are made use of here, either as a mark of superstitious adoration, or as a testimony of civil respect. Well, those royal pedagogues opened their doctrinal sittings about the commencement of the present year; and on this account our Christians have also been put to a great deal of expense. For, not content with the slender salary which the king assigned them out of the treasury, they extorted a weighty tribute, which our Christians resigned themselves to pay, either to avoid seeing the priests, nuns, and the faithful (who reside in their canton) denounced to the mandarins, or to escape being compelled to take a part in the pagan ceremonies. In consideration of these payments, our great doctors consent to remain dumb in their chairs, and to spend in peace the salary of the king as well as the gifts of the Christians. What a wonderful thing is money! with it, we enchant even tigers with human faces, the most dreadful of all.

" I have already spoken of the combats sustained for the faith by the three Anamite soldiers, Augustin Huy, Nicholas The, and Dominic Dat. These three soldiers of Jesus Christ were, not a long time ago, cast out from the arena of the martyrs at the moment when they were on the point of obtaining the palm of victory. But whether their fall was real, as it was at first said, or whether it was the effect of some momentary derangement of their minds, caused by drugs which had been cunningly mingled with their drink, at all events it must be confessed that they arose gloriously. After they were set at liberty by the great mandarin, they prepared a protest which they addressed to the king. In this petition they declared to his majesty, that the mandarin of Nam Dinh had deceived him in writing to him that they had denied their faith; that, on the contrary, they were still Christians, and that they should always remain so; that they neither consented, nor ever would consent, to trample the cross under foot, that in consequence they begged of his majesty to treat them according to the rigour of the law, that is to say, to punish them with death, like the other Christians who refused to betray the Master of heaven. All three signed the request, and imposed on themselves as a duty, to go and present it to the king's council. But the soldier Dominic Dât was detained by his relatives. Augustin Huy, and Nicholas The, therefore set off without him for the capital, accompanied by the son of Augustin Huy, a child

fourteen or sixteen years old. Arrived at the court they went three times on their knees before the members of the royal council, who always rejected their reclamation. They were as it were plunged in despair at not being able to find the martyrdom which they sought after with so much eagerness. The hour which at that period was not yet come, at length arrived. The king going out to take a walk in the country, they ran, knelt down on the road, with their petition on their heads, and some grass in their mouths, to signify that in the presence of the prince, they were only vile animals. A great mandarin, who accompanied the king, perceiving them on their knees, took their petition and read it for Minh-Menh, who immediately flew into a violent passion, caused them to be put in chains, and cast into prison. The officers had orders to overcome their constancy by the force of tortures. At length, the king presented to them a double sheet of paper, on one side, all sorts of insults against Jesus Christ were written, with the promise of pardon if they signed it; on the other, was explained their crimes and disobedience, with the punishment which awaited them should they persist in not following the king's orders; they were then desired to make their choice. It was soon done, they signed with the greatest joy the page on which was written their sentence of death; and on the 13th of last June, the tyrant caused their bodies to be cut in two. This punishment was inflicted on board a ship at sea. Their members were cast into the water to be the prey of fishes, for fear the Christians should give them an honourable burial. Two days after, the son of the soldier Augustin Huy, who had followed his father to the capital, followed him also to heaven, where he went to receive with him the crown of the martyrs. The tyrant caused him to be strangled, because he refused to trample on the cross.

“The soldier Dominic Dat still remained. The king ordered the great mandarin of Nam-Dinh to seize him as soon as possible, and again to propose to him apostacy or death. The soldier was therefore arrested by the mandarin; it was so much the more easy to take him, as he ardently desired to enter the lists of the martyrs. After divers assaults, and vain attempts to shake his faith, the mandarin made his report to the king, who ordered him to be strangled forthwith: and which was done on the 18th of July. Nothing could be more wonderful, or more edifying than the constancy and courage of these three Christian soldiers.

" This new execution will show you, that persecution is far from being appeased. It is true, that it rages with less fury than last year, but we are always obliged to keep ourselves strictly concealed. Some of our Christian communities are still in a state of great agitation. The following is what M. Masson wrote to me a short time since on the subject of that part of our mission which adjoins Cophin-China. ' I have but bad news to give you. Bo-chinh continues to go from bad to worse. The priests, Tim and Hoa, have just been arrested. The latter has not found for some time an asylum among the Christians; he lodged with the idolators, and in a very secret manner. The other priests, also, no longer know where to withdraw.'

" In the districts where I reside, every one is on the look-out—the mandarins to take us, and we to avoid being caught by them

" On the 11th of February, a village named Tan-do, was surrounded by the troops, for the purpose of arresting a denounced priest. A ruffian of this village, who had just arrived there, after an absence of nine or ten years, thought that he might there, as well as elsewhere, commit robbery with impunity. But being repeatedly caught in the fact, he was driven away in disgrace, after having been well flogged by the chief men of the village. To gratify his vengeance, he pointed out this parish to the mandarin, as concealing priests and Latin students. God permitted that information should be given in sufficient time to enable the suspected persons to make their escape; so that the mandarins, notwithstanding all their researches, only succeeded in taking one young man of the house of God, and two nuns, who happened to be passing through the place. An old woman having claimed the young man as her son, he was set at liberty. As for the two nuns, the mandarins wanted to compel them to trample on the cross; but a Christian soldier extricated them from that critical trial, by dexterously giving them some pills, which caused them to fall down senseless, with froth issuing from their mouths; then immediately the other women of the village collected in a crowd, weeping around them, and calling out for help; the satellites, fearing lest they should be taken for assassins, abandoned the nuns, who in a short time recovered.

" At the moment of writing this, I hear it is reported that spies are going about every where. On the rivers the barks of the mandarins are passing and repassing in search of their prey, so that some new and grievous outrage may happen to us very soon. In the mission of the Dominical fathers in eastern Tong-King, the persecution continues its

ravages even still more than with us; for it is particularly there that they seek with the greatest activity for the Rev. Father Hermozilla, implicated in the affair of the letters which were intercepted upon M. Cailan. About the end of last December, the mandarin belonging to the department of Nam-Dinh, arrested three other catechists of that mission; they escaped death, but whether it were by apostacy, I do not know. In the month of April, the pagans also took an Anamite priest, named Dominic Triooc; but in a quarrel which ensued on his account between the Christians and the infidels, he received a wound on the head from the hand of the pagans, and died of it in a few days after.

“ This, gentlemen and dear brethren, is the state of the persecution in our vicariat: as for Cochin-China, I do not very well know how the religious affairs there are going on. It is to be hoped that tranquillity is there a little less disturbed than in Tong-King. Not that the tyrant is milder to the Christians who are near him, than to those who are far off, for he hates them equally, that is to say, unto death. M. Delamotte mentions that in the course of July last year, the king had fallen into a very severe indisposition; he suffered excessive pains in the bowels, and was for a long time despaired of by his physicians.* But, at the moment when he suffered most, his sons and several chief mandarins went to see him, and told him that his illness was, perhaps, a chastisement for his continued persecutions. On a sudden he raised himself in his bed, boiling with rage, declared he would persecute religion as long as he lived, and that his health once restored, he would exterminate it entirely from his states. In truth, the cruelty of this prince is only equalled by his folly: he thinks he can command spirits as well as men, inanimate beings as well as those which are endowed with reason and feelings. He causes the canga to be imposed on ships which do not sail well, and on idols which do not give rain when he requires it; he causes medicine to be administered to the cannons which are exposed to the air, when he sees them covered with moisture; ‘ Because,’ says he, ‘ they perspire from the labour they have had in making war on the rebels.’ He

* The report of his death is even mentioned. This news was received throughout the entire kingdom with public rejoicings: the pagans in particular spoke of it with rare pleasure. By such symptoms one cannot but perceive the universal hatred they have for this prince. (Extract of a letter from Mgr. Cuenot.)

honours the death of his elephants by a discharge of artillery, and orders into chains those who, having been charged to take care of them, have not been able to cure their diseases. I might enumerate a multitude of other extravagances, which proclaim him to be as mad as he is haughty. Pray to God to convert him before he changes his kingdom into a new Japan. If peace were now granted to us, we might yet, in spite of our disasters, rebuild the fallen walls of our little Anamite Jerusalem.

“ I am, &c.

“ PIERRE RETORD, Bishop-elect of Acanthus,

“ Vicar Apostolic of Western Tong-King.”

*Extracts of a Letter from the same to MADemoiselle ROSALIE
VILLEPREUX.*

“ Tong King, March 5th, 1840.

“ Mademoiselle,

“ You wish me to speak to you about myself: well then, be it known to you that I am in excellent health, and that I preserve a lasting remembrance of all your family, and of all the good souls I have known at Bordeaux. I will now reply to your questions. *My troubles?* — They are sometimes great enough, but Jesus and the Virgin often come to soften them, so that tranquillity and cheerfulness seldom leave me; besides, you well know that, provided the will of God be fulfilled, what signifies the rest? The troubles as well as the pleasures of this world pass away quickly, and if at the end the gate of paradise be open to us, is it not enough? *My fears?* — The greatest are those of losing my poor soul, after having laboured for it by sea and by land. Pray for me then, dear sister, that such a misfortune may not be mine. I do not much fear falling into the hands of the mandarins; or rather, to speak candidly, I desire it with all my heart, because with the axe of the executioner they would send me to heaven by the surest and shortest road. However, I conceal myself as carefully as possible, for I believe I must not tempt Providence by anticipating his

designs with too much precipitation, nor imprudently expose our poor Christians to the vexation which my arrest would not fail to draw upon them. *My retreats?*—I have several quite ready, in case of necessity. I have only gone down once into one of them, one day, when the mandarin passed through my village with his troops: it was thought that he was looking for me, but he passed without saying a word; this was because he did not know that I was there. Don't think, however, that I breathe much open air, for, excepting my nocturnal journeys, I keep myself almost always shut up in my hut, like a poor prisoner: there I make three steps to the left, then three to the right, and that is my only walk during the day; at night I go out into the yard, where I walk more at liberty, saying my rosary, often thinking of France, Lyons, Bordeaux, and also of Jesus and the Virgin Mary in heaven, where I hope to see you along with other friends. There we shall leave each other no more, and converse together about God and his gifts; we shall not then have to write long letters, and entrust them to the caprice of the seas. Oh! then, let the shadows of this world sink quickly towards the evening of life, that the day of eternity may at length break forth upon us! *What we have to suffer?*—Why do you require me to talk to you about such trifles? What are all the sufferings of this transitory life, compared with the immense glory which the Lord has reserved for us? What are they, in comparison to those which our divine Master has supported without complaining? Besides, you know that they are never without consolations, and that the Lord does not permit us to be tempted beyond the strength which he has given us. That is in a particular manner my case; I laugh and sing in the midst of my misfortunes with as good a grace as those who are at a feast or wedding. *The degrees of the persecution?*—I must tell you that it never was so terrible, or so furious, especially last year: we knew not where to place ourselves; our retreats were no longer sufficiently dark or sufficiently deep to conceal us; we were obliged to dispute with the tigers and the foxes their caverns and forest dens. I have wandered for several nights on the mountains, among jungles, briers, water, mud, &c., lying on the rocks, in the caverns, under trees; but I refer you for more ample details to those annals which I have drawn up, for the two councils of the Propagation, and which three of my nearest brethren signed with me: you will there see that, in the single year 1838, religion produced twenty-three illustrious martyrs of Jesus Christ.

“Two consecrated bishops, one bishop elect, and pro-vicar-general, one missionary, our dear M. Jaccard, nine Anamite priests, five catechists, one student in Latin, and three Christians. Truly you will have reason to blush, you old Christians of Europe, often so lukewarm in the service of God, when you see so much courage in neophytes, deprived of all the spiritual succours in which you superabound. You will also learn, in those annals, that Mgr. Havard, our Vicar Apostolic, is dead, and that he who writes to you now finds himself obliged to succeed him. Let that not frighten you; write to me always very long and cordial letters. I have not yet been consecrated, and I do not well know when I may be. Probably it will yet be necessary for me to cross the seas, in order to find a consecrator; and before I have found him, the teeth of the fish, or the tyrant's sword, will probably send me to meet MM. Rouze and Corney; and not until then can I give them your commands.

“‘*Have you among your Christians any persons with whom you can speak openheartedly?*’—Alas, no! Our Christians respect and love us very much; but their disposition and their education do not permit us to speak to them, as I could do with you, or with my friends at Lyons; our habits and theirs are too different to permit intimacy. We speak to them as to our children or to our servants, but not as to friends: there are, however, some Anamite priests, with whom one may converse familiarly enough, but never with complete freedom. In general, our only friend is God: it is to Jesus, it is to the blessed Mary, alone that we can speak freely, and at our ease, and who comprehend well what we confide to them. Our Christians, far from being unmannerly, are, on the contrary, very polite. A female would never take the liberty of passing before my door or window: to avoid doing so, she would take a circuitous road; and when she has come opposite my dwelling, she joins her hands, and makes a respectful curtsy. The men pass before my door, but never without bowing. No one ever comes to visit us, without bringing some little present of fruit, rice, or eggs, &c. &c.; were it not for the persecution, persons would come from a great distance to assist at our mass. Our wishes for this excellent people will one day, we hope, be realized. Should I then be alive, I shall die, I think, with pleasure and fatigue; but let God's will be done, and not mine. Tribulations and sufferings are not, however, without their joys, and will one day, I trust, have their reward.

'What is your food? Always rice?'—Oh! not always rice. We have pork in abundance, beef, buffalo, rabbits, excellent serpents, large frogs, which you, in your ignorance, would call toads, nutritious silkworms, &c. &c.; without taking into account a great variety of large and excellent fowl, fish of every kind, eggs, vegetables, and excellent fruit. We eat rice like bread; we never eat it alone, and grow as fond of it as of wheaten bread. The only things we are in want of here are bread, wine, and milk. We have good tea from China, and the want of wine we supply by a kind of brandy extracted from rice, and which is of a tolerably good quality. It would even be easy to procure milk if the Anamites would be brought to use it. One can live here for much less than in France: the common people do not spend more than two-pence a day in food. The soil is of an admirable fertility, and produces two crops a year; notwithstanding, the people are sunk down in poverty, an evil which is to be attributed in part to indolence, and in part to oppressive taxation, and the numberless extortions practised by the mandarins. If this country were converted to Christianity, and blessed with wise and paternal government, it would be one of the finest in the world.

"'Is your dress very singular?'"—Were you to see me in my Anamite costume, you would certainly enjoy a hearty laugh at my expence; and were you to come here, with your bonnets, your lace caps, your large shawls and curled hair, and the hundred other little vanities with which you deck out your persons, our Tonginese ladies would be highly amused, and would not fail to indulge themselves in a loud laugh at such strange fashions. Now that I am accustomed to the dress of this country, I find it convenient and beautiful. It consists, in the first place, of a pair of short pantaloons, but wide enough to admit the whole body into one of the legs; no shirt or stockings in summer or winter; instead of shoes, sandals are used, which only cover the soles of the feet, and which in travelling are laid aside altogether; over the pantaloons is worn a coat, with two flaps fastened by three buttons under the right arm. This is the ordinary dress; but persons of distinction, such as priests, and even the common people, upon occasions of ceremony, wear a second coat, black, blue, or chesnut, of the same form as the first, but longer. The female dress is similar in most respects to that of the men, except that they wear their waists somewhat like yours, and have a piece of linen which covers the neck

and breast. There is a variety of other dresses, of which I do not speak ; as to explain them well, one must have them before one's eyes ; besides, were I to begin describing them, I should never end. You have, however, an excellent way of learning more on the subject ; it is to come here and see.

“ The winter is much less severe here than in France, for there is never any frost or snow. During the time of the northerly and westerly winds, there are some days that are rather cold ; and as the dress we wear is made of cotton, and we go without shoes or stockings, sleep on the ground with nothing but a mat under us, and in houses open to every wind, I have sometimes felt the cold more than in Europe. But this does not continue long : as soon as the wind has ceased, and the sun has made his appearance through the clouds, the temperature becomes as mild as that of your spring time. Hence vegetation is never interrupted, and the trees preserve their verdure throughout the winter. Although the summer and autumn are the chief fruit seasons, we are able to gather some throughout the whole year ; but they are not so refreshing as they are in Europe. During the hot season we cool ourselves with a fan, and when we are out of doors, wear a large straw hat, five or six feet in circumference, which preserves us from both the heat and the rain.

“ You wish to hear what good we are doing in our mission. Alas ! we can do but little in times of such violent persecutions ; we have not been able to do half what we did the preceding years. If peace were restored to us, we should not want occupation, either with our poor Christians, or the pagans, many of whom are fervently disposed towards our holy religion. They would be seen in crowds embracing Christianity, for they are in general disposed to believe it. Well may it be said that the harvest is ripe ; but the enemy to salvation does not allow us to gather it in ; this is the cause of bitter regret to us. The king is resolved on exterminating us all, because he hates a religion which condemns his irregularities, and imagines that we aim at his crown. We seek a crown, it is true, but it is the crown of heaven. Pray to God, dear sister, that he may enlighten this blind prince, and soften his heart of stone. I must at length conclude this letter. My fingers are stiff, and my eyes sore from writing by the light of a lamp, which I am obliged to keep under a box, in order to prevent the light being seen from the outside of my room ; my chest is also sore, from having continued leaning so long on my mat, for I have neither chair nor table ;

besides, sleep overtakes me—it is now midnight, and I must be up before the dawn of day, to celebrate the holy sacrifice.

“ Your devoted brother in J. C.

“ P. RETORD, Bishop-elect of Acanthus.”

Extract of a Letter from Mgr. CUENOT, Bishop of Metellopolis, to the Directors of the Seminary of Foreign Missions.

“ Bing Dinh, 18th of November, 1839.

“ My dear Brethren,

“ The new edict of persecution is in force with more or less rigour, according as the mandarins and chiefs of villages are more or less favourably disposed towards the Christians.

“ In the province of Bing Dinh, where I reside, and which contains about eight thousand Christians, the mandarins published a decree as soon as it was received, and a hundred Christians, detained in prison for nearly a month, were about to be conducted to Sanh, there to undergo the torture, when a royal order arrived for the division of the land. This second edict suspended the fulfilment of the first; the Christians were sent home, and persecution is suspended.

“ In Shu-Yen, a small province, in which there are more than six thousand Christians, the edict is executed with the greatest rigour, and I have been grieved to learn, that some apostasies have already taken place: the greatest number of these unfortunate creatures are not those we can boast of as being the most fervent in their religion. But if the fall of some is a subject of surprise and regret, it is accompanied with circumstances calculated to awaken rather our pity than our indignation. There are now in prison twelve generous confessors, who are determined to lay down their lives rather than renounce their faith. It is thought that the mandarins will content themselves with condemning one or two of them to death, in order to inspire the others with terror; perhaps even all, under some pretence or other, may be dismissed, for fear the mandarins should incur the king's displeasure. It is not that Minh-Menh permits his officers to show any indulgence

to the Christians; but, in his pride, he cannot persuade himself that a subject would have the audacity to resist his will; and when he hears of any who refuse to submit to his caprice, he imputes it to the negligence or incapacity of his magistrates, and not unfrequently renders them responsible for the Christians' firmness.

"In the little church of Quang-Ngou, which contains about three thousand Christians, we have met with a protector in the very person who was charged to persecute us. The chief mandarin softens down as much as he can the severity of the edicts; but what can he do against the fanaticism of the king? Lately four men presented themselves to the congregation of Phiroc-Lam, charged, they said, to arrest some Christians. After a great deal of noise and threatening, they consented, upon condition of receiving a pretty heavy sum, to retire without making any arrest; the chief mandarin, informed of this occurrence by his nephew, who is a Christian, dispatched a guard in pursuit of those robbers, who, for their misfortune, were caught smoking opium. Indignant that his name should have been employed to subject the Christians to vexations, the mandarin condemned two of them to be put to death, and sent the other two into banishment.

"Some of our catechists lately went to solicit the continuance of his protection for the faithful. 'Keep your money,' said he to them, 'and give none to anybody; it is perfectly useless. Let such of you as are decided on dying for your religion, leave what they possess to their wives and children, instead of spending it in presents to the mandarins. As to those who have not the courage to die, let them conform to the king's orders. I can do nothing more to save you.' No one has been as yet arrested; but with such dangers suspended over their heads, our Christians are plunged into the greatest consternation.

"Whatever may be the result of this crisis, it will, I doubt not, be to the honour of our Christians; for already many examples may be cited of their courageous attachment to the faith. In Dinh-Cat, two female children, one fourteen, the other ten years old, had been conducted before the magistrates, with their mother, father, and grandfather. On their refusal to apostatize, the mandarin gave orders to have them beaten on their legs and feet, in order to force them to walk upon the cross. The mandarin, however, was disappointed in his expectation, and the two children allowed themselves to be horribly mutilated rather than move one step forward. Placed by main force

upon the sacred symbol of their redemption, they ceased not to protest against the violence employed against them. The judge could not help admiring them, and praising their courage; they were dismissed with their mother. The father and grandfather alone were conducted to prison.

“The constancy displayed by those two children recalls to my mind a similar circumstance, which happened during the first year of the persecution in the congregation of Ciampa. Some soldiers, sent to arrest the catechist of a village, went to his house with that view; but the latter had just left it to conduct the priest to a place of safety, leaving his two daughters behind him. They were immediately seized, and received each eighty lashes, without disclosing the retreat of their father, or the place where the objects of divine worship were concealed.

“In this same parish, a circumstance of another kind made a strong impression upon the minds of all. Whilst the pagans were employed in demolishing the church, one of them got on the altar, and stretching out his arms, said: ‘I am Jesus.’ At the same moment, a beam fell from the roof, which they were uncovering, struck the infidel on the forehead, and inflicted a large wound, of which he died almost instantaneously.

“I remain, &c. &c. &c.

“STEPHEN THEODORE, Bishop of Metellopolis.”

Another Letter of the same.

“To M. JURINE, Director of the Seminary of Foreign Missions.

“Binh-Dinh, 28th November, 1839.

“Dear Rev. Brother,

“I send you a few particulars relating to the twelve Confessors of the Faith who are confined in the prisons of Phu-Yen: in my next I shall send you a more circumstantial report of their sufferings and heroic fortitude.

“The names of these intrepid soldiers of Jesus Christ confer too

much honour on the Anamite church not to be made known to our brethren of Europe; they are Quê, Kha, Cam, Thien, with his father, mother, and young brother, Paul Yo, Than, Lieu, Thàn and Kien.

“ Quê is one of those whom Quan-Phu wished to force to trample on the cross, traced out on the ground in the court-yard of his palace. Our fervent neophytes, so far from complying with this order, approached with respect, and, prostrate before the sacred emblem of their faith, expressed by their sighs and their energetic refusal how great was the horror which such a proposition created in their minds. The mandarin, flattering himself that fear would render them more docile, caused a sword to be placed by the side of the cross, and said to them: ‘Choose, either to profane the one, or to die by the other.’ The generous Quê moved forward at the same moment, and, seizing the sword, replied, ‘That his choice was made, and that he desired to die by the sword.’ This was not the first occasion on which this old man gave proof of the same fidelity. In the first year of the persecution, his courage overcame every torture; and now, from respect to his advanced age, the mandarins did not subject him to the question; but they have loaded him with a heavy canga, which, for two months, he has borne with surprising serenity. His only desire is to shed his blood for his religion.

“ Thien holds the first rank among these courageous champions of the faith. All, with common accord, praise his intrepidity in the midst of tortures, and the courage he gave proofs of in his answers to the mandarins. His persecutors, in order to subject his fidelity to a severer trial, caused his father, mother, brother, and wife, to be cast into prison. The latter, who was nursing a new-born infant, moved her judge to pity, and was discharged. All this family have shown themselves worthy of the holy cause they uphold. The mother has already received thirty lashes. The brother, to whom the mandarin observed, ‘that he had but one step to make, in order to live, perhaps, for eighty years,’ replied, ‘If you could secure me three hundred years’ existence, I would not accept life at the price of an apostasy.’ A young sister of Thien, whom the persecutors did not molest, followed her parents to prison, and waits upon them. One of the officers asked her one day, ‘If she was not sorry to see her family condemned to the canga?’ She answered, ‘I am of course very sorry to see them suffering, but my sorrow would be still greater if my parents had the misfortune to abjure our holy religion.’

"Thân had succeeded, shortly after his arrest, in making his escape. A nobler feeling than fear urged him to this measure. He had left at home a female child, eight years old, who, by the death of her mother, was left without protection. Having entrusted his child to his mother-in-law, he returned to prison. It seems that the child could not support this separation from her beloved parent; for a Christian who visited the prisoner assures us, that he saw this interesting child in prison with her father. It is at once a consolation and a trial for this generous confessor.

"When first I heard of the arrest of Paul Yo, my mind was tormented with apprehension, for I was aware that he had left a young wife seriously ill, and four young children. But it seems that God supports him under so severe a trial. The following letter will show the generous ardour of his faith:—"I know not when my fate is to be decided. It seems certain that the mandarins are unwilling to put us to death, and are determined to employ every species of torture to make us renounce our faith. Some propose to subject us every day to the question, convinced that this would be a certain means of overcoming us; others have suggested to tear our flesh with red-hot pincers. Since our imprisonment, it is Thien and I who have suffered the most: as to me, I am, however, far from complaining at this. I render hearty thanks to God for his great mercy in giving me this opportunity to expiate my sins. I feel more joy under the lashes I receive than if gold and precious stones were bestowed upon me. Yet, I am not ignorant that it is to God alone I am indebted for my constancy; for I am naturally weak and timid, and when conducted before the mandarins, I feel myself seized with horror. But as soon as the lash or the pincers are applied to my flesh, all fear ceases, and the thought of apostasy does not even enter my mind: at the moment of being tortured I feel great pain, but it leaves me with the strokes.

"As soon as I shall have received, on each of the twelve confessors, fuller details, I shall communicate them to you.

"I remain, &c. &c.

"STEPHEN THEODORE, Bishop of Metellopolis."

MISSIONS OF EASTERN OCEANICA.

Letter of the Rev. H. LAVAL, Missionary Apostolic, to Mgr. the Archbishop of Chalcedonia, Superior General of the Society of Picpus.

MISSION ENTITLED "OUR LADY OF PEACE."

"Mangareva Island, September the 8th, 1838.

"Most Rev. Father,

"Having nothing extraordinary to communicate connected with the mission of Mangareva, I send your Grace a short narrative of a voyage the Vicar Apostolic lately made to Crescent.

"This island, called by the natives Moe, is situated in the 23d degree of south latitude, and the 136th degree of western longitude. It is about two leagues long, and twenty-five fathoms wide, surrounded on all sides by rocks; its sandy soil is scarcely six feet above the level of the sea, and in the centre is a lake, of which the waters rise with the tide. The only food of the islanders consists of fish dried in the sun, and the fruit of the *Pandarus odorissimus*. The greater part of the inhabitants of Moe is composed of Mangarevians, who, after the defeat of Mataira by Mapurura, grandfather to the present king, abandoned their native island, that they might not be devoured by their conquerors. They withdrew to this rocky place of coral, where, it is said, they found four or five families, who had been residing there for a long time.

"In 1836, the Vicar Apostolic went to Crescent to prevail on the natives to come to Mangareva, where they would enjoy the twofold advantage of corporal and spiritual food, but they refused to abandon their miserable island. The first inhabitants were dead, and the generation which succeeded them had become attached to the place of their birth, not having known any other. The seed of the divine word, however, did not fall upon an ungrateful soil; yielding to the first impulse of grace, they solicited the presence of two catechists, to be amongst them, and to instruct them in the truths of religion. In com-

pliance with their wishes, a Christian and a catechumen, both natives of Moe, were left in the island. The bishop impatiently longed for the day when he could return amongst them. A small vessel returning from Tahite gave him a favourable opportunity of gratifying his wishes, and what was his surprise, upon arriving, to find all the inhabitants employed in reciting our prayers, and a small church erected by them on the ruins of an idolatrous temple! This happy change was the fruit of the instructions they had received from their two countrymen.

“ For a long time the inhabitants of Moe were expecting the return of the Vicar Apostolic : in their impatience, they had at length resolved to make their way to Mangareva on rafts, when he arrived amongst them ; they were therefore easily persuaded to come on board the vessel, and settle on the island of Mangareva. The passage was good, and they were received by our excellent Christians with expressions of the most lively joy. The dearest friends, meeting unexpectedly after a long absence, could not manifest more delight at seeing each other again. As for us, we blessed Divine Providence, whose merciful goodness enabled us to feel such sweet consolation on this happy occasion.

“ I conclude this short narrative, dear and Rev. Father, by recommending to your prayers, and to those of your children, our new catechumens.

“ HONORE LAVAL, Missionary.”

*Letter of the Rev. DOSITHAUS DESVAULT, Missionary Apostolic,
to the same.*

“ Christina, or Vaitohu, 28th November, 1838.

“ My Lord,

“ On the 5th of August, we obtained permission to settle in Vaitohu, and fix our residence near the chieftain of the island’s dwelling. It was with him that we received hospitality, whilst we were waiting until a hut could be built for us. During the time we were under his hospitality we had but little to suffer ; he provided generously enough for all our

wants. But from the time we left his house, and discontinued our presents (which could not always last), he abandoned us altogether. Henceforward no one brought us any thing to eat; a little biscuit steeped in water was often our only food. On one occasion, when four or five small fishes were brought to us, we were so pressed with hunger, that, without waiting to have them cooked, we ate one after the fashion of the savages. Now, however, thanks to the goodness of the Almighty, our position is greatly improved; *Ariki* is kinder to us, and the inhabitants begin to say, *that we are good, and that they love us very much.*

“ After the departure of the *Venus*, the ship in which we came here, the eight or ten foreigners who lived on the island told us, as a proof of the interest they took in us, that we had every thing to apprehend from the bad disposition of the islanders: the chief, though he appeared well disposed towards us, was, according to them, our most dangerous enemy. We were informed by others, that a Frenchman, who had resided for eight months in the island, had conceived the design of assassinating us, in order to seize upon our luggage. The day after the vessel had sailed, a native, occupied in cleaning his musket, pointed it at me, but, as I have reason to believe, more to amuse himself, than with any intention of injuring me. On another occasion, the chief came to me with a troubled air, and told me that he was going to live in another valley, and that in his absence I was to reside in his house and guard his powder. About half an hour after his departure, two young men presented themselves, with a kind of white crown round their foreheads: one of them, with a ferocious expression of countenance, told me that he was the *Ariki*, or chief, and ordered me to rub his back. It is the custom of the country, when the chiefs are in bed, to have this service rendered to them. I contented myself with casting a look of severity on him, and as he repeated his order, *M. Nil* told him that a missionary had other duties to fulfil. ‘And so have I,’ replied he, in a furious tone, ‘*and I also am a missionary.*’ Then laying hold of his arms, he shook them at us with a threatening air. This scene caused us a little alarm. I went out, and having met the Protestant minister, asked him what all that meant. He came with me to the house, and, without manifesting the slightest surprise, told me that this young man was the chief of another valley, who was come to replace ours during his absence. We ascertained afterwards that he was a simple individual, belonging to the valley where we reside. Some time

after, the chief returned with his wife and family. One night—that is to say, between the 13th and 14th of September—we heard the natives shouting in all directions, and firing musket shots. Having asked the chief the next morning what was the meaning of all this noise, he told us that during the whole night a noise was heard in every house like that caused by scraping wood with the nails of one's fingers. I replied that it was nothing but worms eating the timber, for we had heard the same noise ourselves. The first time we saw the chief after this, he told us that a European, who had lived in the island for many years, had told the inhabitants of Vaitohu that the God of the missionaries would soon put all the inhabitants to death. We are disposed to believe that this person, whoever he was, intended only to joke; but it must be confessed, that such a joke was rather out of its place, when it exposed three innocent men to be massacred by a people incapable of seeing the absurdity of such an assertion.

“ On the 15th of August, we had the consolation to celebrate the holy sacrifice of the mass. For the first time, the blood of the immaculate lamb flowed on this infidel country. We hope it will not be in vain, and that this precious blood, as fruitful at least as that of our martyrs, will be, amongst these islanders, the seed of Christians. We immediately commenced visiting our valley, and we were every where received with pleasure by the natives. We frequently met with the ruins of former huts, which would seem to indicate that the population has been decreasing for some time. As far as we could judge, this people appears to be excessively superstitious; this vice, however, is united with many excellent qualities. Those of the interior are hospitable, and in their relations with each other are generous and simple; with strangers, however, they are false, selfish, and cheats. In the interior of their huts, which are kept clean, there is no furniture; yet whatever valuable articles they have are concealed, with such art, that it is almost impossible to discover them. When we make them a present of a pair of trowsers, or any other article of dress, it disappears immediately and is only seen on days of great ceremony.

“ The love of war seems to be their dominant passion: for a barrel of powder and a few muskets, our chief would, I am sure, give up his little kingdom. One day, after a great deal of compliment, he requested me to write to the King of France, to obtain for him arms and ammunition. On another occasion he asked me, ‘if the kings of Europe were so rich as he?’ My answers at first excited his astonish-

ment; but this feeling soon gave way to a sentiment of humiliation and sadness, upon his reflecting how poor he was, and I observed, whilst speaking to him, that large tears rolled down his cheeks. On the night of the 25th and 26th of September, one of the tribes of a neighbouring island made an incursion into the valley of Vaitohu, and, after killing a woman and wounding two men, retired without having sustained any loss. The following day the chief came to inform me of this misfortune, and announced his intention of uniting the tribes of many valleys, in order to avenge this insult. On the 19th of December his projects were put into execution, fifteen days beforehand being devoted to the invocation of the gods and feasting, in which, pork and bananas were served in abundance. During these preparations, we particularly remarked an Indian, who passed near our butts; he wore on his head several rows of handsome cocks' feathers, in a kind of diadem; he was covered with a white mantle, and a branch of cocoa-tree was suspended from his left shoulder to his right side; two tufts of hair tied to his wrist, and two others at the lower part of his legs, completed his dress: he walked slowly, groaning many words we could not understand. We were informed that he was an *Atua*, a name which the Indians give to their god, or priests. On the day appointed, the united forces embarked in thirty canoes. The dress of the combatants does not differ from that which they usually wear, with the exception, that those who are armed with muskets wear a sash, in which they keep their powder and ball. When every one was embarked, a fat pig was brought to the shore, and drowned in the sea, as an offering, without doubt, to the divinity of that element. After this ceremony, the expedition set sail. It lasted three days, during which four of the enemy were killed, and only one of the assailants wounded by a musket shot in the hand. We visited the chief upon his return, and found him in a state of extravagant joy, in consequence of the success which had crowned his attempt. He considered his enemies as ruined without resource, and 'we will soon send,' said he, 'men and goats, to take possession of their land;' adding, that this valley will soon be reduced to subjection by him, and that the other inhabitants seeing him rich in powder and muskets, will not dare to attack him, and that his muskets and powder will then remain quiet in his house, whilst they will inspire terror into his enemies at the same time.

" You will not, perhaps, be sorry to have a description of one of.

their *fêtes*, called *hura-hurra*, which we lately witnessed near our habitation. The women walked first in two ranks, and were followed by the men in the same order, moving at a slow and solemn pace. Each took the place, assigned him, the priests being arranged round some hollowed trunks of trees, which served as drums, and which they struck in cadence, accompanying this music with their voices and the clapping of their hands. Others, ornamented with feathers, executed a fantastic dance, and from time to time raised a loud shout, which could be heard at a considerable distance. A voice of the same kind seemed to answer from the mountains. Whether the multitude looked upon these voices as divine, I cannot pretend to say; but what I am able to assert is, that when we speak against their pretended divinities, they laugh, and say we are right; and that it is men concealed there who shout, and eat the food which is presented to the idols. Whilst the *fête* lasted the women kept together in a group, apart from the men, laughing at the extravagances that took place before them. As for us, we could but grieve to see those pagan pomps not yet giving way to the ceremonies of our holy religion.

“As an instance of the deplorable condition to which superstition has reduced these poor people, I cannot refrain from citing the following, which came under my own observation. A poor woman suffered much from a violent cholic, without receiving any relief from those around her. M. Nil, having found her in this state, hastened to our hut, to prepare a cup of tea, which I myself carried to her; upon receiving it, she laid it by the side of her, observing that it was too hot. Some time after, having returned to see how she was, I was surprised to find the cup untouched in the same place where she had put it. Upon asking her why she did not take the tea, she replied *that she could not do so, as the water had been warmed over a tapu fire*. I then ordered the husband to bring me some of the fire employed for the use of women, and having heated the same tea, she took it without difficulty and was instantly relieved. We have had many similar instances, which show that these poor islanders would rather see their wives die than violate the law of the *tapu* to relieve them.

“If you ask me what are our hopes for the mission, I can answer that they are great, though we have no reason to expect the wonders which have been witnessed in the Gambier Islands. The natives receive us every where with joy; many of them come

to learn our prayers; and some are already tolerably acquainted with the principal mysteries. We earnestly recommend ourselves to your prayers, and to those of all our friends in France; we on our part will not forget them; every evening we pray expressly for them, for our parents, and for the members of the Association for the Propagation of the Faith.

“DOSITHAEUS DESVAULT, Missionary Apost.”

MISSION OF NUHIVA.

Extract of a Letter from FATHER MATHIAS GRACIA, Superior of the Mission of Nuhiva, to the Rev. FATHER L. SALES, Priest of the Society of Picpus, Paris.

“ Marquesas Islands, 22nd of July, 1839.

“ Rev. Father,

“ Whilst employed in studying the language of these islands, we have endeavoured at the same time to gain the confidence of this poor people, and through the mercy of God we have succeeded in part. If all do not yet love us, all, at least, seem to esteem us. These men, however uncultivated, admire the charity of the priest, and the love he endeavours to manifest to his fellow creatures, without exception. We have often availed ourselves of this favourable impression to tell them, that their gods, or rather their priests, the interpreters of those false divinities, are cruel, nay inhuman, since they require human sacrifices. This horrible impiety has lately been witnessed in a neighbouring bay. Two unfortunate women have been sacrificed, and devoured by the priests and chiefs of the tribes that inhabit that portion of the island. You may be sure that we were not sparing in our reproaches on the occasion; in their meetings, and even in their temples, we have openly expressed the horror with which such a shocking crime inspired us; the priests who were present dared not answer us, and some of them confessed that we were right. These idolaters are much struck with the goodness of our God, who loves all men without

distinction of country or nation, and who commands them to love one another.

“ We had been nearly four months labouring in our Mission, when this soil, hitherto so barren, gave to heaven its first fruits. A native, twenty-five years of age, and a long time afflicted with an aneurisma, was reduced to a dangerous state. We had been always well received by him, and found him favourably disposed to embrace the gospel. The Missionary seeing his suffering state, exhorted him again to reject the false divinities; in our presence, he confessed and adored Jesus Christ, and received baptism. After the ceremony he got considerably better, and availed himself of this improvement in his health to renounce again his false divinities, and resist with admirable courage, the attacks which were made upon him by the priests, and even by a part of his family; the former pretended to speak to him from their divinities, and threatened him with their vengeance; our young Christian, however, compelled them by his firmness to silence, and declared that he adored, and would adore, until his last breath, the only true God. On the 14th of June, after having been instructed, during fifteen days, in the holy truths of our faith, *Peter Pukutuara* resigned his soul into the hands of his Creator. Thus has Nuhiva, at length, we trust, one of her children in heaven, to pray for the salvation of his countrymen. We rendered him the last duties with as much pomp as we could employ, and succeeded thus in making a favourable impression on the minds of his family, and the people at large, who since then appear more kindly disposed towards us. On the 9th of the same month, we conferred baptism upon a young woman, whom we judged sufficiently instructed; she died soon after, and presented her spotless robe to the God of mercies: she was called, *Mary Teaimoeani*. On the 3rd of July, another woman, the mother-in-law of the chief, and aunt to many other chiefs, though eighty years of age, enjoying all her intellectual faculties, received baptism too, and perseveres in the best dispositions: she is named *Anna Oioivi*. We have besides, other catechumens under instruction.

“ This, Rev. Father (in addition to the progress we have made in the study of the language), has been the fruit of our labours during the first four months of our residence here. I have said, the first four months, for the last two months must not be counted, in consequence of tropical rains, which have kept us from visiting the natives. We

availed ourselves occasionally of a few hours during this time, when the rain was less violent, to build an addition to our dwelling, and surround our garden with a small wall, in order to protect our vegetables against the sacred swine, that are left to rove about the country, no one daring to touch them; during this occupation we frequently got bruised in our feet and legs, the inevitable consequence of our awkwardness.

“Hitherto we have not thought proper to expose the august ceremonies of our religion before this people; not being acquainted with their dispositions, we should have been guilty of an imprudence, had we not kept our divine mysteries secret: however, circumstances are now changed; the people, as I observed before, entertain esteem and respect for us; the doctrine of our holy religion is in some measure known; the divine wisdom which is manifest in its precepts, compared with the absurdity of their superstitions, excites their admiration. They remain attached, notwithstanding, to their errors, on account (as they have told us), of the wild pomp of their feasts. Under such circumstances, we are inclined to believe that it is time to show them, in the Catholic worship, ceremonies and feasts far more worthy to fix their attention.

“We have, therefore, come to the determination to erect a chapel, sufficiently large to contain as many as we may think proper to admit. This chapel will, it is true, be built only of reeds, and yet it will be a wonder in this country. Every morning, since our arrival, one of us has had the happiness to offer the holy sacrifice, to which only two or three natives have as yet been admitted. Yesterday the old chief *Pakoco*, or the *great*, because he was formerly the greatest man-slayer known in these regions, came to our door, and was very busy in looking through the reeds, in order to discover what we were doing. As he does not manifest any immediate signs of conversion, I told him and the other natives, that it was a *tapu*, a thing forbidden for him yet: at a later period both he and all the people would be admitted into the great house of prayer. The old warrior, tattooed from head to foot, submitted to this refusal without more resistance than the meanest native.

“I implore you to beg our friends, and all pious souls, to redouble their prayers, in order to obtain from our Divine Saviour and master, that this people may open their eyes to the light, which is presented to them. Tell all those who desire to come and share our labours and consolations, that we have ready for each of them, a hammock suspended

from the roof of our hut, in which, be assured, one sleeps soundly, after the labours of the Apostleship.

“ I remain affectionately, your's, &c. &c.

“ F. GRACIA,

“ Superior of the Mission of Nuhiva.”

Extract of a Letter from the same to his Grace the Archbishop of Chalcedon, Superior General of the Society of Picpus.

“ Nuhiva, 18th April, 1839.

“I lately crossed a mountain on a visit to our chief *Pakoco*, who was then employed in gathering the fruit of the bread-tree. As I was aware that the famous temple of the island was not far distant, I obtained permission of the priestess to be conducted by two boys to the terrible place. It seems that it is such for the natives, for when we had crossed a deep ravine (on both sides of which grew immense trees), and discovered the idolatrous temple, our guides would not advance a step further for fear of dying; it is always the fear of death that prevents them from violating the *tapu*. We, therefore, penetrated alone into it, and we beheld with strong feelings of pity for this poor people, a place where the demon has been so often adored under the most hideous forms. We saw a large statue in stone, and others of all sizes which were made of wood. The temple contained a great number of offerings; heads of swine, birds made of wood, cocoa shells, cloth of the island, and even canoes. But what made our blood thrill, was to discover human scalps, and three skulls suspended from the walls,—whether these victims were priests or enemies we could not ascertain.

“ In this place, devoted to the prince of darkness, we invoked the benedictions of the Lord upon the country, and upon ourselves. Great was the surprise of our guides, when we were seen coming out alive, and greater still their scandal, at finding that we were not filled with admiration at their wooden gods. This famous temple is falling to ruin; but I think that another was commenced some years ago. Shall we be so happy as to prevent its completion? we pray to God, with all our souls, that we may be so fortunate.

“ F. MATHIAS GRACIA.”

Extract of a Letter from the Rev. M. CARET, Vice Prefect of Eastern Oceanica, to the Rev. FATHER SALES, Priest of the Society of Picpus.

“ On board the English Schooner, the Friends,
“ in sight of the island of Marutea.

“ Dear Rev. Father,

“ It was on the 20th of December, 1838, that we cast anchor in the island of Akamaru ; it was only on the following day that our arrival was known. It is unnecessary to say what an impression our arrival, so long and so impatiently expected, made upon every heart. Almost all the heads of families came on board to greet us, *every time we saw a vessel arrive*, said these excellent Christians to me, *we hoped that you were on board, and we came to fetch you*. In an instant our arrival was known in the island, and the schooner was soon crowded with the natives. I was not long in learning all the news of the country :— “ Since your departure we have built a church ; another in stone is nearly finished in Akena ; our great father Stephen (it is thus they call Mgr. Rouchouze) is in the island, and is directing the works. Maigret has returned from the Ascension ; he brought with him father Alexis ; but this father died,”—such was the news we heard before father Honoré Laval arrived. We went on shore with him, and were received with every demonstration of sincere affection. We went direct to the church to return thanks for our safe arrival. I addressed the faithful on my journey ; not a word that I said was lost by them ; they are going about enumerating all the ports and cities through which I passed on my way from Mangareva to Rome.

“ We shortly after left Akamaru, and went to Akena, where we had the consolation of embracing the bishop, and those of our missionaries who are habitually resident in the island. It would be difficult to describe the joy one feels upon landing again on those distant shores, in the midst of the ocean. On the 22d of December, we made our first visit to Mangareva, the largest of the islands and the residence of the king and chiefs. With what acclamations was our arrival hailed ! I was actually obliged to allow myself to be carried on the shoulders of this excellent people to the king’s house. There, from the top of a great stone, I addressed the crowd, and, with the king and his uncle by my side, I gave them the history of my journey. At my discourse, many tears were seen falling from our Christians. M. Dudoit, our captain, could not contain his, on beholding the cordial and affectionate

reception we received. We did not fail to pray, and request the prayers of all for the benefactors of the mission.

As the festival of Christmas was at hand, I remained at Mangareva, in order to assist M. Cyprian, in hearing confessions. At the midnight mass, I had the consolation to administer the holy communion to more than five hundred persons. I also went to visit a number of females employed in spinning cotton. Their establishment is at the foot of the Great Peak; it consists of a large hut, where thirty of them are employed, not only in spinning, but in cultivating a large tract of ground. They live like nuns, and I do not think that there is in France a more edifying or laborious convent. Knowing that I brought nuns with me to Valparaiso, they expressed a great desire to have some in their island: *why did you not bring them here*, said they, *we shall pray to God that he may send us some*. It is impossible not to acknowledge the temporal advantage which religion has already procured for the natives of the Gambier islands. But what trouble it has cost the missionaries to inspire with the love of labour men, who for ages have lived in absolute idleness! It is to father Cyprian that this happy change is due; the surest proof of the perseverance of our neophytes in the practice of Christian virtues. All the females, married and unmarried, are learning to spin cotton, whilst the men are employed in cultivating it. When we arrived, they had already begun to weave some pieces.

“When we touched at Taravai, it was late at night, and every body was asleep, but as soon as our arrival was known, every one came on to the shore. A few days afterwards, King Gregory Maputeo came to us at Akena, where we clothed him for the first time in the dress sent him by his Holiness Gregory XVI. Nothing could exceed the joy he manifested on the occasion. On the 1st of January he returned with the queen, his four uncles, and all his family. We invited them all to dinner, and entertained them (as far as our poverty would permit) in the French fashion. It was, indeed, a great consolation for us to see the entire family so united in Christian charity.

“The distribution of the presents I had brought with me from Europe for Akamaru, commenced on the festival of the Epiphany. I went there on the eve, with fathers Laval and Ernest, bringing with me what was destined for that island. Our intention was, that the distribution should be over before the arrival of the bishop, who was to be present the next day at the installation of a statue of the Holy Virgin. It commenced, therefore, early in the morning, and when the

signal was given that the canoe conveying his lordship was approaching, we all went in procession to meet him; the neophytes clothed in their new dresses. The flag of the Mangareva Islands floated on the shore, and seven men armed with muskets received orders to fire a salute, as soon as the statue of the Blessed Virgin should be put on shore. At the same moment, we begun the *Salve regina*, and the procession moved forward to the church, along the valley, shaded with evergreens. The bishop then celebrated high mass, to the great joy of the natives, who assisted with enthusiasm at so touching a ceremony.

"It was only on the 11th, that the principal distribution could take place at Mangareva. We commenced with the king, queen, and Matua; the latter, in the joy he felt upon seeing himself so well clothed, could not help exclaiming, 'what were we before!' each family received something. On this occasion we witnessed a circumstance which gave us great consolation. During the distribution, one of the natives received by mistake more than he ought, he hastened back however with what he had thus received, fearing lest another should be deprived of his share. After the distribution, we proceeded to the inauguration of the statue. On the 21st of January we took leave of our dear islanders, with tears in our eyes, and embarked on board the vessel which is now taking us to Marquesas Islands.

"FRANCIS CARET, Miss. Apost."

Notice of the state of the Mission in the Dutch Islands of Oceanica, by M. J. H. SCHOTTEN, Apostolic Prefect at Batavia.

"It does not appear that previously to the sixteenth century the Catholic religion was known in the island of Java, or in the other islands which are at present under the Dutch yoke. It was, no doubt, first introduced there by the Portuguese, who landed at Java about the year 1511, but in 1596, the Dutch, having driven the Portuguese from Java, and from most of their possessions in those regions, brought with them the errors of Calvin; and such were the efforts made to root out every germ of Catholicity from the island, that until the eighteenth century, there were not found there the slightest traces of it. Not that there were absolutely no Catholics, but they were obliged entirely to conceal their faith, in order to avoid the vexation to which they would otherwise have been subjected: a sad acknowledgment!

"In the beginning of that century two venerable Dutch priests, MM. J. Nelissen and L. Prinßen, arrived at Batavia. They were successively apostolic prefect of that mission. They commenced by celebrating the holy mysteries in a private house of the city; subsequently an old church, which was falling to ruin, was granted to the Catholics, and dedicated to St. Louis. Through the influence of a Catholic governor, permission was afterwards obtained to build a new and more becoming church, which was blessed on the 6th of November, 1829, and placed under the protection of the blessed Virgin. It is a hundred and ten feet long by fifty wide; the steeple, which is surmounted by a cross, seems to proclaim the resurrection of the Catholic worship on those desolate shores. It is, however, very poor, and if not entirely destitute of ornament, those it possesses are such as indicate its distress. Eight apostolic prefects have succeeded each other in Batavia since 1808. Five priests would be required, with the apostolic prefect, to discharge the spiritual duties of the mission; two at least, for the capital, and the others for the fourteen towns or villages which contain Catholics.

"Samarang, the second city of Java, has also a Catholic congregation. In 1808, there was no church there; divine worship being celebrated in a Calvinist chapel. By the efforts of the missionaries and the zeal of the faithful, a chapel has been erected sufficiently large to accommodate the Catholic population, which amounts only to a hundred and fifty persons. It is built in the centre of the town, but is in a state of total nakedness. Samarang contains also an orphan asylum, destined for the Catholics alone.

"Rembang has also had a church, since 1827, but it is common to the Catholics and Protestants. It would be very desirable to establish a missionary there, who, I am certain, would be able to effect a great many conversions.

"Serabaya, another small town, possesses a new and pretty church, but without any revenues attached to it. These are the only stations in the interior where the Catholics are to be found. Out of the three missionaries (without including the apostolic prefect) who attend to these missions, one is blind, and another is in a delicate state of health, which prevents him from being as active as his zeal would prompt him to be.

"The Dutch East-Indian possessions are distributed into four great military divisions—Java contains three; the fourth comprises all the

other islands belonging to that power. Batavia is in the first division; the population of the city, and the portion of the island annexed to it, is composed of Europeans, of Javanese, Chinese, and Arabians. It was about the thirteenth or fourteenth century that the latter touched at Java. In 1406, they established themselves there, under the direction of one of their princes, named Sjeib Iba-Molana, who founded a small state there, having for its capital Cheribon, and gradually extended its conquests at the expense of the neighbouring little kingdom. It was thus that the religion of Mahomet began to spread in the island. The kingdom of Cheribon, and even the palace of its princes, subsisted as late as the beginning of the present century; they were both destroyed by the Dutch. It is, however, only since 1811, and after a war of five years with the natives, that they have become undisputed masters of the entire island.

“Batavia dates only from the beginning of the seventeenth century. Before that period, the principal establishment of the Dutch in the island of Java was at Bantam. The unhealthiness, however, of this city caused them to remove to Batavia, and now Bantam is inhabited only by Javanese and Chinese.

“The chief town of the second division of the interior is Samarang. There are in this division fourteen military stations and three towns. Samarang is to be considered the principal town, after Batavia.

“The capital of the third military division is Sœrabaya, a town about the size of Samarang, and containing many Europeans. The history of Java does not say much of this district. It seems that before the arrival of the Dutch, it did not form, like the others, one or two small kingdoms, but it was dependant on one of the others, and was under the charge of a governor. Many islands are dependant upon this division, namely, Madura, and Bali, Sumbava, Flores, Hudehore, and Timor. The inhabitants of Bali are idolaters, and follow the religion of Brahma. One half of Timor belongs to Portugal, the other half to Holland; in the former there are many priests, but none in the latter.

“The fourth division is composed of the large islands of Sumatra, Borneo, Celebes, and other smaller ones, such as Bama (an unhealthy place), Burvo, Amboina, Ceram, and Banda, the inhabitants of Sumatra are idolaters and savages. In the Celebes Islands, and the other small ones, there are no Catholics.

“The total population of the vast country of Oceania, over which the flag of Holland floats, amounts to fifteen millions.”

MISSION OF AFRICA.

DIOCESS OF ALGIERS.

Letter of Mgr. DUPUCH, Bishop of Algiers, to the Central Committee, at Lyons.

“ Gentlemen,

“ I am at length about to fulfil the promise which I had the happiness to make to you, when on the point of returning to my diocese—a promise which ought to be dear to my heart, because, in making known to you the state of religion in Algeria, I shall discharge towards you, and your holy association, a sacred debt of gratitude ; and induce you, perhaps, to take still more interest in this portion of the Church, which has already received so many proofs of your benevolence.

“ Since my return (about six weeks ago), I have had the consolation to receive a number of abjurations in proportion to those concerning which you have been already informed ; some baptisms of adults ; a considerable number of marriages blessed, which had been only contracted before the civil magistrates ; first communion and confirmation administered to more than a hundred children ; the solemn procession on Corpus Christi ; the laying of the first stone of a church at Delhi-Ibrahim ; the opening of an orphan asylum on the 5th of July, the anniversary of the taking of Algiers in 1830 ; the careful verification of the Paschal communions, the number of which exceeded by a thousand those of last year (three thousand) ; the installation of the priests of the Holy Cross, and the brothers of St. Joseph at Mustapha ; the purchase of a house for the Trinitarian ladies at Oran, and the first steps taken to establish the *brothers* in the same city ; the installation of a new rector for Bouffarik, and that of the first rector of my cathedral recognized by the authorities ; a remarkable meeting called for charitable purposes, and some attention paid to the remnants of one of the most wretched of our allied tribes. Such is a succinct account of the occupations in which I have been engaged during these first days, and which would make me regret having delayed my return

here, had I not done so in order to spend a few moments longer with you.

"In a few days more I shall commence my pastoral visitation, which will last at least two months, in the eastern and western provinces. During this important visitation, which circumstances will render doubly interesting, I shall continue, with delight, what I have this day begun. But then, as well as now, and on every other occasion, you will excuse me for not entering upon any details of ceremonies. I should not have time to do so, and should besides be afraid of swelling out my letter to an unreasonable size, and besides, I should be unable to make you comprehend the pleasure I enjoy as much as I could wish, by not being able to point out to you the different consolations derived from each detail.

"Yesterday, for instance, I baptised a young native female eighteen years of age, who for the last ten years had never ceased imploring this grace from God. This peculiarly privileged soul might have made me fancy that I was baptising a second Marie Antoinette.*

"The present diocess of Algiers is composed of the ancient Roman provinces of Mauritania Cæsariensis, of Mauritania Sitifensis, and of Numidia, which included Getulia. About the year 484, these celebrated provinces contained no less than 354 episcopal sees; I have in my possession a complete list of their churches and of the bishops who then filled their sees.

"Of this number, Mauritania Cæsariensis alone possessed 129, having for its capital Julia Cæsarea, now Scherschel. It is near this town, about seven miles between it and Icosium (Algiers), and not far from the singular monument which now bears the name of the tomb of a Christian female (Rober Roumya), that are seen the ruins of Tefessed, the ancient *Tipasa*, rendered so illustrious by the glorious confession of the Catholics who were condemned by Huneric, king of the Vandals, to have their tongues cut out and their right hands amputated, in 484; and who, being afterwards banished, were dispersed through Europe and Asia, speaking miraculously. The greatest prodigy which happened on this occasion was, that a young man, who had been dumb, spoke when his tongue had been torn out like the others. At present this part of the country comprises the three provinces of Oran, Titerie and Algiers."

* Haicha, the wife of the Bey of Constantina, in becoming a Christian, took the name of Marie Antoinette.

PROVINCE OF ALGIERS.

ALGIERS, (ANCIENTLY ICOSIUM).

“ The last Bishop of this place, of whom we have any knowledge, was named *Victor*; in 484 he went to Carthage, to assist with his brethren in the Episcopacy, at a meeting convoked by King Huneric, and was shortly after banished, because of his inviolable attachment to the Catholic faith.

“ On the 1st of January, 1840, the European population of Algiers amounted to 14,434 souls; the native population to 18,387, of whom 12,322 are Mahometans and 6,065 are Jews, to whom are to be added 5,243 Kabayles, Mosabites, Biskris, &c. &c. in all 38,064 inhabitants, not counting the military; 1,300 military convicts are daily employed in *Roman* works; the *expression* is not exaggerated. In ordinary times, the garrison amounts to 6,000 men; 20 or 25,000 are dispersed throughout the province. Algiers possesses two military hospitals, one, that of the Dey, capable of containing 2,000 sick, the other, that of Mustapha, 800.

“ The civil hospital, the construction of which is carried on with activity, will be large enough to contain 600 sick people; it is attended by the sisters of St. Joseph of the Apparition. There is no chapel properly speaking in any of these hospitals. In that of the Dey, it is not possible to celebrate the Divine mysteries; the distance between it and that of Mustapha (half a league at least) renders our attendance there extremely laborious; the administration not having as yet provided lodgings there for the clergy, who devote themselves to this admirable ministry. It is consoling to think, that mortality is not in proportion to the prodigious number of sick; and more consoling still to know, that not one dies without having received the sacraments.

“ The civil prison is in such a deplorable state, that I cannot speak of it; happily religion is awake!—it will not be her fault if things in this respect are not soon changed.

“ There is in Algiers a college, half civil, and, in as much as the administration of it is under the authority of the ministers at war, it may be looked upon as half military too. For the last five months, a priest has been able, at length, to devote his attention to this establish-

ment, which is calculated to exert so powerful an influence over the destiny of Algeria. This college contains 150 pupils, whilst about 160 children frequent the gratuitous school. There are four private schools, with 184 scholars : the school under the care of the sisters of St. Joseph is attended by 137 females ; and four private schools by 195 pupils. Before long, we have every reason to believe, that the brothers of the Christian Doctrine will open a gratuitous school in Algiers, and the ladies of the Sacred Heart a boarding school. The foundation was also laid for the ecclesiastical College of St. Augustin, in November, 1839. Since the month of June last, the direction of it has been entrusted to the auxiliary priests of the Holy Cross. The excellent dispositions of the first pupils of St. Augustin give us reason to hope that they will never be unworthy of so illustrious a patron. They are educated so as to be able to speak both French and Arabic.

“ In addition to their school, and the work-room they have annexed to it, the sisters are at the head of an asylum for the poor orphans of colonists, founded in last November, and of an infant asylum which contains 119 children. In a few months hence, other orphans will be entrusted to the ladies of the Sacred Heart, and a house of refuge, for young females exposed to danger, to the sisters of St. Joseph. As we have already observed in the commencement of this letter, the brothers of St. Joseph of Mans are charged with the orphans of St. Cyprian ; their number is limited to twenty-five, in memory of the twenty-five pieces of gold which this illustrious prince of the bishops and martyrs of Africa gave to the executioner who was about to behead him.

“ On the 19th of March, 1830, an association of charitable ladies was founded at Algiers, composed of a hundred members, and presided over by the Baroness de Sales, daughter of the Governor-general. This society is divided into different sections, which correspond as much as possible, with the principal miseries which affect humanity ; thus, some are charged with providing situations for the orphans of poor colonists ; others for procuring an asylum for many females exposed to danger : some administer to the wants of indigent women in child-birth, after the example of the maternal societies of France ; whilst others again are to look after the poor who are ashamed to beg, or put foundlings to nurse, &c. &c. A general meeting is held four times a year, under the direction of the bishop ; and every year a lottery is drawn on the 5th of July, in memory of the taking of Algiers, for the relief of those whom their charity has assembled.

“ There are but two churches at Algiers, one of which is, properly speaking, rather a chapel than a church : it was an ancient mosque. There every year on the 3d of December, are held the meetings of the Propagation of the Faith : there also is to be raised on a column, taken from the ruins of Rusconium, a magnificent statue of the immaculate Virgin, which will thus look down upon the city of pirates, now become Christian ; this statue is to be in bronze, and by its exquisite workmanship will be worthy in all respects of the pious congregation who has presented it to Africa.*

“ The principal church of Algiers, which his Holiness Gregory XVI. has ordered to be dedicated under the patronage of St. Philip, of whom it possesses a most precious relic, was some years ago the elegant mosque of the women. It will soon, we hope, in conformity to the repeated promises of government, be appropriated to its new destination of the cathedral church : unless we obtain for the same purpose, the large and *Christian* mosque of the Fishery. Singular expression ! which escaped from my pen, it recalls to mind the affecting origin of this beautiful monument, built like a Christian temple in the form of a cross. It is the work of the poor European captives, who cemented with their tears and blood, the stones of which it is built. They at once meant (says a tradition of the country) by that form so new in Barbary, to perpetuate the remembrance of their faith and country, and their prophetic hopes of futurity ; for as we have been often told, it was according to them, to serve as a Christian church, when the religion of Jesus Christ was to return to these shores. According to the same tradition, too, the generous architect paid for the plan of it, by the forfeit of his head.

“ The church of St. Philip is, in humble proportion, something like the Pantheon at Rome, or rather the Assumption of Paris, but larger. The great cupola is surrounded by nineteen smaller ones, and rests upon sixteen columns of white marble, each made out of a single block ; it is ornamented with inscriptions from the Koran, round which, when the repairs are completed, we intend to have inscribed in letters of gold these words of the apostle : *Jesus Christus heri, hodie, et in sæcula.*† Amongst the inscriptions, there is one that is very remarkable, and that merits to be noticed : it is—*God sent an angel to Mary to announce to her, that she would become the mother of*

* The congregation of priests, called Children of Mary at Lyons.

† Jesus Christ was yesterday, and is to-day, and will be the same for ever.

Jesus. Mary answered, How can that be? and the angel replied, By the omnipotence of God. This inscription ornamented the marabout,* where, without knowing or suspecting its meaning, we had placed an altar dedicated to the Virgin. On this altar is a statue of the blessed Mother of God, found in the port of Algiers, at the conquest, without its having been ever ascertained from whence it came, or to whom it was addressed. Latterly we have received some valuable church ornaments, the touching offering of royal piety, and the no less touching remembrance of the faith of our brethren in France, and in particular of the members of your association. Had I not been obliged to divide these gifts with the entire diocess, few churches in France would be better provided. But, alas! how many remain still in the most frightful destitution?

"A third church, which was to be dedicated to our Lady of Victory, was promised to us, and we should already be in possession of it, were it not for the cruel war which is now raging,—it belongs to Bab-el-Ouel.

"There are besides two chapels, one in the establishment of the Sisters, the other in the residence of the bishop. It would be impossible to give you even an imperfect idea of the beauty and richness of the latter. Built by the Moors, it was for a long time the vestibule of the palace where the bishop now resides; it is like a gothic chapel, all marble and carved stone. There are seven doors opening into it, of different sizes, and all carved in an admirable style. Twenty pillars of white marble, ornamented with capitals of infinite delicacy, support the roof, and divide it into twelve niches, which are dedicated to twelve of the most illustrious of our holy predecessors. An angel in the antique form, reposes upon a monument of white Carara marble, dug from the sacred ruins of Hippo; the inscription, which is in admirable preservation, records that it was erected to the memory of a child placed at the angel's feet. In the middle of the sanctuary, and underneath the bronze lamp, is a mosaic found in the same ruins, and representing by two rings intertwined, the union of the two churches. Under the altar has been deposited the entire body of St. Modestines, a young martyr, twelve years of age, whose relics were brought from the distant catacombs of Rome. Over the altar is a fine painting of the Assumption, given by the Queen Marie Amelie;

* A kind of niche, dedicated to Mahomet, in every mosque, and where solemn prayers are sung every Friday.

and at either side are two angels in the posture of adoration, similar to those at the great altar of St. Sulpice at Paris ; at the right is a door, over which are inscribed in letters of gold, these words, more precious than the purest gold ; *venite ad me omnes qui laboratis et onerati estis, etc.** Also to the right, is a Madonna of great value, seized formerly by an Algerine corsair, and which has providentially fallen into our hands. In fine, for the communion table, two magnificent balustrades, of white marble pillars, incrustured with flowers of antique marble, and of the most exquisite workmanship, the remains of a Mahometan pulpit, are soon to be placed there. The altar is surmounted by a cupola, through which a softened religious light is admitted, and at the door, the tomb of a dey serves for the holy water, his turban being hollowed for that purpose. Sanctuary, a thousand times blessed ! a thousand times more precious, by the treasure of graces it already contains, and those that are every day being multiplied there, than by the marble and bronze, the wonders of the chisel and pencil, with which it is enriched—for it is there I have received for a long time a great number of abjurations, conferred baptism upon Jews and Infidels, &c. &c. This chapel is also destined for the catechism of perseverance.

“Three prebendaries, the rector of St. Philip’s, and his two vicars, with only one vicar-general (recognized by the government), constitute the clergy of Algiers. Were it not for the co-operation of the association, which allows me to have a few labourers in addition, we could not suffice for all we have to do ; two thousand Pascal communions,† six hundred baptisms, about a hundred and fifty marriages, a painful quantity of extreme unctions, and funeral services, the care of the military and civil hospitals, convicts, children belonging to the communities, and the religious communities also. The word of God preached in five different languages, Maltese, Mahonese, Italian, German, and French. No ! never should we be able to undertake all this. Often in reflecting on this, at our Lord’s feet, we are, at times, profoundly astonished at what he has deigned to do around us, during the eighteen months which have so quickly elapsed.

“Continue and complete your work throughout all countries which the sun enlightens and vivifies.....

* Come to me all you that labour, and are burthened, and I will refresh you.

† At Algiers alone.

"Your generous hearts must beat strongly when, assembled together, you receive with our letters, impatiently waited for, those which are addressed to you from all countries, the most distant islands, and even from the extremities of the earth—the sacred messengers of gratitude and hope! Let this letter of ours carry to you, once more, our most ardent, our most grateful, acknowledgments! We cannot conclude it, as we would wish, but we shall continue our efforts to make great progress, and, by little and little, you shall become acquainted, as well as ourselves, with the mission which is entrusted to our care. Your numerous readers (our beloved brethren in the faith) shall know it with you, and follow its gradual development. But why stop? Because we are forced.....The steamer is sending up her columns of smoke, and unfolding her wings of fire. Her course will be sure and prompt, as one of our navy officers very justly observed, for does she not convey sacred despatches? Is she not charged with a divine load? All our blessings, all our fervent wishes, all our prayers, and those of our children which accompany it; receive them with corresponding feelings.

✝ "ANTH. AD., Bishop of Algiers."

MISCELLANEOUS NEWS.

A letter, dated the 20th March, 1840, announces the arrival of Mgr. Retord at Macao. He intended to set out immediately for Manilla, to receive episcopal consecration. May God watch over him on his return to his mission, and preserve him amidst the innumerable dangers to which the persecution will expose him!

Extract of a Letter from Father PAUL RICCADONNA, Missionary Apostolic. (From the Italian).

"Mgr. Villardel and I arrived on the first of March at Bagdad, after a journey attended with so many difficulties and fatigues that the consuls and other persons, accustomed to hear the narratives of adventurous journeys in this country, declared to us, that they never had heard a more disastrous one than ours.

"We set out from Aleppo on the 5th of January, through a heavy fall of snow, and when the weather was intensely cold. The guides we brought with us from Bagdad, assured us that, at a few days' distance, we should meet with a serene sky, and enjoy finer weather towards the end of our journey: this assurance was necessary to induce us to set out. The bishop had hardly recovered from a severe fever; for myself, I felt still weak from the effects of my late illness. Contrary, however, to the prediction of our guides, we had all the way to Bagdad great cold, rain, and storms, which upset our tents a hundred times; and we were convalescents! All this, however, was nothing. It pleased God to permit us to fall successively into the hands of the most powerful and ferocious tribes of the desert. We were received, at first, by the Scheik of the Anais, and crossed the Euphrates under his care; but the camels of our caravan being unable to follow us, we had to pay a heavy sum for their passage. Scarcely had we crossed the river, when another Scheik, who is in rebellion against Ibrahim Pacha, came down upon us: it appears that all who cross the Euphrates pass through his hands. On the 17th of February, being the twenty-fourth day of our journey, the Sciummars, who were in ambush, waiting for us in a ravine, suddenly presented themselves, and ordered us to direct our way to the tent of the celebrated Sfuk, who was formerly imprisoned in the dungeons of Constantinople, and is now at the head of this tribe of Arabs. Although at some days' distance from our direct road, we were obliged to obey, and were detained captives by Sfuk, until we could pay a thousand crowns ransom. A considerable distance still separated us from Bagdad; but, with good horses, two days would be sufficient to get there. With this view, we entered into a second agreement with two Arabs, who seemed to us to be less unmanageable; and leaving our slaves and baggage with the caravan, we stole off early in the morning, and rapidly directed our way towards Bagdad.

"Instead of a night spent in the open air, on the naked sand of the desert, the Almighty was pleased to allow us to spend it in a manner which rendered it worth a hundred others, for the expiation of our sins! We were betrayed by our guides, and delivered up to the Dilems, the most savage of the Arab tribes, and who are in insurrection against Ali Pacha. Night began to fall as we arrived at their tents; we found only women there, who received us coldly, and made us sit down until the return of their husbands, who were engaged in feeding their flocks, or in plundering travellers in the desert. The

night was dark and the rain fell in torrents. The Arabs soon returned, amounting to about thirty, all of most ferocious countenances. The first salute they gave us, upon entering, was to utter a savage shout of joy at finding two French prisoners in their power; the chief soon ordered us to be placed under the care of a guard, and forbid any food to be given, either to us or our horses, though we had eaten nothing since the morning. They then began to deliberate, in our presence, on the manner in which we were to be treated; after a great deal of discussion, during which some were of opinion that we should be condemned to slavery, and others that we should be placed in the hands of Sfuk, the majority decided upon putting us to death, as spies of Ali Pacha. As soon as we heard this decision, we hastened to make our confessions to each other, and prepare ourselves for the fate that awaited us. It was then midnight, and the rain poured down in torrents; fatigued as we were by our journey, we begged the Arabs to close the tent; but, by a cruel spirit of contradiction, they only opened it the wider. The chiefs then retired, leaving our execution for the ensuing day, but some of the young Arabs remained to torment us. 'We must,' said they, 'flog them first, trample them under our feet next, and then kill them, without waiting for the morning;' they then ordered the *cangiar* to be brought to them and sharpened. Thus threatened with immediate death, we endeavoured to prepare ourselves to meet it, by exciting ourselves still more to sentiments of contrition. I was the first they came to, and I assure you, at that awful moment God was pleased to enable me to preserve an unshaken peace of mind, and look without fear upon the instrument which was to deprive me of life. Our guides, however, interfered, and prevented the others from executing their designs. At the same time, fortunately for us, the rain began to fall with redoubled violence, which forced all but one of our guards to seek shelter. The bishop then called our guides, and promised them whatever they should ask, if they would enable us to take advantage of the storm and effect our escape; the guides, seduced by this offer, bribed, in their turn, the sentinel placed over us. We mounted our horses in silence, and we fled with all the speed with which they could carry us. During the day we encountered innumerable perils, and at sunset we arrived more dead than alive at Bagdad, the object of our wishes, and the termination of our sufferings.

*Encyclical Letter of our Holy
Father Pope Gregory XVI.,
to all Patriarchs, Primates,
Archbishops and Bishops.*

*Sanctissimi Domini Nostri Gre-
gorii, Divina Providentia
Papæ XVI., Epistola Ency-
clica ad Omnes Patriarchas,
Primates, Archiepiscopos et
Episcopos.*

GREGORY XVI., POPE.

Venerable Brethren, grace and
apostolical benediction.

You are already perfectly acquainted, venerable brethren, with the numerous evils which afflict the Catholic Church on all sides, and the sad vexations to which she is subjected in these deplorable times: nor are you ignorant with what a deluge of errors our holy religion is assailed, with what unbridled audacity she is attacked by her erring children, and with what cunning and fraud, heretics and unbelievers endeavour to pervert the hearts and minds of the faithful. You know in a word, that there is scarcely any effort, or any machination which has not been employed, for the purpose, if it were possible, of tearing up from its very foundations, the unshaken edifice of the holy city.

GREGORIUS PAPA XVI.,

Venerabiles fratres, Salutem et
apostolicam benedictionem.

Probe nostis, Venerabiles Fratres, quantis undique calamitatibus tristissimo hoc tempore urgeatur, et quam miserandum in modum Catholica vexetur Ecclesia; nec ignoratis quanta omnis generis errorum colluvione, effrenataque errantium audacia Religio Sancta oppugnetur, et quali astutia quibusque fraudibus hæretici, atque increduli homines connitantur Fidelium corda mentesque pervertere. Nostis, uno verbo, nulum prope esse laboris ac moliminum genus, quod ad inconcussum Sanctæ Civitatis ædificium ex imis, si fieri posset, sedibus evellendum non insumatur.

And in effect, not to notice anything else, are we not obliged to see, what overwhelms our heart with sorrow, the most wily adversaries of the truth dispersed in all directions, and not satisfied with assailing religion with the arms of ridicule, heaping outrages upon the Church, and persecuting the Catholics by the insults and calumnies which they direct against them, penetrate into towns and villages, raise up schools of error and impiety, and propagate, through the medium of the press, the poison of their doctrines, which they take care to conceal under the specious cloak of the natural sciences, and recent discoveries, thus turned by them to their own evil purposes; and what is more, enter even into the huts of the poor, spread themselves through the rural districts, insinuating themselves amongst the labourers and the lower classes of society? Thus there are no means which they do not employ. Corrupt versions of the Bible in the vulgar tongue, poisonous journals, and pamphlets, captious language, feigned charity, the distribution of money, and all this with a view of inducing the uneducated amongst the people, but especially the youth, to abandon the Catholic Faith, and become followers of their sects.

We allude to facts, venerable

Enim vero, ut cætera prætereamus, nonne (proh dolor!) videre cogimur longe lateque vaferrimos veritatis hostes impune diffundi, eosque nedum religionem irrisionibus, Ecclesiam contumeliis, Catholicosque insultationibus et calumniis lacessere, verum et urbes atque oppida invadere, erroris et impietatis Scholas instituere, ac venena doctrinarum suarum, pravo etiam scientiarum naturalium recentiumque inventorum usu ad occultiorem fallaciam comparata, typis evulgare; imo et in pauperum penetrare tuguria, rura percurrere, et sese in infimæ plebis, agricolarumque familiaritatem insinuare? Ita scilicet nihil intentatum relinquunt, quo tum vernaculis corruptisque Bibliis, tum pestiferis ephemeribus, aliisque parvæ molis libellis, tum captiosis alloquiis, tum simulata charitate, tum denique pecuniarum largitione vel ipsum rudem populum, maxime juventutem, ad suas sectas alliciant, atque ad deserendam inducant Catholicam Fidem.

Facta innuimus, venerabiles

brethren, which are not only known to you, but of which you yourselves are witnesses, you, who, notwithstanding all the zeal you employ in your pastoral charge, are grieved to find yourselves forced to tolerate in your respective diocesses, these propagators of error and incredulity, these shameless preachers, who, clothed in the garb of sheep, are in reality devouring wolves, and never cease to lay snares for the flock, and carry destruction amongst them. What need we say more? there is scarcely on the surface of the globe a country so sunk in barbarism, where it is not notorious, that the central societies of heretics and unbelievers, send their visitors and emissaries at great expence, who either covertly, or openly, assail the Catholic religion with their insults, wage war against her, her pastors and ministers, and leave no effort untried to tear from her bosom the children of the Church, and close up her gates against unbelievers.

Hence it is easy to conceive the anguish in which our soul is plunged night and day. We, who charged with the care of the whole flock of Christ, and burthened with the solicitude of all the Churches, are to render an account of all, to the Divine Prince of Pastors. We have, therefore, thought proper, venerable brethren,

fratres, quæ non modo vobis comperta sunt, sed quorum testes vos ipsi estis; qui dolentes quidem, et pro pastoralis officio minime silentes, tolerare cogimini in vestris diœcesibus memeros hæresum et incredulitatis propagatores, procacesque præcones, qui gradientes interdum sub vestimentis ovium intrinsecus autem lupi rapaces, gregi insidiari, eundemque dilacerare non cessant. Quid plura? Nulla pene jam exstat in universo orbe vel barbara regio, ad quam notissimæ hæreticorum et incredulorum centrales societates, nullis parcentes sumptibus, suos non mittant excursiones et emissarios, qui aut per insidias, aut palam coacto agmine ac perfricata fronte Catholicæ religioni, ejusque pastoribus et ministris indicentes bellum, fideles ab ecclesiæ gremio divellant, ejusque aditum infidelibus intercludant.

Conjici hinc facile potest, quantis nos propterea in angustiis diu noctuque. Versemur qui cura totius Christi ovilis, et omnium ecclesiarum sollicitudine onerati, divino Pastorum Principi de cunctis rationem reddere debemus. Eadem vero communium nobis vobisque molestiarum causas idcirco nostris hisce litteris commemo-

to recall to your mind, by these our present letters, the causes of our common afflictions, in order that you may consider more attentively, of what importance it is to the interests of the Church, that all her sacred pontiffs should unanimously combine, and by their united labours and exertions, endeavour to repress the furious assaults made against religion, by so many enemies, turn aside the weapons aimed against her, and by admonishing the faithful, preserve them against the insidious snares to which their enemies have so often recourse. Such has been on every favourable occasion, the object of our solicitude. Such it shall ever be : as we know it has been yours hitherto, and will continue to call forth, we are sure, the redoubled efforts of your zeal.

But that we may not lose courage in the midst of all these difficulties, " We ought to take care, venerable brethren, not to fear them, as if we were to overcome them by our own strength ; whereas Christ is our counsel and our strength ; and that though without him we can do nothing, with him we can do all things : It is he who, encouraging the preachers of his gospel and the ministers of his sacraments, says, *Behold I am with you always, even to the consummation of the world.* and

randas, censuimus venerabiles fratres, ut animo intentius recogitetis, quantum ecclesiæ intersit sacros antistites universos geminatis studiis, junctisque laboribus, atque omni contentione adniti, ut tot frementium religionis hostium reprimantur impetus, telaque retundantur, et contra callidas, quibus persæpe utuntur, blanditiis præmoneantur, munianturque fideles. Quod nos, ut soitis, præstare quavis opportunitate curavimus, neo desistemus : sicuti et vos hactenus præstitisse non ignoramus, et impensiori usque studio præstituros confidimus.

Cæterum ut in mediis quibusque difficultatibus non deficiamus animo, " cavere nos omnes oportet, venerabiles fratres, ne illas unquam extimescamus quasi propriis viribus, superandas ; cum et consilium nostrum et fortitudo sit Christus, ac sine quo nihil possumus, per ipsum cuncta possumus : qui confirmans prædicatores evangelii, et sacramentorum ministros, *Ecce Ego, inquit, vobiscum sum omnibus diebus usque ad consummationem seculi :* et iterum : *Hæc locutus sum vobis, ut in me pa-*

again, *these things I have spoken to you, that in me you may have peace; in the world you shall have distress: but have confidence, I have overcome the world.* As these promises have been already realized beyond doubt, we ought not to be shaken by scandals, that we may not seem ungrateful to the vocation we have received from God, whose succours are as powerful as his promises are true."*

But who is there that does not discover, even in our own age, the fruits of the divine promise, which have never failed, and never will fail in the church! They are manifest in the unshaken stability of the church, amidst so many assaults of her enemies, in the diffusion of religion in the midst of so many troubles and perils; and in that consolation, by which *the Father of mercies and the God of all comfort comforteth us in all our tribulation.* For if on the one side we have to deplore the losses which the Catholic religion has suffered, and still suffers in some countries, we have on the other hand, to rejoice at the perpetual triumphs which the invincible constancy of the Catholics and their pastors, is known to have fre-

* Such is nearly the expression of St. Leo the Great, in his letter to Rusticus of Narbonne.

*cem habeatis: in mundo pressuram habebitis: sed confidite, ego vici mundum; quæ pollicitationes quia sine dubio manifestæ sunt, nullis debemus scandalis infirmari: ne electioni Dei videamur ingrati, cujus tam potentia sunt adjutoria, quam vera promissa."**

Divinæ autem promissionis fructus, qui nunquam in ecclesia defuerunt, nec defuturi sunt, quis non videat nostra etiam hac ætate manifestissimos? Iidem profecto evidenter apparent in insuperabili ecclesiæ firmitate inter tot inimicorum aggressiones, in religionis inter tot perturbationes ac pericula dilatatione: et in consolatione, qua propterea *Pater misericordiarum et Deus totius consolationis consolatur nos in omni tribulatione nostra.* Dum enim, ex una parte plorandum, nobis est super jactura, quam aliquibus in regionibus passa est et patitur religio Catholica: nobis lætandum est ex alia, de crebris triumphis, quos etiam inibi, ob invictam Catholicorum Pastorumque constantiam, passim re-

* Ita iisdem fere verbis S. Leo M. in Epistola ad Rusticum Narbonensem.

quently obtained, even in those very same places. We feel an equal joy in witnessing the happy and admirable progress which religion is making, notwithstanding the many obstacles opposed to it, so that its enemies cannot but see, that the oppressions exercised against the church, and the persecutions to which it has been subjected, frequently redound to its glory, and tend to confirm the faithful still more strongly in the Catholic religion.

And now let us speak of the apostolic missions: what a subject of joy to us and the universal church is afforded by the abundant fruits of those missions, by the progress which the faith is making in America, in India, and especially in other infidel countries? For it is not unknown to you, venerable brethren, that, even in our own times, we see in those distant countries the number of those apostolical men daily increase, who, indefatigable in their zeal, and without being aided by wealth, or upheld by the force of arms, but protected solely by the buckler of faith, are not content with *fighting* successfully the *fighths of the Lord* against heresy and incredulity, by word of mouth and by writing, in private and in public; but moreover inflamed with the order of charity, and un-

portasse noscitur, et reportare: quemadmodum et magno gaudio perfruimur ob felices illius inter tot obstacula mirosque profectus, ut ii etiam, qui ex adverso sunt, perspiciant oppressiones et vexationes, quibus exagitur ecclesia, non raro ejus gloriæ, ac fidelibus in Catholica religione magis magisque confirmandis inservire.

Verum, ut de apostolicis missionibus loquamar: quam lætandi causam nobis non præbent et universæ uberes earumdem missionum fructus, fideique progressus in America, in Indiis, atque in aliis Infidelium præsertim terris? Haud enim ignoratis, venerabiles fratres, nostris quoque temporibus late illis in partibus diffundi virorum Apostolicorum numerum, indefessumque zelum, qui non pecuniarum copia, non armorum apparatu suffulti, sed fidei tantum clypeo muniti, nedum voce et scriptis, privatim et publice, *prælia Domini* contra hæreses et incredulitatem, et quidem prospero successu, *præliari* non reformidant; verum etiam charitatis ardore incensi, nullaque deterriti itinerum asperitate aut gravitate laborum, terra marique conquirunt sedentes in tenebris et umbra mortis, ut eos

daunted by the difficulties of travelling, or the weight of their labours, go forth by land and sea in search of those who are seated in darkness and in the shadows of death, to call them to the light and life of the Catholic religion.

Hence, without fearing any danger, they penetrate with intrepidity into the forests and caverns of the barbarians, gradually soften down the asperity of their manners by the meekness of Christian morality, form them to the true faith and the practices of *solid* virtue, and rescuing them by the laver of regeneration from the slavery of Satan, restore them to the liberty of the adopted children of God.

We cannot, however, without shedding tears of sorrow, from a feeling of horror at the cruelty of the persecutors and executioners, and tears of consolation, upon witnessing the heroic constancy of the confessors of the faith, recal to mind here the glorious acts of the new martyrs in the remotest countries of the East, whose praises we have celebrated in our allocution at a late consistory. The kingdoms of Tong-King and Cochin-China still reek with the blood of many holy pontiffs, priests, and native Christians, who, after the example of the first martyrs of Christianity, who re-

ad lumen et vitam evocent Catholicæ religionis.

Hinc ad quæcumque discrimina intrepidi per Barbarorum silvas cavernasque magno animo permeant, illosque Christiana paulatim suavitate delinitos ad veram fidem, veramque virtutem informant ac tandem per lavaeum regenerationis a diaboli servitute eripiunt, atque in libertatem vindicant filiorum adoptionis Dei.

Non possumus autem sine lacrymis, tum doloris, immanitatem exsecrantes persecutorum et carnificum; tum consolationis, heroicam suspicientes confessorum fidei constantiam, gloriosa hic commemorare recentium martyrum gesta in remotissimis Orientis plagis, quorum equidem laudes consistoriali haud ita pridem allocutione celebravimus. Fumant adhuc Tunquinæ et Cocincinæ regiones plurium sacrorum antistitum et presbyterorum fideliumque incolarum sanguine, qui Christianorum martyrum, quibus prisca præsertim ætas inclaruit, exempla renovantes, impavido in tormentis

flected so much splendour upon the first ages of the Church, suffered, with intrepidity, and in the midst of torments, the most cruel death for Christ, in testimony of the faith. What greater triumph for the Church and religion! What greater cause of confusion for the persecutors, than to see realized, even in our own days, the divine promises of perpetual assistance and protection! Hence may we say with St. Leo, *that no species of cruelty can ever destroy the religion founded upon the mystery of the cross of Jesus Christ.**

What we have just recalled to mind, venerable brethren, is truly consoling, and redounds to the glory of the Catholic faith; but there are other things, which are a source of consolation to the Church, in the midst of the tribulations by which she is assailed; we allude to the pious institutions, which are rising up for the good of religion and Christian society, some of which afford succours to the holy apostolic missions. For what true Catholic will not rejoice, when he considers that the providence of the Almighty, who perpetually assists and protects his Church, according to his promises, raises

animo mortem crudelissimam pro Christi in fidei testimonium oppertuerunt. Qui itaque præclarior ecclesiæ ac religionis triumphus; quæ major eam persequentium confusio, quam facto comprobatur videre nostris etiam hisce diebus divinas perpetuæ protectionis et adjutorii promissiones, unde fit, quod *nullo* (ut verbis utamur S. Leonis) *crudelitatis genere destrui possit Sacramento Crucis Christi fundata religio?**

Hactenus memorata, consolatoria quidem sunt, venerabiles fratres, et gloriosa Catholicæ religioni; sed et alia non desunt, quæ in tantis quibus premitur tribulationibus solantur ecclesiam; piæ nempe institutiones, quæ in bonum religionis et Christianæ Societatis succrescunt, quarum nonnullæ adjumento sunt et subsidio sacris ipsis missionibus apostolicis. Sane quis vere Catholicus non lætetur omnipotentis Dei providentiam considerans, qui ecclesiæ suæ, juxta promissiones, perpetuo protector assistens, novas pro opportunitate temporum, ac locorum, aliarumque circumstantiarum in ea

* For the festival of the Apostles Peter and Paul, sermon 82, al. 80.

* In Natali Apostolorum Petri et Pauli, Serm. 82. al. 80.

up also, according to the fitness of time, place, and other circumstances, in the bosom of that Church, and under its authority, new societies, which combine each according to its own peculiar manner, their cares and labours to promote works of charity, the instruction of the faithful, and the propagation of the faith.

Amongst others, what a pleasing spectacle to the Catholic world! what an object of astonishment, even to those who are not Catholics, is offered by those numerous and widely diffused congregations of pious women, who, under the rule of St. Vincent de Paul, or associated to other improved institutes, and shining with the splendour of every Christian virtue, devote themselves either to recal from the ways of perdition persons of their own sex, or rear up young females in the principles of religion, in the practice of solid virtue, and the occupations fitting their condition in life, or to alleviate the sufferings of their neighbour, by every contrivance of an ingenious charity, without any regard either to the weakness natural to their sex, or the fear of any danger.

Nor is the satisfaction less which we, in common with all good men, derive from those other societies, lately established by the

suscitat societates, quæ sub ejusdem ecclesiæ auctoritate, suo unaquæque modo, in charitatis officia, in instructionem fidelium, atque in dilatationem fidei suum conjunctis viribus studium atque operam conferunt?

Jucundum inter alias Catholico orbi, ipsis stupentibus catholicis, spectaculum offerunt tot illæ ac tam late diffusæ piarum feminarum sodalitates, quæ sub regulis S. Vincentii à Paulo, vel probatis aliis institutis consociatæ, Christianarumque virtutum splendore conspicuæ, totas se alacresque devovent aut mulieribus à perditionis via retrahendis, aut puellis ad religionem solidamque pietatem atque ad labores conditionis suæ proprios informandis, aut proximorum ærumnis omni ope sublevandis; quin vel naturali sexûs infirmitate, vel cujusvis periculi metu retardentur.

Nec minori nos, bonosque omnes gaudio perfundunt alii illi fidelium cœtus, qui in multis præsertim illustrioribus civitatibus novi

faithful, in many of the principal cities, the object of which is to oppose works of their own to bad books, to the authors of those monstrous errors, the purity of doctrine, to insult and abuse, Christian meekness and charity.

What praises, in fine, do we not owe to that celebrated society, which is daily extending, not only in Catholic countries, but even in Protestant and Infidel kingdoms, which opens to the faithful of every class so easy a way to contribute to the support of the apostolic missions, and participate in their spiritual advantages? You are already aware that we speak of the society so well known under the title of *Propagation of the Faith*.

After having communicated to you, venerable brethren, the anguish of our hearts at the losses of the Catholic faith, and the consolations with which we are upheld by the triumphs it obtains; it remains to us to communicate to you also, the solicitude which we feel for the greater prosperity of societies, which have merited so well from religion. We therefore earnestly exhort you in the Lord, to make every effort to encourage, protect, and extend them throughout the limits of your respective diocesses.

But we recommend to you in

identidem coalescunt; et quorum scopus ac studium est, perversis libris vel sua vel aliorum utilia opera; errorum monstris puritatem doctrinæ, injuriis conviciisque Christianam opponere mansuetudinem et charitatem.

Quid denique, nisi magna cum laude, dicendum de celebri illa societate, quæ non solum in Catholicis regionibus, sed etiam in a catholicorum et infidelium terris nova semper obtinet incrementa; quæque fidelibus omnibus cujuscumque conditionis facilem viam modumque aperit, ut de apostolicis missionibus bene mereantur, ac de spiritualibus illarum bonis participes et ipsi fiant? Jam intelligitis, sermonem hic esse de notissima societate sub titulo *Propagationis Fidei*.

Communicatis modo vobiscum, venerabiles fratres, et angoribus quibus ob jacturas conficimur, et consolationibus quibus sustentamur ob Catholicæ religionis triumphos; restat nunc, ut pariter vobis communicemus sollicitudinem quæ nos urget pro majori societatum tam bene de religione merentium prosperitate. Vos igitur impense hortamur in Domino, ut eas in vestrarum diœcesium finibus fovere, tueri, atque augere studentis.

Imprimis autem vobis summo-

an especial manner the above-named *Association of the Propagation of the Faith*, which, founded originally in the year 1822, in the ancient and noble city of Lyons, has extended far and wide, with wonderful rapidity and success. Nor are we less earnest in our recommendations in favour of other similar societies which, established at Vienna and elsewhere, are animated with the like emulous zeal in favour of the same work of the propagation of the faith, under the protection of pious Catholic princes. Assuredly that is a great and holy work which is upheld by the trifling offerings and daily prayers that each of the members offers to God, and which is every day being increased and consolidated; a work which supports the Apostolical labourers, exercises Christian charity towards the neophytes, and withdraws the faithful from the fury of persecution, and which we therefore look upon as eminently worthy of the admiration and love of all good men. Nor is it without a special design of Divine Providence, that so many succours and advantages have been secured to the churches in these latter times. For whilst all the machinations of the infernal enemy are directed against the beloved spouse of Jesus Christ, nothing could be more opportune

pere commendamus memoratam societatem *Propagationis Fidei*, quæ inde ab anno MDCCCXXII in perantiqua ac nobilissima Lugdunensi urbe primum instituta, mirabili subinde celeritate ac prosperitate longe lateque diffusa est. Nec minori profecto commendatione reliquas hujusmodi sodalitates prosequimur, quæ Vindobonæ, aut alibi conflatæ diverso licet nomine distinguantur, in idem tamen opus *Propagationis Fidei*, religiosissimo etiam Catholicorum principum favore sustentatum, æqua animorum contentione conspirant. Magnum sane opus et sanctissimum, quod modicis oblationibus et quotidianis precibus a quolibet sodalium ad Deum effusis sustinetur, augetur, invalescit; quodque apostolicis operariis sustentandis, Christianæque charitatis operibus erga neophytos exercendis, nec non fidelibus ab impetu persecutionum liberandis inductum, bonorum omnium admiratione, atque amore dignissimum existimamus. Nec sine peculiari Divinæ Providentiæ consilio tantum commodi atque utilitatis Ecclesiæ nuperrimis hisce temporibus obvenisse censendum est. Dum enim omnigena inferni hostis machinamenta dilectam Christi Sponsam laessant; nihil illi opportunius contingere poterat, quam ut desiderio propagandæ Catholicæ veritatis Christi fideles inflammati,

for her than that the faithful should be inflamed with a desire of propagating Catholic truth and should unite their means and efforts to gain all to Christ.

For these reasons, placed (notwithstanding our unworthiness) on the highest watch-towers of the church, we have allowed no favourable opportunity to pass, after the example of our predecessors, of testifying aloud the affection we entertain for so illustrious a work, and exciting the charitable zeal of the faithful in its favour, by every becoming encouragement in our power. And do you also, venerable brethren, who have been called to share our solicitude, labour assiduously to give further development to so great a work amongst the flock entrusted to your care: *Sound the trumpet in Sion*, and endeavour, by your paternal recommendations and persuasion, to induce those who have not yet joined this eminently pious association, to enrol themselves without delay amongst its members, and those who already belong to it, to persevere in their resolution.

Certainly the time has come, when, while Satan is exercising his fury throughout the world, the Christian army ought to enter upon the combat ;* it is also time

* Words of St. Leo the great. Sermon 49. al. 48.

junctis studiis, collataque ope, omnes Christo lucrifacere conniterentur.

Quare nos in suprema, licet indigni, ecclesiæ specula constituti nullam prætermisimus opportunitatem, quominus prædecessorum nostrorum vestigiis inhærentes et pronam nostram in tam præclarum opus voluntatem dissertissime testaremur, et fidelium in id charitatem congruis acueremus incitamentis. Et vos igitur, venerabiles fratres, qui in partem vocati estis sollicitudinis nostræ, sedulo agite, ut tantum illud opus ampliora quotidie penes commissum cuique gregem inorementa accipiat. *Cannite tuba in Sion*, paternisque monitis et suasionibus curate, ut qui pietissimæ societati nondum sese comites adjunxerunt, illam perlibenter ingrediantur; qui vero eidem se addixerint, in proposito perseverent.

“Hoc sane tempus est, quo per totum mundum sæviante Diabolo, acies debet Christiana configere;”* atque adeo tempus hoc est omni studio providendi, ut plo-

* Ex verbis S. Leonis M. Serm. 49, al. 48.

to induce the faithful to unite themselves in this holy league, to the tears, the prayers, and labours of the priesthood for the faith. We therefore firmly hope that God, who, by the right arm of his omnipotence ceases not to uphold the church in the great perils with which religion is threatened, and during the severe and protracted struggle which she is making against her enemies, will give her joy by the constancy, clarity and devotion which the faithful will exhibit; and that moved to mercy by the uninterrupted supplications of the pastors and their flocks, as well as by their works of piety, will be graciously pleased to grant her at length that tranquillity and peace after which she sighs.

In the mean time, venerable brethren, we grant with the most tender affection to you, your clergymen and the faithful entrusted to your care, our apostolical benediction.

Given at Rome, at St. Mary's Major, the 18th of the Kalends of September of the year 1840, and tenth of our Pontificate.

GREGORY XVI. POPE.

rantibus, orantibus, ac pro fide laborantibus sacerdotibus sancta hac sese conjungant conspiratione fideles. In spem autem firmissimam erigimur fore, ut Deus, qui ecclesiam suam in tanto religionis discrimine, et in tam duro ac diuturno cum hostibus certamine, omnipotentiae suae dextera sustentare non desinat, fideliumque constantia charitate ac devotione lætificat; multiplicatis pastorum atque ovium precibus, piisque operibus propitiatus, eidem tandem optatam tranquillitatem ac pacem misericorditer largiatur.

Interea vobis, venerables fratres, et creditis vestrae curae clericis laicisque fidelibus universis apostolicam benedictionem peramanter impertimur.

Datum Romæ apud S. Mariam Majorem, XVIII kalendas Septembris, anni MDCCCXL, pontificatus nostri anno decimo.

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